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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.

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.

ELDER P. D. GOLD, DEAR BROTHER:—If the following will not be crowding out productions of great importance please publish. To the many dear brethren, sisters and friends whom I have lately visited in Pasquotank and Currituck counties, and to all the faithful in Christ Jesus, who worship God in the Spirit, and have no confidence in the flesh greeting. Dearly beloved in the Lord, being burdened as I am with a sense of my inability to write for instruction or edification of God's humble poor, were it not for the love and fellowship which I find in my heart for you, and which I have some reasons to hope has been planted there by Him who is the strength of His people, I could not thus address you. But, plead my unworthiness and weakness as I may, it does not relieve the impression of my mind to tell you how much I feel indebted to you all, for kindness and tender care of me while among you. So much did you participate in my enjoyment, so many kind words of encouragement were poured out unto me by many of you who perhaps I shall never meet again on earth, that I shall ever hold you in grateful remembrance. The kindness I received while among you was very humiliating to me, and would have been more so, had I not already been crushed very low in body and mind previous to my coming into your midst. The greater part of

this summer had been so dark and dreary to me. I had thought that a few days spent in your pleasant company would perhaps be reviving to both mind and body, feeling that the Lord is able to bless the effort, should it be his gracious will. My little bark had been sorely tried and tempest-tossed, the furious storm often threatening its destruction, while all around seemed to be walled up by the rolling billows which seemed almost ready to overwhelm, and day after day seemed to pass without sun or star appearing; yet in all this I was enabled to hope for deliverance in Him who hath delivered, who doth deliver, and in whom we trust will yet deliver, remembering the blessed promise that "the prey shall be taken from the mighty, and the lawful captive shall be delivered, for thus saith the Lord, I will contend with him that contendeth with thee, and I will save thy children." While the many trials, sad temptations, and dark seasons through which we are made to pass are very trying to the flesh, yet by them we are brought into fellowship with prophets, apostles and also with our blessed Redeemer who having suffered being tempted is able to succor them that are tempted. And since it is the way that all have been brought and must come, why is it that we so murmur and complain by the way? For though we feel to be in dark-

ness the greater part of the time, and the way seems so narrow, yet we have a guide who knows the way, and though we stumble in the way and think perhaps to rise no more, yet ere we are aware He hath taken us up and is pouring the oil of grace in our wounded conscience. He has promised to never leave nor forsake us. In Him are all our needs supplied. "For it pleased the Father that in him should all fullness dwell." O who is like unto this God, the mighty God of Jacob, slow to anger, plenteous in mercy, the sinner's constant friend? Not only did he bear the sins of his people in his fleshly body on the cross, and was pressed down by them as with many sheaves from his advent into this lower world, but he bore and carried them all the days of old, being set up from everlasting, or before the earth was. "His delights were with the sons of men. He saw of the travail of his soul and was satisfied." Ah my soul, adore and wonder. How unfathomable the depth of such love. Viewing the end from the beginning what a life of sorrow and shame opened to his merciful eyes, yet he was satisfied to bear it all for the poor fallen race of Adam or a part of that race, such as are heirs of God, chosen in Christ Jesus before the foundation of the world, and through his sufferings became joint heirs with Him. What a glorious mystery. We cannot tell who are the objects of his love, nor should we be caviling over this, for in due time the mystery of his will is made known, the witness brought forth and the seal set, yes firmly set, for Him hath the Father sealed. And do we not sometimes feel that we have the best of all witnesses? "The Spirit bearing witness with our spirit that we are the children of God." O yes, dear kindred, I feel that I have realized

some of these blessed truths in your midst. The first time I met the little few at Flatty Creek how sweet and inexpressible was the assurance that came in my heart, dispelling the gloom that had so long hovered around me, the prison doors were at last thrown open, the narrow prison cells exchanged for a broad house whose inhabitants were all of lively stones, hewn and fitted in each one's place by the Master of the house. Hence each one thus prepared was enabled to offer up spiritual sacrifices acceptable unto God. O so sweet was the influences of that meeting I felt that I would ever remember it. Nor did the sweetness of my trip end there, for the two weeks that I spent in that vicinity were but a repeated feast to my soul. I rejoice to say that I never met more loving and faithful brethren and sisters than at that church. There is one command observed by them which is not often closely observed by many of our order, but is well worthy of emulation. They forsake not the assembling of themselves together as the manner of some is. From Flatty Creek I was accompanied by many of the dear brethren and sisters to Elim, Currituck county, where we had a very pleasant Union. I met some very dear brethren at that church, and enjoyed their company O so much. But at last the time came when I had to say farewell to them all, which was a task for me to do, for I can truly say that I never gave the parting hand with more reluctance than at that time. At each of these churches I met many very young brethren and sisters which was very encouraging to me, as I do not have the pleasure of meeting such as these often, as I am the only young, unmarried member of our church. And while I hope I love all of Zion's children, and feel an inter-

est in their welware, yet I do feel a special interest in the growth of those tender plants which have been planted so young in the garden of grace, knowing that the young and simple may be led into forbidden paths, while the more aged, having learned by painful experience many a useful lesson, are able to endure the temptation. And while the work of the Spirit in a young heart is the same as that in the aged, yet it does seem that the world has a greater claim on the society of the young than it has on the old. Therefore we who are young and simple and have by our profession turned our back upon the world, and its vain false pleasures, should endeavor to always be on our guard, knowing that the trap for us is ready set, and satan ever ready to entice us with his fairy tales. Having learned by Scripture teaching and by painful experience that to be carnally minded is death, (death to the joys of salvation.) I beg of those who I hope are my companions in the Spirit to suffer a word of exhortation from an erring one, but one who feels that she has tasted the joys of salvation, and has also been made to cry unto the Lord to restore me that joy which had been taken away for disobedience. We may feel at times that it is hard and trying to the flesh to give up all of our worldly pleasures, yet religion never was designed to make our pleasures less. Jesus says, "For no man hath forsaken these things for my sake and the gospel's, but shall receive an hundred fold now, in this time, and in the world to come life eternal." And while I thus write, yet I feel that I am ever in need of admonition and correction. I often feel so weak and unworthy, the way seems so long and dreary before me that I am constrained to say like one of old,

I shall one day fall by the hand of Saul. But when my thoughts return to the many dear old fathers and mothers in Israel around me, whose snowy locks and bent forms portray their many toil-spent days, and yet they stand firm in the faith of God's elect, as monuments of His great mercy, I am enabled to gather strength remembering the blessed promise that, as thy days so shall thy strength be. O for faith to enable me to look to Him for all good, who is a covert from the storm, and as a shadow of a great rock in a weary land.

Yours in hope of a better resurrection,

SADIE E. LIVERMAN.

Columbia, N. C.

DEAR BROTHER GOLD:—While my health is feeble, not able to go as I was in by gone days, I feel still impressed to talk to the brethren and sisters of the goodness of the Lord, and tell them what great things the Lord has done for me which are so wonderful to me. Oh to whom do we owe our humble sacrifice? It is the Lord who with his eternal wisdom, power and purpose created the world and the fullness thereof, and from whom all the gifts and blessings that we are we are the happy sharers come. He spoke the world in existence, and sent us into the world, not to dishonor his name, but to honor and praise and glorify his name. Brethren and sisters, we, the church of Christ as we hope are in this day lacking in some things which are the cause of the trouble in Zion to-day. What are they? Love of the Lord and to the brethren. Do we love the Lord with our whole heart? If so we love the brethren and speak kindly to them and of them, speaking of the goodness of God, his mercy, kindness, his greatness and our failures, his

greatness and our weakness. If this be the spirit in us then the word of God says by this shall all men know that ye are my disciples because you have love one for another. The same writer says, if we say we love God and hate our brother we are liars, and the truth is not in us. God is not where there is no love, for God is love. Then where God is there is love. It was love that brought his Son down into this world and made a sacrifice for us, giving his holy and perfect body as a living sacrifice for our guilty souls. Now brethren, if Jesus' love for us enabled him to give his life for us, can not we give our time to his service and keep his commandments in the spirit of love obeying his word? When Israel sinned in olden times God threatened them with death and judgment, promising them if they would turn to him and do his commandments they should live and be blest above their fathers. Brethren, we have not done the things he says do. Does this prove we love him or his word? No, we have hated one another and spoken evil of one another, taking advantage of our brethren, and without a return from this we must die from the light and love of the Lord and live in darkness and death. Let us cry, O, God, deliver us from such a damnable spirit as we have heretofore been led by, and turn to the Lord Jesus in much humbleness of spirit, and to the feet of the brethren and ask pardon, hear Jesus in all he says and do what he commands us. If Jesus' word tells us to love each other let us take the instruction of the apostle, for says he, "prove your love by your works: for by our works we are all judged by the church, and if no works no love. Therefore let us love not in word only but in deed and in truth, for the Son loved his bride and made

it manifest by works." James says "Faith without works is dead." Peter says, "wherefore laying aside all malice, all guile and all hypocrisies and all evil speaking, as new born babes let us desire the sincere milk of the word that ye may grow thereby;" if so ye have tasted that the Lord is gracious. Peter says again, "lay aside all filthiness and superfluities," let us receive only the engrafted word which is able to save our souls. Let us not walk with the world and its principals, for she walks in death and in the ways of death. Let us walk in Christ for he is light and peace. His word says I am the way, the truth and the life. It is so brethren. He is our peace when we obey him and walk in him. He says if ye love me keep my word. He says ye are the salt of the earth, but if the salt hath lost its savor wherewith shall it be salted: so if the christians have lost their love and obedience the earth is not safe from calamities, but is prisoned in darkness. Ye are the light of the world, a city set on a hill cannot be hid: he means here the christians love, faith and practical duties done in his name. It is the light, glory and praise of his Son Jesus that lights up the hearts of men on earth to honor the Father for his Son's sake. No glory ever shines so bright as the glory of our heavenly Father when his church is obedient to him. When his church heeds the instruction of his Son, the Father smiles on all his people for Jesus' sake. Oh that the brethren everywhere would turn to the word of the Lord and heed the same, then this darkness would flee, and God would bless us, and we would feel again that we are the light of the world, our hope of heaven encouraged that we are the children of light and heirs of the kingdom of our God. Then the

brethren would have that old time christian love, then they could be agreed and could walk together, then could the servants of God sing together, then those women that Ezekiel saw in the north would cease to weep, and would praise the Lord everywhere.

Brother Gold, I have written more than I expected, but the more I write the more I see to write. I will close by saying I trust the Lord will direct your mind in regard to this poor writing. If you think best you may publish it. If not throw it away. Your humble brother,
BERNICE WOOD.
Benson, N. C.

DEAR BROTHERS AND SISTERS:—
As I could not get a horse to ride 12 or 15 miles to hear brother Morrow preach the truth, I'll talk to you through the United States mail.

The Lord has done many wonderful things for me. He has shown me his way and helps me to try to follow his paths. The spirit is willing but the flesh is weak. But as God is the giver of all good things, and if I am one of his he will be sure to give me eternal life, for he has promised that to all his, and he never goes back on his word, I feel that he has guided as he wished to. I was once a Methodist. I wanted to be immersed, but the preacher would not do it, (and I am glad he did not, for he had no right to.) So I went to a Missionary preacher, and he immersed me, (but I don't consider he has any right now.) But I joined the Missionary church, and I would have to save my soul by paying the preacher and helping the missionary cause (as they called it,) and I guess if I had died saving my own soul that soul would have gone to hell. But if I am not saved by grace I'll surely be lost. I was raised an Episco-

palian. When a boy I was seldom allowed to hear any other preach. I never heard a Hard Shell preach till I went to Conway, S. C. I went with brother J. H. Jollie to Pee Dee to a Hard Shell prayer meeting, and it seemed to me that they enjoyed themselves better than any little crowd I ever saw. Oh how I wanted to be one among them. I went to sister Louremous' to dinner, and it did seem to me she was so good. Her talk was about the bible all the time. I went home spiritually benefitted. It was not very long afterwards that I went back with brother Jollie and heard brother Thos. Bell, old Mr. Bell, the man who wrote so much against Sunday Schools, the man the world abused. I used to call him old Mr. Bell, but thank God I can call him brother Bell. His text was, "Whom he foreknew he also did predestinate," &c. It was always my plan when I went to church to go to sleep. But when brother Bell got up sleep was gone. I thought it was the best sermon I ever heard. I went home with a sad heart. He told me what a great sinner I was. The Missionaries said I was a Christian, and had me almost believing it. I quit going to their church and of course they went for me. Some said brother Jollie persuaded me to be a Hard Shell, but that was false. Here is the way I looked at it. If I believed as Hard Shells do and still stay with the Missionaries, I am acting a lie. I am making the world think I believe as they do, and God says come out from among them. My wife is a Methodist, "But he that loveth wife or children more than me is not worthy of me." Thank God for his benefits to me. If there is any man in this world who loves the brethren I think I am one of them. I feel at home when I am with them. Brethren and sisters,

pray for me. I need your prayers.

Love to all of the Household of faith. Your brother in hope,

H. L. HOLMES.

Anson, Jones county, Texas.

DEAR BRETHREN GOLD AND LESTER, AND ALL WHO MAY READ THIS:—I, as your little unworthy feeling brother, have many doubts and fears, and often feel that I am yet deceived and have deceived all the rest. I so often feel that no christian could have such vile thoughts as I do; but it is through great tribulation that we enter the kingdom of Heaven. So then we may not expect to go to heaven on flowery beds of ease, for this world is not our home; if it were we should never see God and be like him at all. God is true and holy, he is God yesterday and to-day and tomorrow and changes not; he is not like poor, fallen man that is not able to do anything without the mercy of God. It is in and through the mercy of God that we live and have our continuance here on earth. And in him we should trust for strength and light and liberty and give thanks and honor to his great and holy name. Brethren, how is the gospel preached? It is in and through the revelation and divine purpose of God. He is mighty and all-wise, has no beginning nor end of time. He is all, and one who speaks and none can hinder, he opens and none can shut. This is the God that I want to worship and I hope I will be made able with the help of God, and that is the only way that we can do anything as we ought. But we are often trying to pry into matters where we ought not, and such things as we ought to look after we often neglect and do wrong by so doing. This is the way that poor, sinful man, such as I am, is often doing. I feel that I am the most ignorant man that ever

tried to write anything in the name of the Lord. I feel that I am ignorant in every sense of the word, only as the Lord gives me light and liberty. There are many opinions and ways proclaimed as the way of Christ; and there is but one right way and that is Christ the Lord, the only way and plan of salvation in and through the Lord our Savior. My dear brethren and sisters, there are now many hobbies and notions among the Primitive Baptists, which bring among them division and war, which is a cripple and blunder to many of our poor brethren and sisters. We claim to be the light of the world, but when we are divided and sub-divided where is our light? It is set under a bushel, and our light is nearly out, and we have departed from the Bible, and run after man and his opinion until there is a quaking in the heart for want of peace and rest. We have peace in the most of our churches here at this time; our leaders seem to be of nearly one mind. We wash feet every time that we commune and think that we have good authority for so doing. We have the written word and our experience to stand with us. If this is not right I don't know any better plan. When we have the written word of God and then take up history and Webster's and Worcester's dictionaries I feel that we had better have our Bible and if we have an experience of grace you will find them in perfect harmony one with the other. My dear readers, if we have this evidence that we have been born again it is sufficient for us. This is what we need and is sufficient for us. If we have all the letter that can be given to man in this life, and have not any experience of grace, we are as far from God as he who knows not a letter at all. Education is good in its place, but let us not

idolize it. There is such a thing as men and women having respect for what is on the out-side of men and woman. Such is among the Primitive Baptist church now. There is almost more respect for the outside than there is for the inside. We should examine the heart first and if it is clean that proves the outside is clean. This is what we need, to have the inside clean and it will show on the outside and prove the mark in the forehead, and this mark should be with gentleness, meekness, love and truthfulness, showing that we are of the royal priest-hood and peculiar nation that we hear spoken of in the written word of truth. My dear brethren and sisters, we have a time salvation and that is all the salvation we have to work out with fear and trembling, and this depends upon our acts and conduct. I know that we can do nothing until we are aroused to a sense of our duty and set to work with the ability that God gives us. It is through great fear and trembling that we enter the rest of our time salvation. We as followers of Christ should be careful to maintain good works and pay our just debts and make our word our bond and security, and in this show a well ordered judge or jury. I find more at home than I can conquer. I find that in me there is nothing but a mass of sin and corruption. I can't help foolish thoughts and vain things to save my life. Dear brethren, I feel that I know nothing in a true sense of the word and love of God. I have been brought to wonder over the destitute churches that have no preaching hardly ever, and have the same hope of salvation that we have, and have the same experience of christian hope that we have, and for some cause they are much neglected and almost forsaken by our preachers,

and why is it so? Has the Lord thus punished them because they have lived so ungodly that the God of heaven has removed the golden candlestick from among them and left them to mourn their sad condition, or what is the cause of their having no preachers among them? I hope that the good Lord will give them some gospel preachers to edify and comfort them. This is very strange to think upon. Why there is some destitute of having the gospel preached and we have preaching here nearly every Sunday by the Primitive Baptists, and we believe they are Baptists. We had a Union meeting here on the first Saturday and Sunday in June, 1892. We call such a meeting as this was a Union meeting. With us we had a sister from Durham to our loving meeting. We also had a gentleman from Durham at this meeting. This meeting was held at the church called Maple Hill in Pender county. Elder B. H. Wooten of Pender and Elder I. Jones of Pender, and Christopher Brown of Onslow were our preachers at this meeting. We believe that the Lord was in the midst of this meeting. I feel to say that all the powers of men and devils combined together could never do any such preaching as this was. Men study to preach the gospel but have ever failed and forever will fail. This gospel is the power of God preached in and through our Lord and Saviour Jesus Christ, who has suffered death and been buried and has risen triumphant over death and hell and the grave conquering and to conquer. All this has our Saviour suffered for the beloved of his Father. O such love as this has no man only them that love God and have been born again, and have been washed in the blood of Jesus Christ who is love and meekness, and is all that we poor sinners

need. When Jesus is preached by experience of grace then the written word approves it well. Preaching is not an invention of man, but is the power of God revealed from heaven. Brethren and sisters, an experience of grace and the love of God is worth more to christians than all this world and its contents. This gospel is preached to feed the sheep and lambs of God. There is more weeping and shedding of tears under an experimental preacher than all other that I ever heard. I feel safe to say that there is none able to preach but them that are called of God. It doesn't matter whether he has education or not just so he has been taught in the school of Christ. If so then all the powers of men and devils can't prevent one from preaching the gospel of our Lord and Saviour Jesus Christ. Dear brethren and sisters, let us well consider the greatness of God and the nothingness of mankind. I don't know but there are more men now trying to study to preach than there are pleading law, and I fear that there are some among the Primitive Baptists that are at this very thing. When we know the letter of itself is dead and has no life, but does show that Jesus is the great I am, and has made us one with Christ Jesus the Lord. I desire to ask my brethren to pray for me that I may be borne up at a throne of grace, and I hope that we may reach the eternal city of glory and there remain with God and his holy love forever and ever.

Dear Brother Gold:—As I have written some and neglected to send it off as I expected to, I will now speak a few more things and send it all together. As I see so many wrongs in myself, I will speak of some of the wrongs of the church. I will speak of the pastors and poor of the church. We have covenanted and agreed to keep

up and assist our pastors and poor of the church. Our brethren will murmur at paying twenty-five or fifty cents to help to pay the church expenses, but will turn around and will pay a dollar or two on big railroad excursions, and will fool away their time and means in this way, and help men of millions of dollars who do not need it at all, and will pay out money for pictures and things of no profit to them, and then murmur at hard times, after giving a portion of their means in such ways as this and other foolish ways such as annual picnics and Sunday school picnics and all such vain and unprofitable things as this, and many other things such as blockade stilling. There are some of our profession that have been messing with blockade stills, and I expect such are going on now. If so, they are wrong. We are commanded in the holy writ, the holiest book of all which is the Holy Bible, to be law-abiding citizens. But when we are running blockade stills and under-mining the laws of our land we are not law-abiding citizens. When we can find plenty of time to go into things of this life and have not time to go to meeting or turn out as messengers to visit sister churches, and then murmur over what little time we do give to this cause, when need we expect God to bless us as a nation, or expect the church to be crowned with the glory of God? And then claim to be governed by the word of God, and yet hold to custom, or what somebody else has done or practiced, and it is a custom, and hold up such things and contend for it and not have "thus saith the Lord for it" until they divide churches and turn things around in general, and yet be wrong. Where there is strife and confusion there is wrong. Ten thousand wrongs never have made one right; and just as long as

we contend for a wrong we never will be right. The only way to be right is to be in the spirit of the word, and then practice what the Bible teaches us and let custom and all such things as have been kept up by our fore parents that are not according to the word of God alone. For our fore parents were just as subject to be wrong as we are in this. In our day and time it is through our disobedience that we suffer what we do. When we do wrong we need not go to our brother to find out whether we are wrong or not. The Lord will chastise us for every wrong that we do. I wish to speak a little concernig the gift of healing, as there are some of our profession that practice it and often make a failure by going through sympathy and not having been called of the Lord to do this work at this time. They are all possessed with human sympathy and would like to help all if they had the power to do it in some way of boasting in their own strength, but the way of man is ever vain. The gift of healing is by faith and fasting in prayer unto God; believing that God will do what he has promised unto us. The gift of healing is done in and through the power of our Lord and Saviour Jesus Christ, leaving all strength of man behind as the dust from whence he came. I believe in the gift of healing in and through our Lord and Saviour Jesus Christ. When we go in the name of the Lord at his command then healing is granted.

ELI BRYAN.

Lanier, N. C.

SUPPORT OF THE MINISTRY.

DEAR BRETHREN:—I write you a few lines on the above subject which has in times past divided the dear children of God, and which yet stands as a mark to divide those who follow Christ from those who

follow anti-christ. While many good brethren may differ with me on the subject, I do not wish to abuse them in any way, only hope if I advance ideas which are not according to God's word they will correct and forgive. I have been silent to some extent on this subject because of different opinions, but of late I feel that I ought to say something not for controversy, but for the truth's sake. The mystery of iniquity doth already work, and it works in this subject as in others, hence the words, "Mission and anti-Mission" are used to distinguish one from the other. Also Means and anti-Means accord with Mission and anti-Mission. I wish to speak on this subject only to the household of faith; and, because we do not believe in the hire of the gospel, we are stigmatized by our enemies as anti-Mission—opposed to the hire of the gospel—hence opposed some say to the support of the ministry. I am not opposed to the support of the ministry, neither am I opposed to the word mission in its place. The Holy Ghost sent them away. I think there is a difference between a man-sent preacher and a Holy-Ghost sent preacher, and so there is a difference between the hire of the gospel and the support of the ministry. One is under obligation to God, the other under obligation to the preacher. Those who feel under obligation to the preacher pay him for his loss of time, and those under obligation to God pay him because God requires it of them as their duty. Brethren, have we sold what we possessed? If so, are we to keep back part of the price? If we covenant with men and fail to comply with the covenant we lie unto men; but if we covenant with God to keep his laws and ordinances relating to his kingdom, and fail to comply we lie unto God and not to man.

Therefore if the minister thinks to bring his brethren under obligations because of his preaching, or because he is poor and cannot spare the time from his own family, unless the church makes his time good, he is looking at the wrong side of the picture. That is but a man's covenant. If the church will he can. If she won't he can't. Let us turn the picture over and look at the other side. The law of the everlasting covenant that God makes with his people in the gospel kingdom was put in their hearts and written in their minds. It is the mark that distinguishes this people from all others that I wish to notice, as we are to know them by the fruit they bear.

The minister is commanded to blow the trumpets whether the people hear or not. Neither is a God-called minister delivered until he has told all that the Holy Spirit impresses on his mind. Then he can say like the man with the ink-horn by his side; that was commanded to go through Jerusalem and set a mark upon all that cry and mourn for the abominations done in Jerusalem. The man returned and said, "I have done as I was commanded." He had worked out his salvation, and it followed that all that had not this mark were slain. While I believe the minister is called of God to declare his counsel, he through love and fear discharges his duty, and in the discharge of his duty he tells the brethren what their duty is. If they discharge their duty that is a mark that they are taught of God, and are led by the Spirit, hence are sons of God; but if they fail to discharge their duty they fail to have the mark that distinguishes them from other denominations of the world. Brethren, if you feel that God has called you to preach, try to discharge that duty with the

ability that God gives, and leave the result with God. Let him make the application, for it is just as binding on the church to help the pastor in his needy circumstances, and not only him but all others that are in distressed circumstances, as it is that the pastor preach. The pastor is under the same responsibility to God to help the needy, if God has prospered him, as any of the lay members. Then if God requires us to distribute to the needy it is a duty we owe him, and as a mark of his church and people let us be careful to obey and look after these things especially to the household of faith. I must confess I do not come up to the mark, but I trust that God will help us to lay down all man-made laws, and look into the perfect law of liberty. I have but hinted at the subject, yet I fear some one will think I want controversy. I do not.

D. L. SHIRLEY.

Oden, Ark.

EXPERIENCE.

I was the daughter of John W. and Louisa Holbrook, and was born April 16th, 1863. I was a poor unhappy mortal, conceived in sin, and brought forth in iniquity, born in poverty and raised in ignorance. When I was eight years old my brother accidentally hung himself. This was the first great trouble that came upon me, and this left myself and two sisters, Nan and Emeline, and one brother, a poor little helpless and afflicted fellow, who lived to be nineteen years old, and he never talked nor walked a step in his life. When I was eleven years old I began to feed and wait upon my little brother and he was the pet and plaything of the whole family, but on me was the burden of taking care of him. It was a hard but pleasant

task or duty for me, for I loved him so tenderly. When I would do anything for him he would smile so sweetly, which more than paid me for all my labor done for him. I lived this way until I was awakened to a knowledge of my sinful state before God, then this world lost its attractions to me, hence I saw that I was lost, for there was nothing in this world that I could lay hold upon for salvation. Then to whom should I flee in my weak and foolish manner. I would try to pray, getting on my knees between the plow handles imploring the Lord to have mercy on me a lost sinner. I knew of no way to work out my salvation, and told nobody of my troubles. So I mourned until the winter of 1876, when I thought that my sins were all forgiven. There was a revival meeting at Double Creek, and I was getting ready to go to meeting when Ma said to me that she hoped that I would do good like the rest of the young people, but I didn't tell her what I thought, but I had a hope then I thought, and I had thought there was no more trouble for me, but how sadly I was mistaken, for when I had gone to meeting, and they called for mourners, I felt that if any poor sinner ever needed the prayer of the righteous I surely did. So I threw away my former hopes and went to be prayed for. This was on Friday and I continued in that condition until Sunday when I believe the Lord spoke peace to my soul. I know that I had never felt so happy before in all my life, but I came home that night, and before I slept I began to feel that I was excited and caught a shadow instead of the substance, but again I would hope that I was included in the everlasting Covenant. In March I was baptized by Elder James Shumate in Roaring river. I was fifteen years old in

April following my baptism. I will now pass by many things that are of importance to me. After my little helpless brother died I felt that the Lord had no longer use for me in this poor world, and I believed he would take me soon, and I long to leave this world and be with Jesus.

Laura A. Holbrook.

ELDER P. D. GOLD, MY DEARLY BELOVED BROTHER IN CHRIST:—It is by and through the mercy of an all-wise Redeemer that I am preserved until now, but it is all for a purpose known unto God and not to poor unworthy me. You will learn from this that I received your kind and ever welcome letter which I did appreciate so much. I was also glad to learn that you were all well. You will learn from this that we are all in common health at the present, for which I hope that I feel thankful to the God of heaven for all his blessings and mercies which he has bestowed upon us poor needy creatures.

My dear brother I feel so lonely and so much in the dark I scarcely know how to write anything that would interest you for one moment, for I feel I am down in the valley and no way to get out save by the help of God, for our strength is in him alone and not in us: for we are poor dependent creatures. I feel my poverty, and I know that there is nothing good in me, for there is none good, no not one. It seems to me that I have more trials and troubles to contend with than do others. They appear to go on and have nothing to trouble their minds or to bother them in any way. They appear to be easy and to enjoy themselves, but such is not my case, for I have so many doubts and fears to contend with that it makes me think that I am wrong, for if I was right it would be altogether different with

me. The older I get the more troubles I have to contend with for it seems to me since last year this time I have had more than I could bear, though the good Lord has enabled me to make me bear it all with patience. I had a sister that lost her mind last July. The first of it was caused from severe sickness. I can't tell you how great it was unless I was with you. It grieved us all to see her suffer as she did, and when her mind gave way there was more trouble for us to see for in September she was carried to Raleigh to the Insane Asylum and remained there until the seventh of March when she came home with her mind much improved. It is not as good as it once has been, but it is sufficient now as to cause no uneasiness. I felt that she was in the hands of a merciful and all-wise God who was able to sustain her in all her afflictions and to keep her by the word of his almighty power. My dear brother, none know how great our troubles were, unless they have had the trial of it. We can imagine how anything is, but we know nothing about it in a sense until we have the trial of it and then we know how bad it is. I feel like my poor weak prayers have been heard and answered in her behalf, for I did crave, if it could be the will of our blessed Lord, that she would get well and come back to us again. So you see that my hearts' desire has been answered, and if I only had the hope for myself that I have for her it doesn't seem like anything would bother me. But you see that God works everything after the counsel of his own will, it is by and through him that we live, move, and have our being. I have nothing to boast of nor to glory in, save in the cross of Christ, and it is all that the poor child of God has to boast of, and who can blame them to glory in

their blessed Saviour when he is all the friend that they have, and he suffered, wept, bled and died that we poor, sinful creatures might live, and it is enough to make us rejoice when we think back to the time when we were lost in our estimation and I was like the poor, lonely dove that had no mate. I went about mourning all the time because I felt like my doom had been sealed and that no justice and mercy was due me. I was a poor, miserable creature then, and I am yet, for I fear that I am deceived and have deceived others and it grieves me to think of it, for I don't want to deceive any one if I can help it. I had rather suffer myself than to cause any one else to suffer on my account and I believe that is the case with every true child of God and every person that has been regenerated and born of the spirit of God desires peace and prosperity in the church of Christ. I for one desire peace in Zion above everything else in this world; where there is peace you will find Christ, for he is not the author of confusion but of peace, for he says, "in the world ye shall have tribulation but in me ye shall have peace." What a glorious thing it is to have peace.

When it goes well with you remember me at a throne of grace, and may the blessings of God rest and abide with you both now and forever, amen.

MARY C. STEWART.

REQUEST.

We trust those who are indebted to the LANDMARK will send in the amount or as much as they can as we need the money. The LANDMARK, on account of its low price, is in the reach of nearly every one. The price is only One Dollar and a half per annum.

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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WILSON, N. C., NOV., 15, 1892.

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EDITORIAL.

Brother M. M. Morris requests my view of Prov. 10:27:

"The fear of the Lord prolongeth days; but the years of the wicked shall be shortened."

It is one thing to consider matters as the Lord sees them, but quite another to look at them as man sees them.

When a man is under conviction for sin the fear of the Lord is in him and he departs from evil: but he thinks his days are few or that he shall die. Like Hezekiah the word to him is, thou shalt die. He does die to the law or his former life. He has the sentence of death in him. It appears to him that he shall die. But the Lord adds to his days, or forgives him and he lives much longer here on this earth than he thought he would. So that the fear of the Lord prolongeth days. Take a poor, humble child of God that feels his vileness. This one does not expect to live long. He is not worthy to live and few and evil to him are his days. But the Lord giveth more grace and his days are lengthened beyond what he thought they would be.

This does not mean that the Lord is disappointed, or has changed, or that something has occurred that He did not foreknow. We must remember that in the Bible there is a recognition of the way things appear to men. To one hearing Jonah preach it looked that God would certainly overthrow Nineveh literally. Man can judge only as things appear to him. Hence the Scriptures present the fact that men judge as things appear to them. But this has nothing to do with changing realities: for man walks in a vain show, and is disquieted in vain.

In this way the years of the wicked are shortened. For a man naturally, if not convinced of his sinful state, supposes he will live quite a long while. Until the commandment comes and sin is revived there is no feeling of the sentence of death in one, nor any distressing fear of the end of his days. Those dead in sins are the wicked that do not live out half their days, or half the days they expect to live. Death comes to them sooner than they expect, and much sooner than they wish it to come.

Sometimes violent, bloody men provoke an enemy to kill them, or intemperate men, such as gluttons and drunkards, hasten their death we say according to the course of nature, and die before the time, or die an untimely death. In any event the wicked man has not lived out his days, and they are thus shortened. While a godly man lives longer than he expects and is willing to die when he dies, a wick-

ed man never lives as long as he expected nor is ever willing to die.

Further the nature of righteousness is to prolong life, and the nature of wickedness is to shorten life. The righteous never die. The wicked never live. He that hath the Son of God hath life. He that hath not the Son of God hath not life. He that believeth is passed from death unto life and shall never die. He that believeth not abideth in death. The wages of sin is death. The gift of God is eternal life. So that one that lives by the faith of Jesus is righteous, and such have the fear of the Lord that prolongeth days; while those that believe not are wicked or abide in death.

It is also true among the Lord's people that the obedient or righteous one sowing to the Spirit of the Spirit reaps life everlasting and prolongs his days, while the disobedient and hence wicked one sowing to flesh reaps corruption—death; or if we walk after the Spirit we live: but if we walk after the flesh we shall die. Much of the proverbs perhaps have this practical, disciplinary meaning. For there is in the child of God a wise and a foolish principle, life and death being in him, or there is the opposition, warfare being waged in him. The old and foolish king that is in his nature comes out to rule and he works ruin often. How quickly may a church member destroy himself in the fellowship of his brethren by sowing to the flesh, and such may be his conduct that being guilty unto

death the brethren have no heart to pray for him, for their fellowship is destroyed for him.

While a wise son makes a glad father, and the prudent live in the joys of the gospel, or he that honors his father and mother lives long on the earth, this father and mother are not the natural father and mother. The fear of the Lord is the beginning of wisdom and by him shall the days be multiplied and the years of thy life shall be increased. For in him we live, move and have our being. But all they that hate God love death.

P. D. G.

DEAR BROTHER GOLD:—Times are very hard indeed in this country, the Alliance made great promise of what they were doing for the poor farmer. The Alliance have gotten things almost as they want it and times are harder than for almost a half century. A very large majority are in debt, and their cotton is gone and they do not make enough to support them. It seems that many will have to suffer for the necessaries of life. Everything is badly demoralized, religiously and politically. But thanks be unto God, if the Lord be for us who can be against us. No doubt God's children get to feeling too independent and are not as thankful as they should be for the mercies which God has bestowed upon them. Hence these severe trials that God inflicts upon his children are for their good, David said, "Before I was afflicted I went astray." God's children are afflicted in many ways, but all for their good. Paul calls them light afflictions which are but for a moment compared to eternity which work out for us a far more exceeding and eternal weight of

glory. David said, "I have been young and I am now old, but I have not seen the righteous forsaken nor his seed begging bread." The Lord will provide for his poor trembling children. The world, the flesh and the devil are arrayed against the poor child of God to harass him, hence he realizes that while in the world ye shall have tribulation. May the Lord give us grace to sustain us in all the trials of life and ultimately save us for Christ sake. Your little brother in affliction.

LEE HANCKS.

Ozark, Dale Co. Ala., March 22nd, 1892.

Remarks.

Our people must not depend on political parties of any sort for relief. We must depend on God and obey his laws. No doubt but that we are in a bad condition. But joining secret societies, and quitting work, and losing two or three days in a week running about and paying dues to keep up designing men who beguile and deceive the people, will only make a bad matter worse.

When we fear God and serve him it will be better for us. "Be keepers at home." Am I a keeper at home when I buy my flour after others have got a living out of it? Is a farmer a keeper at home who buys his pork after others have got a living out of it, pork that was raised a thousand miles from him, and he has to pay all the expense of raising it and having it hauled to him? Am I a keeper at home if I buy all my clothes and tools to work with, and even the clothes that I am buried in come from another country, and nothing is furnished me in the South but the hole I am buried in?

All the political parties in the world cannot save a people from financial ruin who are doing as the Southern people are.

We should obey the laws of God and serve him if we hope to be blessed. I feel disturbed for myself and our people. I wish to be above party and do right towards all classes of people, obey the laws, submit to the powers that be, have good will towards all men, and live in peace with all.

No doubt deliverance will come to every one that fears God and hopes in his mercy. But to say we fear God while we do not depart from evil is a mockery. To say that we hope in God while we do not serve him is mere pretense and deception. We deceive ourselves.

Like brother Hancks I feel that all the expedients that the people betake themselves to, like secret societies, only make a bad matter worse.

May the Lord deliver us. Baptists should be a light and let their light shine for the benefit of others.

P. D. G.

JEZEBEL.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.

And I gave her space to repent of her fornication: and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

This character is notorious in Bible writ, yet never approved by

Bible doctrine. Why things so opposed to God and godliness are suffered to exist finds some answer in the children of God who know that, while there is so much villainess in themselves, there is a need-be for the long-suffering of God. If he did not suffer long with us where would such sinners as we be found?

Jezebel means without a husband. Then if she bear children it is in fornication. But was not Jezebel of old the wife of king Ahab? Yes: but another character appears in that wicked woman. It was as it were an unlawful marriage for Ahab to marry this Zidonian woman: See 1st Kings, 16:31-33. Ahab did evil beyond all his fathers, and added still this sin of marrying this violent woman. He sold himself to do evil. His unlawful marriage with her according to the law of marriage in Israel represents her in the type as without an husband. She had nothing in common with Israel—no interest in the worship of the true God, no love for any of his people. She was a worshipper of idols—of Baal—and full of the faith of Zidon, a city of great wealth and great idolatry.

She introduced the false worship of Baal in Israel, hired her prophets in large numbers and paid them for their false worship, and fed them at the public expense; and besides this sought to slay the Lord's prophet, and to stamp out the true worship of God. She was haughty, regardless of the rights of others, imperious, self-willed, presumptuous and wicked; nor did she at all

regard the rights of others, but had an innocent man, Naboth, put to death, seized his property in the name of religion, and confiscated it to the king. For she proclaimed a fast and had Naboth set on a prominent place, and false witnesses ready and they said that he blasphemed God and the King. Thus in the name of religion she had an innocent man murdered, and confiscated his property. When Elijah exposed her false prophets and they were slain, she threatened to kill him also. Thus every principle of wickedness cloaked by false religion was in her.

Now this character appears in the church at Thyatira and is called Jezebel. She here figures as a false teacher or a prophetess to teach and seduce God's people to commit fornication, and to eat things sacrificed to idols.

Women that play the role of teachers, that go from place to place organizing societies, or that travel as agent, temperance women, lecturers, preachers &c. are out of place, and condemned by the bible; and men that encourage such things are also guilty of wrong doing. This is a busy age of such pestiferous characters wanting to get into all sorts of public places, and are disgracing their sex: "And withal they learn to be idle, wandering about from house to house: and not only idle but tattlers also and busybodies, speaking things which they ought not." 1st Tim. 5:13: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence:" 1st Tim.

2: 12. The things that Jezebel taught were in the name of a prophet, calling herself a prophetess or professing great sanctity or sacredness, but she seduced or corrupted the servants of the Lord Jesus. There were two things she corrupted them in: one was to commit fornication. This is to draw away God's people to worship a false god. The people of the Lord are married unto him, and as the wife must be true to her own husband, so the people of God must be true to the living God, and worship no other god. To worship any false god is to commit fornication. The other offense was to eat things sacrificed unto idols. This is to feed upon falsehood or eat and live upon the false doctrines of idolatry and partake with idolaters in their sacrifices or worship.

Still further in the book of Revelation this loud-mouthed, notorious character appears in a far more hideous and dreadful character as the mother of harlots and abominations of the earth, and as committing fornication with the kings or leaders and rulers of earth, or as corrupting the fountains of governments, and obtaining and exercising great power over the world, even to such an extent that all save those whose names were written in the Lamb's book of life from the foundation of the world wandered after and worshipped this mystery of abominations. This character says I am no widow and shall not see sorrow. Yet she has no true husband, and all her children are the children of fornication, and many more are the children of this

desolate one than are the children of Ler that hath a husband which is the true church. All the children of this harlot are the children of fornication or of falsehood.

She exalts herself above all that is called God, and proclaims her will as supreme authority and law. She kills God's servants in the name of religion. She causes an image of religion to be set up worshipping one that was and is not, and yet is, in apparent resemblance to Jesus, yet it is a false christ, for it does not save those for whom it dies. She is the mother of harlots or of all false doctrines, such as preaching another gospel which is not another, saying that Jesus died for many that will not be saved, and that our salvation is not of the Lord only in part, or provided we help him to save us.

The true bride, the lamb's wife, is modest, chaste, a keeper at home, bears children to her own husband, honors him as the head in all things, teaches nothing of her own authority, but is silent and learns of the man Christ Jesus, and, although she was first in the transgression, yet she is saved in child bearing. Her husband loves and honors her, and he is known in the gate of the city among the princes as chief among ten thousands and the one altogether lovely.

P. D. G.

CORDIAL.

I have a letter from a dear sister in W. Va. which expresses a state of deep exercise of mind, which she desires me to consider, which I will try to do.

You say the bitter tears of sorrow and regret are rolling down your cheeks as you write. Jesus was a man of sorrow and acquainted with grief and he wept. And of his sufferings must we be partakers in order to be partakers of the consolations which come thereby.

I see no valid reason in your letter for regret. Do you regret having joined the church? Are you really without hope? You do not regret having been baptized? Do you not love the brethren? Could you live in peace out of the church do you think? "I feel that I am a poor, deluded creature." Did you ever feel this way before? You felt yourself to be a lost sinner? I will say for you no. You were then dead in sin, and knew nothing of sin nor delusion. Now you are alive unto God, and dead unto sin and cannot live therein. Like Paul: you find a law in your members warning against the law of your mind, bringing you into captivity to the law of sin which is in your members. Perhaps this is what you call delusion. This is a captivity, a working that is delusive in its tendency, and is alarming often to God's children because it is in their very nature, the flesh. One must have eternal life in order to see the delusions of sin. If you had not the light of life I can not see how you could realize the imperfections of the flesh. Are you willing to yield to the condition you fear you are in—a state of delusion—can you do it, have you tried to do it? Do you think the devil would delude you, and then

tell you that you were deluded? His delusions give ease and quietude. The Lord surely does not delude any one. Neither do his people.

"My experience, as I thought, is only an imagination, and I am only deceiving the people of God."

Who told you these things? The devil almost got me to conclude once, I thought, that I was deceived, and had deceived the church. But the Lord delivered me, I believe, and will also deliver all of his children when tempted. I hope by this time you know this to be true in your own experience.

My judgment is that if you were really deceived you would have no great fears about it. Your judgment is, if you were just as good as you believe the people of God to be, you would have no more doubts, troubles and fears. Tell them your troubles and see what they will say.

"I am so low down in spirit." Jesus was meek and lowly. I am sure to be low in Spirit is a good condition in which to be. One is more like Jesus then, and is nearer the everlasting arms which are underneath. Then you can prefer others as better than yourself, and you feel like bearing their burdens. You love them then.

"I feel to say in the language of Solomon: "Look not upon me for I am black." This is good experience, for that same one said, "I am black but comely, as the tents of Kedar and as the curtains of Solomon." So are all the children of God. In the flesh they are black,

but in the Spirit they are whiter than snow. "Ye who were sometime darkness, now are ye light in the Lord."

Where is your hope? Do you not feel to say that you are not as you once were? Do you not feel some time that you will yet praise God? Have you not felt to praise him for his goodness and mercy toward you?

To feel that you are low in the dust of humility is indeed a gracious privilege. None but the children of God reach that blessed abode. The flesh revolts at the humble character of Christ, but the Spirit rejoices in it. The blessed fruits of the spirit are among them that have humility.

Your trials are not strange to me nor to the children of God. We have tribulations in the world, but in Jesus peace, and they that will live godly in Christ Jesus shall suffer persecution.

I am glad my few remarks in the LANDMARK have been of comfort to you.

May the Lord grant a blessing to you and to all his little ones everywhere.

P. G. L.

Brother Gold, I would like to have your views on Rom., 5:18.

W. C. PURDUE.
Chivington, Kiowa Co., Colo.

Remarks :

"Therefore as by the offence of one judgment come upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."

No position or interpretation of scripture that is not in harmony with the current scripture can be true, because all scripture is true in the sense it is intended and no part contradicts another part.

One extreme position held by the Arminian world is that Christ died equally for all men in order to make them all the children of God, if they would agree to be such, or would perform the conditions offered to make them children of God.

This position is absurd on its very face and needs only to be fairly stated to insure its suicide or self-destruction. For the apostle is running the analogy between Adam and Christ, one being the figure of the other, and showing that, as by the disobedience of the one man Adam, all men are made sinners because they are all of him. So by the obedience of one, Jesus Christ, all men are made righteous, that is all that are of him or are represented by him are made righteous, not that he offers to make them righteous, if they will accept it any more than that Adam offers sin to men if they will accept it. We know that Adam's offspring are sinners in Adam because they are born with the life and principles of Adam in them. They make this manifest as soon as they are

BROTHER GOLD :—The time is at hand again that I should send in what is due you. I am always glad to be able to pay up when due. If some of the brethren would put their minds more on their duties that they owe to one another, and let some of the secret things alone that belong to God I think it would be better. May God bless you and enable you to contend for the truth is the prayer of one of the least.

born and begin to develop their nature.

The other extreme position is that held by the Universalists, a set of people that hold the universal salvation of Adam's entire race. One reason they contend for this is the reading of the text we are considering. They hold that the all made sinners by Adam's disobedience is the same all made righteous by Christ's obedience. We reply that in the preceding verse it is stated that abundance of grace and the gift of righteousness is limited to those that receive abundance of grace and the gift of righteousness. This limits salvation showing it is not universal. Sin is not a gift, and righteousness is a gift.

Again, we reply that it is because men are in Adam that they are made sinners by his disobedience, and all that are in him are thus affected. Nor is it said that any are chosen in Adam. On the other hand all that are in Jesus are made righteous by his obedience, but all that are in him are so by the choice of God, and not according to nature or our works. In nature we are in Adam, not by or from choice. By choice of God we are in Christ, but as certainly as sin reigns unto death, which we know is so, so surely grace reigns in righteousness by Christ Jesus unto eternal life. There is nothing more certain than that the obedience of Jesus Christ makes righteous all to whom this righteousness is imputed, and that if it is imputed to all men then all men will be saved because of his obedience. But it is not said that

it comes on all of Adam's family, but the universality and certainty of its effect on all that receive it, or to whom it is given, for no man can receive anything except it be given him from above, is what is affirmed, or the principal of atonement, the oneness of Adam and his offspring in death, and the oneness of Christ and those in him in life, is what is taught.

If there is no hell then why do the Scriptures say there is one? If a man does not believe all that the Scriptures say there is no honesty in his quoting any part of them. The same Scriptures that speak of heaven speak also of hell, which is a place prepared for the devil and his angels. There is no evidence that a devil or any of his angels will ever be saved. The goats are to be sent to hell, or the place prepared for the devil and his angels. Besides this all mankind are not the children of God, nor ever will be.

The doctrines of men and devils have pretty full sway here on earth among mankind now. But they have no place in heaven.

P. D. G.

VOLUME 26.

We enter upon another volume of ZION'S LANDMARK sensible, it is hoped, in some poor degree at least, of the great and miraculous favor of God that grace reigns in the salvation of such sinners. When I consider my vile nature and its many manifestations in what to me is forever inexcusable conduct, it appears a matter of astonishment

to me that I am living. It is because the Lord is God and changes not that I am not consumed. He draws us with loving-kindness because he has loved his people with an everlasting love.

It is the grace of God that this paper would if enabled speak of, that surprising and wonderful grace of God which is ever of old and always new. In the future as in the past let this be my theme.

We still invite all lovers of gospel truth that feel so impressed to write for its columns, and desire our brethren to pray for the preservation of each of us that we may be useful to the household of faith.

EDITORS.

OBITUARY.

ESSIE FRANCIS BENNETT.

Died of typho-malarial fever with hemorrhage of the bowels after an illness of fifteen days, Essie Francis Bennett who was born in Liberty county, Georgia, January 4th, 1864, and died in Volusia county, Florida, August 20th 1892. She was married to R. E. L. Strickland, August 23, 1885, who died March 3, 1886. She was married to this poor, unworthy writer October 15th, 1888 with whom she lived a devoted companion until her death. Dear household of faith, I write this obituary from the urgent request of many friends, some of whom do not understand the plan of salvation or scheme of redemption that she embraced and loved to talk about as long as she was able to speak. I desire to speak of the departed as my dear wife and sister. As a wife she had few equals, was a devoted mother, a kind neighbor, a lovely christian, and none knew her but to love and esteem her. She leaves two little children. She was raised by pious Methodist parents, and was a member of that order when we were married. She was brought up to believe that salvation was in her own hands, and naturally disliked the doctrine of God's election and predestination. But thanks

be to God he showed her that she was a poor sinner without strength, but in due time Christ was revealed to her as the chiefest among ten thousand and the one altogether lovely. Then she rejoiced in the truth that salvation is of the Lord, and not of works lest any should boast, and gloried in the doctrine that the gifts and calling of God are without repentance, therefore the children of promise will never be destroyed. Thus she died rejoicing in the doctrine she once hated. She and I, together with her sister, Miss Katie Martin were received into the fellowship of the Primitive Baptists at Mt. Zion church, Pierson, Fla., and baptised the first Sunday in August, 1891 by my father, Elder Z. H. Bennett. The following fourth Sunday I was ordained deacon in said church by Elders Z. H. Bennett and M. L. Gilbert, and from a sense of unworthiness I had a good deal of trouble, of which she bore an equal part. Last January I was prostrated upon a bed of affliction from which I came forth a living wreck of former years. My case seems to be consumption and I fear I shall never be well again. O, how she stood by my bed day after day to care for and comfort me. How those ever willing hands did minister to my needs as none others could! The Lord blessed me to speak of Jesus and the gospel of our salvation with much assurance and power to her. While she called me her preacher she had a great fear that the church would sometime take me from her, that I might go and preach to others, and while at times I was made willing, yet for her sake or something else, I refrained from attempting so fearful a calling. Alas! she is taken from me and the stroke seems too much for me. O, you that have hearts to pray, remember me in this my sore bereavement. No more can we read the Bible together and rejoice over its sweet promises. She seemed to have a premonition of her death, and would ask why did people wish to live when it would be so much better to depart and be with Jesus. Sometime before she died she called me to her and asked me to read the Bible for her. I opened and read the fifteenth chapter of Zechariah, noticing more especially the eighth verse and spoke some time on the saving power of Jesus. Then she put her arms around my neck and with tears streaming down from her eyes she said, "O, what a merciful Savior Jesus is, and I want you, my darling, to go and

preach to my dear old father and mother. I feel that they are out of the way, and O, that they will hear and turn unto the truth as it is in the Lord." This request of hers I have since tried to fill and feel that the Lord blessed my labors. None but God knows how dearly I loved her. Two babes are motherless now; a home is left desolate, a husband's heart is rent in twain, a neighborhood is in tears, and the church is in mourning. Farewell my darling, God's will must be done, but I feel that our parting is not long, and I have a longing for that sweet rest that I am sure you have found. Now brother Gold and all who may read this, pray for me and my little ones who are now far from me. O, that God will bless and save them in his kingdom is my prayer. Yours, in great tribulation,
 PAUL J. BENNETT.
 Pierson, Fla.

ITUREA WEEKS.

Iturea Mabry was born July 25th 1822 and died Friday before the 3rd Sunday in January, 1892. She was married to Matthew Weeks January 18th, 1844. Of this union there were born unto them ten children, five boys and five girls, all of whom together with her bereaved husband survive her. She was a good mother, and a faithful wife. Her goodness was not confined to home, but others knew of it and shared of the fruits thereof. She was also kind and affectionate to all with whom she came in contact. With these qualities she enjoyed the good will of her neighbors. She lived in peace with all, therefore all have lost a friend. But none have lost a friend so close and dear as those who call her mother—her children. No natural relationship is more entwined with our being than that of mother, and none more deeply realize and fully and readily manifest it than she does. On confession of faith in Jesus Christ who loved her and gave himself for her, she was received into the fellowship of West Fork Primitive Baptist church, Floyd county, Virginia, in June, 1877. Her life as a member of the church was ever convincing of the blessings of the spirit of God. She was as prompt in attending her church meetings as the state of health would reasonably admit. Even before she joined the church she was prompt to attend Promptness in attending church meetings—Saturday meetings—is, at this time, far below par. I doubt whether the average attendance is equal to half the membership. This ought

not to be. Two of sister Week's sons are preachers, one Methodist and the other Elder Q. D. Weeks, is one of our ablest ministers of his age in the ministry—renders good service to the churches, and is worthy the confidence and respect of the people, and the churches, which he holds and maintains. By request I preached in memory of sister Weeks on the third Sunday in October 1892 to a very large and attentive audience. May the Lord bless the remembrance of her to the good of her friends, and the doctrine I preached to the comfort of all present who felt the need of Christ Jesus the Lord, the Saviour of sinners.
 P. G. LESTER.

LELIA A. CASTLE.

Lelia A. Castle, daughter of Wm. H. and Martha E. Castle was born March the 17th 1874, and died April 8th 1892. She was a good, kind and obedient child, and when grown possessed an amiable disposition. She endeavored to be sociable to her associates so as to make herself agreeable and pleasant even when she was sensible of her approaching departure from this life. Her mother died when she was about 11 years of age, leaving the care of several smaller children largely to her care for several years. She was kind and affectionate to them, and also to an affectionate step mother who took charge of the family. For several years Lelia enjoyed the pleasures of home, and the blessing of good health and the apparent promise of a long and useful life, but just as she was entering the realm of the full adornments of youth and prospective usefulness to herself and those about her, consumption claimed her for its victim. She soon saw I trust, in the light of the Spirit, that she should soon follow her loving mother into the elements of death. But God who alone saves poor lost sinners was leading her by his Spirit to know him whom to know is eternal-life. She sent for the writer of this and manifested a desire to talk on the subject of religion, and desired me to sing and pray for her which I tried to do. By her request a church meeting was held March 27th 1892 and she was received into the fellowship of Indian Creek church—Primitive Baptist, but was not able to be baptized. She wanted to live longer if it was the Lord's will, but was willing to die if he so willed. Her funeral was attended by Elder R. M. Mabry and myself. Lelia's lovely form

to dust has gone; but her spirit was taken to God who gave it. She is now in Paradise with Jesus ever safe in his blessed arms, and also with her dear mother who left evidences of a good hope in Christ. She was born March the 20th, 1840, and died June the 13th 1885. Let them rest together in peace.

Q. D. WEEKS.

PEARLIE NEVADA GOODWIN.

Pearlie Nevada Goodwin fell asleep in Jesus the 10th of August 1892. She was the daughter of B. B. and M. C. Goodwin, was born Dec. 27th, 1886, in Wake county. Her life was short, although she enjoyed it even with great afflictions. She was so very loving and affectionate, all who knew her loved her most tenderly. Her last sickness was of short duration. She was taken Sunday morning with a chill and hemorrhage of the kidneys. She continued to have chills every day, the last on Wednesday morning took her spirit to a brighter world than this. Oh what a sad day it was to me. The day my only darling little girl was taken from us to dwell with Jesus and his angels. The doctor thought she was improving. We did all in our power to restore her to health, but the good Lord knew best for all, the Lord's will be done, not ours. She called me to her bedside and lovingly said "mama I'm going to die." I said no my child, she said Oh yes I'm going to die and leave you. She asked me where her papa was, I told her, she told me to tell him to come there for she was going to die and leave him. He came in and asked her how she felt, she said she was better. She looked at me and said mama don't cry, she raised her hand and said to me I'm happy, happy. She then became unconscious of all around her. Her spirit took its everlasting flight Wednesday 11 o'clock a. m. to the beautiful city of gold, where thieves cannot steal nor moth doth corrupt, but sleep, sweet sleep in Jesus. Oh that I could become reconciled to her death, for the Lord says suffer little children to come unto me and forbid them not for of such is the kingdom of heaven. She is now a sweet little angel in heaven and is looking in the sunshine of God's love.

A precious one from us has gone
A voice we loved is still,
A place is vacant in our home
Which none can ever fill.

Farewell dearest, but not forever,
There will be a glorious dawn.
We shall meet to part no never
On the resurrection morn.

Her mother,
MITTIE C. GOODWIN.

Dear brothers and sisters.—It was very heart rending to give up little Pearlle, she was my dear little grand child, one of the idols of my heart, though the Lord giveth and he taketh away. I believe he has taken her from the evil to come. Why should we

mourn for little Pearlle for he has taken her from all her sufferings, and I do believe is now resting in the arms of Jesus. Oh may we all be enabled to look away from self and look to Jesus, who is our righteousness above. I hope and trust all who read these lines will pray for me and my dear children, that we may meet little Pearlle and all saints who have gone on before.

Grieve not fond parents for your little girl,
We know she was a darling one
And you may meet her on that shore
Where parting will be no more.

Her lovely eyes, her smiling face,
How can we let them go,
Can we no more her form embrace
How sad the truth to know,
Far from this world of toil and strife,
She is present with the Lord.

Her grandma
B. W. ROYCROFT.

ISAAC B. FARMER.

This dear, honest old brother died at his residence in Wilson Co. N. C., early in October 1892. He was a member of the church at Wilson, and certainly loved peace and good order everywhere. A few years ago his precious wife was called away. Seldom have I seen one so full of love in her dying days as was sister Farmer. After her death brother Farmer remained at his home with some of his children. He prospered in business as a farmer as long as he lived. If all our brethren attended to their business as well as brother Farmer did I hardly think there would be any confusion in the churches. He was true to attend his meetings and was fond of receiving the brethren at his own house. He was well stricken with age, and had lived not only his full days out, but that age allotted to man that so few attain. From conversations with him my impression is that he was not desirous to remain here on earth. When the corn is to be gathered into the garner it seems not violent but meet and proper to carry it into the house or home of the family. To be gathered with our fathers and to be presented to the Father of spirits in the righteousness of Jesus and by him is so glorious that earth fades into vanity in comparison. To depart and be with Christ is far better. For if this earthly house of our tabernacle or body be dissolved, we have an house not made with hands, or not of this building, which is eternal in the heavens.

P. D. GOLD.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

ISAAC JONES.

Prospect Hill..... 1st Sunday in Dec.
Wheeler's..... Monday
Flat River..... Tuesday
Stories' Creek..... Wednesday
Shiloh..... Thursday

Roxboro	Friday
Surl	Saturday
Tar River	2nd Sunday
Camp Creek	Monday
Andrew Blalock's	Monday night

W. R. WELBORN.

Axton	Dec 1st
Sugar Tree	2nd
Cascade	3rd
Dan River	4th
Liek Fork	5th
Pleasant Grove	6th
Moony's Creek	7th
Country Line	8th
Abor	9th
McCray	10th
Harmony	11th
Lynche's Creek	12th
Prospect Hill	13th
Wheeler's	14th
Flat River	15th
St. John's Creek	16th
Shiloh	17th
Roxboro	18th
Surl	19th
Tar River	20th
Camp Creek	21st
Mt. Lebanon	22nd
Eno	23rd
Durham	24 and 25th
Dutchville	26th
Cedar Grove	27th
Neuse	28th
Salem	29th
Healthy Plains	30th
Scott's	31 and Jan. 1st
Wilson	2nd
Contentment	3rd
Upper Black Creek	5th
Memorial	6th
Chapel	7 and 8th
Beulah	9th
Cross Roads	10th
Bethany	11th
Smithfield	12th
Levant	13th
Hannah's Creek	14 and 15th
Bethsaida	16th
Black River	17th
New Hope	18th
Sandy Grove	19th
Middle Creek	20th
Willow Spring	21 and 22nd

He will need conveyance.

GARDNER BRYANT.

Seven Mile	Sat and 1st Sunday in Dec.
(Brethren will please meet him on Fri. before) at Clinton.	
Reedy Prong	Monday after
Barbry's Chapel	Tuesday
Mingo	Wednesday
Black River	Thursday
Bethsaida	Friday
New Hope	Saturday
Bethel	2nd Sunday
Sandy Grove	Monday
Willow Spring	Tuesday
Oak Grove	Wednesday
Big Meadow	Friday

(Some one will please meet him at Pittshoro on Thursday.) Brethren arrange appointment for him Saturday.

Bear Creek	3rd Sunday
Maple Spring	Monday
Mt. Tabor	Tuesday
Pleasant Hill	Wednesday
White Oak	Thursday
Sugg's Creek	Friday
Big Creek	Saturday
Mountain Creek	Sunday
Freedom	Monday
Bear Creek	Tuesday
Meadow Creek	Wednesday
Liberty Hill	Thursday
Jones Hill	Friday
Jerusalem	Sat. and 1st Sunday in Jan.
Tyson's School House	Monday
Bethany	Wednesday
Lawyer's Spring	Thursday
High Bridge	Friday

Brethren arrange for Saturday.	
Liberty	2nd Sunday
Watson's	Monday
Crooked Creek	Tuesday
High Hill	Wednesday
Philadelphia	Sat. and 3rd Sunday
Ebenezer	Tuesday

Probably Elder J. E. Adams will accompany him from Bethel, Harnett Co., N. C., to the appointments up the country.

R. W. DIX.

Malmason, Va	Dec. 23rd
Terry's School House	24th
Spring Garden	25th
Cale's School House	26th
Mt. Zion	27th
Keese's School House	28th
Weatherford	29th
White Thorne	30th
Banister	31st
North Danville	1st Sunday in Jan.

Will some brethren meet and convey him.

RECEIPTS.

ARK.—L. C. Harris	1 50
FLA.—Mrs Nancy Lewis	1 50
GA.—E. E. Bennett	2 00
MISS.—L F Brantly	1 50
N. C.—S D Critz	1 50 W H Bradly 1 50 J S Proctor 1 50 Martha Purvis 1 50 R A Overman 1 50 J D Fly 1 50 D W Cobb 3 00 Mrs M Cromwell 1 50 W R Wiggins 2 00 Lucy F Young 1 50 A H Barnard 4 00 H T Wells 1 50 I P Dooty 1 50 B A House 1 50 N R Peelle 1 50 E R Smith 2 00 Mrs L O Watson 2 Mrs J H Dixon 2 00 I S Smith 1 50 W K Daught-ridge 1 00 Mrs Permenta Braswell 1 50 I W Bass 1 50 Marcus Hill 2 00 M E Ethridge 75 W A Oberry 1 By L Walston 4 50 N L Summers 2 00 A F Neal 4 50 B Bullock 1 50 Wm Slade 1 50 S C Jones 13 00 Miss Cornelia Moore 2 00
OR.—Mrs Sarah Kent	1 50
VA.—P T Dodson	1 50 W C Barnard 5 00
By S T Hopper	1 50

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The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

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Southampton, Pa., Aug 2, 1892.

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WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule. TRAINS GOING SOUTH.

DATED Aug. 7, 1892.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sunday.
Lv Weldon.....	6:30 p. m.	5:43 p. m.	6:00 a. m.
Ar Rocky Mt.....	1:40 p. m.	6:30 p. m.	7:09 a. m.
Ar Tarboro.....	2:15 p. m.	.....	.....
Lv Tarboro.....	12:45 p. m.	6:00 p. m.	.....
Ar Wilson.....	2:15 p. m.	7:00 p. m.	7:40 a. m.
Lv Wilson.....	2:30 p. m.	.....	.....
Ar Selma.....	3:35 p. m.	.....	.....
Ar Fayetteville.....	5:20 p. m.	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:40 a. m.	8:30 a. m.
Lv Warsaw.....	4:14 p. m.	.....	9:30 a. m.
Lv Magnolia.....	4:27 p. m.	8:40 p. m.	9:44 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:25 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28 Daily.	No. 42 Daily, ex Sunday.
Lv Wilmington.....	12:35 a. m.	9:15 a. m.	4:20 p. m.
Lv Magnolia.....	1:54 a. m.	10:57 a. m.	6:23 p. m.
Lv Warsaw.....	.....	11:11 a. m.	6:15 p. m.
Ar Goldsboro.....	2:55 a. m.	12:05 p. m.	7:10 p. m.
Lv Fayetteville.....	.....	9:30 a. m.	.....
Ar Selma.....	.....	11:35 a. m.	.....
Ar Wilson.....	.....	12:30 p. m.	.....
Lv Wilson.....	3:35 a. m.	12:58 p. m.	8:04 p. m.
Ar Rocky Mt.....	4:03 a. m.	1:30 p. m.	8:30 p. m.
Ar Tarboro.....	6:30 a. m.	2:18 p. m.	.....
Lv Tarboro.....	.....	12:58 p. m.	.....
Ar Weldon.....	5:05 a. m.	7:55 p. m.	.....

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m. Kinston, 8:00 p. m. Returning leaves Kinston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m. Weldon 11:25 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 7:00 a. m. Arriving A. & R. Junction 8:40 a. m., arrive at Washington leave A. & R. Junction 7:10 p. m., arrive at Washington 8:45 p. m. Daily except Sunday. Connects with trains on Ablemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:03 p. m., 4:20 p. m. Plymouth 5:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 6:00 a. m., Williams ton, 7:30 a. m., 9:58 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 5:30 a. m., arrive Rowland 7:12 p. m. Returning leave Rowland 2:35 a. m., arrive Fayetteville 9:20 a. m. Daily except Sunday.

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 6:40 p. m., arrives Nashville 7:15 p. m., Spring Hope 7:40 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p. m., and 11:15 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 & Fayetteville Branch is No. 31. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., 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. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oilphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Oct. 10, 1892.

S. Bound Daily. No 1	MAIN LINE.	N. Bound Daily. No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 45 p m	Lv.....Fayetteville.....Ar	5 02 a m
7 20 p m	Ar.....Fayetteville.....Lv	5 27 a m
6 00 p m	Lv.....Sanford.....Lv	9 45 a m
4 13 p m	Lv.....Climax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
4 57 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....N. & W. Pct. - W. Cove.....Ar	1 55 p m
1 51 p m	Ar.....N. & W. Pct. - W. Cove.....Lv	2 31 p m
1 22 p m	Lv.....Rural Hall.....Lv	3 02 p m
12 00 p m	Lv.....Mt. Airy.....Ar	4 25 p m
Daily. No 3		Daily. No 4
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 22 p m	Ar.....Maxton.....Lv	6 30 a m
8 52 p m	Ar.....Red Springs.....Lv	7 02 a m
8 30 p m	Ar.....Hope Mills.....Lv	7 43 a m
7 46 p m	Lv.....Fayetteville.....Ar	8 02 a m
No. 11 MIXED Daily Ex Sunday.		No. 12 MIXED Daily Ex Sunday.
11 00 p m	Ar.....Rainsburg.....Lv	7 00 a m
9 20 p m	Lv.....Climax.....Lv	8 50 a m
8 15 p m	Lv.....Greensboro.....Ar	9 35 a m
No. 15 MIXED Daily Ex Sunday.		No. 16 MIXED Daily Ex Sunday.
12 00 a m	Ar.....Greensboro.....Lv	7 00 a m
10 50 a m	Lv.....Stokesdale.....Lv	8 15 a m
9 55 a m	Lv.....Madison.....Ar	6 05 a m
No. 17 MIXED Daily Ex Sunday.		No. 18 MIXED Daily Ex Sunday.
7 00 p m	Ar.....Greensboro.....Lv	2 00 p m
5 50 p m	Lv.....Stokesdale.....Lv	3 40 p m
5 00 p m	Lv.....Madison.....Ar	4 30 p m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and west of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and south from Sanford and on Norfolk & Western trains north and west from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

Ample time is given passengers for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

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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.

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

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

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All names and post offices should be written plainly.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

SEARCH THE SCRIPTURES.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—John 5:31.

DEAR BROTHER GOLD:—The christian cannot be better employed than in searching the Scriptures. If he loves Christ and is longing for the time when he shall be with him and be like him, he must feel a deep interest in all that relates to his character and mission. He is the one altogether lovely, to all his sheep. He is their Shepherd, Priest and King—the Captain of their salvation.

He told the Jews to search the Scriptures for they testify of him. Had they been quickened and born again they would gladly have done this. But they knew not the light and would not have this man rule over them. They had not his word abiding in them, for whom the Father sent they believed not. So is every natural man. "No man can come to me except the Father which sent me draw him, and I will raise him up at the last day. It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me." John 6: 44, 45.

Take this teaching, or revelation away and the christian's hope is gone. But if he can sometimes lean on one who is mighty to save, and has all power upon earth and in heaven, he can trust in a finished

salvation wrought out for him by Christ, and "can smile at Satan's rage."

By searching the Scriptures the child of God will find every day some new beauties unfolded to his mind in regard to his Saviour, and sometimes he can appreciate for himself, some precious promise. There may be some things that he cannot understand, but blessed be God, we have an High Priest who feels and knows our every infirmity. In his own time and in his own way he will make all things that it is necessary for us to know plain to our view. He has not left us without another Comforter.

Oh what a gracious Saviour! We cannot learn too much of him, or love or praise him too much. "We love him because he first loved us." 1st Epistle of John, 4:19. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1st Epistle of John 4:9. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." First Epistle of John, 5:20.

Of Course the Scriptures spoken of by Christ were the Old Testament, for the New Testament was not then written. But we are told,

"For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." Romans 15:4.

The child of God now has the New Testament inspired by the same Spirit that gave the Old. Time and space would fail to speak of all the testimony that is given him by his disciples. A few prominent instances only are mentioned in the hope that all may be comforted, who will search the record.

Matthew gives a detailed account of his birth, his sojourn upon the earth, his great sermon, his transfiguration and his death and resurrection, and testifies thus: "And Jesus came and spoke unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you and lo I am with you alway, even unto the end of the world." Matthew 28:18, 19, 20.

Mark testifies, "The beginning of the Gospel of Jesus Christ, the Son of God as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Mark 1: 1, 2, 3. And when Jesus was baptized of John in Jordan, Mark testifies, "And straightway coming up out of the water he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven saying, Thou art my beloved Son in whom I am well pleased." Mark 1:10, 11.

Luke testifies of what Jesus said to his disciples, after his resurrec-

tion. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of all these things." Luke 24:44-48.

John testifies of him by saying, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not." John 1:1-5.

In the Acts of the Apostle we find this testimony: The former treatise have I made, O Theophilus of all that Jesus began both to do and to teach. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen to whom also he had showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Acts 1:1-4. In the Acts too we have the record of the miraculous conversion of Saul. (Is

not the conversion of any sinner a miracle?) See 9th chapter. In the 10th chapter is Peter's remarkable vision. And in the 2nd chapter we have an account of the descent of the Holy Ghost upon the disciples on the day of Pentecost.

In the Revelation it is testified, "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city: For without are dogs, and sorcerers, and whoremongers and idolators, and murderers, and whosoever loveth and maketh a lie. I, Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star." Revelation 22: 13-16.

John tells us, "and there are also many other things which Jesus did, which if they should be written, every one, I suppose that even the world itself would not contain the books that should be written." John 21:25.

Well may the poet exclaim,

How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath
said,

Who unto the Saviour for refuge have fled.

Search the Scriptures and may the Lord give us understanding hearts. Yours in hope,

C. S. McDANIEL.

Alexandria, Va.

ELDER GOLD, DEAR BROTHER:—
As I have returned from my trip down in the Abbot's Creek and Bear Creek districts in compliance with the request of the many dear brethren and sisters I will try to write a few lines to let them know that I returned home and found all in common health. I met with many very precious brothers and

sisters in that country, though the Baptists seem to be suffering in some parts. I am sorry to say, that I find the Baptists using what I call lynch law. I mean by this turning members out without giving them any trial, and without any church evidence. Strict discipline is the life of the church, (I mean the practical life.) If a brother commits a crime worthy of death let him die, but don't kill him with law but kill him by the law. The law of Zion as it is given in the scripture, for it says ye are brethren. So we should try to live as brethren, and when we are falling out by the way, not in the way but by the way, it does not manifest that we are brethren; and to my dear preaching brethren, I am so vile, so prone to sin I fear that I am not born again. Jesus said, as you go preach. He does not tell us to wait until we get there and then preach, but as ye go preach. Then our deportment should be preaching. We should be very careful to maintain good works. We are not maintaining good works if we refuse to pay our debts, and I think it would be prudent in Baptists everywhere if they have members having means to pay their debts, and refuse to pay, to turn them overboard. Yet I would say that if your brethren are in debt to you to bear with them just as long as they are trying to pay. I have not written this to hurt feelings, but I trust for the good of the cause and to relieve my mind. Baptists should try to live inside their own means as near as they can. Some might say are you not in debt? Yes, I am in debt, yet I hope that none of my creditors are uneasy about what I owe them. I have not written what I aimed to write when I commenced.

J. M. WYATT.

Roaring Gap, N. C.

DEAR BRETHREN AND SISTERS:— I have long had a desire to write what I hope the good Lord has done for me. I was made to believe that there was a heaven and a hell, and that one or the other was for me when I died. I was one day in the field at work in the date of 1886, when there was a dark cloud gathered around me, and it seemed that I was then upon a hill, and I said Lord what shall I do. I viewed myself to be a great sinner. One night I dreamed I went to a large house and before the house was a wide deep ditch, and a white something as clear as a crystal laid across to walk on, but I stopt and saw a man come to the door and he said to me, come in, and I told him that I could not walk across, and he came and led me by the hand across the place, and I went in the house, and it was full of the nicest looking people I ever saw, all sitting in rows across the house. This caused me to see a great deal of trouble, and I would dream of joining the church and being baptized, and it seemed that my trouble grew heavier. I could see no peace day nor night. On the 2nd Sunday in August 1888 I went to bed and thought I would go to sleep when all at once it was so dark that I could not help crying and said, Lord have mercy on me a poor wretched sinner. Then all at once a light came down from above right over me, and I saw an angel right over me, and it turned and said follow me. I commenced shouting and praising the Lord. It seemed to me like that I was going up, and I got up and tried to tell what I had seen, but could not. It was so much better felt than told. It was more than a month till I went to a neighbor's house one night to preaching to hear one of our good old Baptists preach, and while he was preaching I saw the

same light come down from above right before me, and I began to praise the Lord. After preaching they began to talk to me, and I talked and told a part of what is here written, and it relieved me a little while. Then it was the same old thing again. I then began to think I would join the church and would go to preaching and think I would offer myself. I would think it would be no use, for they would not receive me. My mind was to go and I went on Saturday before the 2nd Sunday in November 1888 and to my surprise was recieved, and the next day was baptized. I now felt like that I would never see any more trouble, but I find many troubles and dark roads to travel and contend with. Mixtures of joy and sorrow I daily do pass through.

Your little sister in hope,

E. J. STONE.

Stokes county, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—If I may be permitted to claim that relationship with the dear little ones of Zion. I have had some impression for four or five years to write down some of the dealings of the Lord with poor unworthy me. I was born an Arminian July the 18th, 1861. I was born in sin though I had nothing to do with my first birth, neither did I have anything to do with the second if I have ever been born again. It is the goodness and mercy of God that snatched me as a brand from the burning and has translated me into the kingdom of his son. I was about 13 years old before I knew that I was a sinner. Some where about that time I had a very serious dream one night. I dreamed I was going to a little child's burial near where I was reared, and as I got in sight I saw a large crowd leaning against

a fence near by the grave yard. As I got to the fence I did not see any one at the grave, so I got up to the fence and asked the people I saw if the burying was over, they said no. They were not done the grave yet. I did not know any one of them. I got off the fence and started on toward the grave and one man stepped up by me and I looked back and they all were coming on two and two. So we marched on down to the grave, and there was a man in the grave dressing out the vault, and it was the prettiest gray granite rock I thought I ever saw, and I asked him whose grave is this, and he looked up at me and I never will forget his looks. He said this is your grave, don't you remember that Jesus was buried in a stone, you ought to be a better boy, and take up your cross and follow Christ. Although this was a dream, but I never can express my feelings that night. I felt that I was dead. On awaking was so glad I was still alive, but I felt so bad I thought I would die before day, and hell would be my doom. I tried to pray for the first time in my life. I saw that I was a sinner before God, and all I could say was Lord be merciful to me a sinner, Lord spare me until day, and I get my right feelings and I will never sin against thee any more, so when day came I was so glad, and went where mother was and told her I was going to die soon, she looked at me and said, why Dolphus what makes you talk that way. I told her my dream and she burst out crying and said, that is a warning for you, Dolphus you are a bad boy. I went on in that condition for a long time, sometimes trying to pray to the Lord to pardon my sins, if it was his holy will, and sometimes it looked like it was a sin for me to try to pray. I felt to be such a sinner, and I felt like

if I died in that condition hell would be my portion. I was in such a fix I did not know what to do. I would seek for a lonely place to try to pray and would find a place where I thought probably no one could see me and would get down and try to pray, and would make a failure. It seemed like I could hear some one coming up where I was. I would get up and I would feel so ashamed of my self for being there trying to pray. It appeared all foolishness, I would think I will not try it any more, and in a little while I would find myself trying the same thing again. I saw I was not my own keeper, but I did hope that I was in the hands of the Lord, and that he would do all things right. I went on this condition for a long time, and one night I dreamed that two old Baptist preachers were going to preach at our free school house and I was fixing to go to hear them, and when I got ready and started I had not gone more than a hundred yards from the house before I saw I was naked, so I thought I would have to go back and put on some clothes, so I turned my head toward sun rise and to see if I had time, and saw a beautiful star about one hour high, and it started toward sunset. As it went the whole element opened behind it and as it opened the most beautiful light shone around me that I ever saw, and I awoke praising God as happy as I could be. I never can tell you all how happy I felt, that was the first season of joy that I have ever had. I felt so much better for a few days that I thought there was a chance, but soon got in more trouble than ever before. So I commenced trying to pray to God to show me whether that was a hope or not, or was I deceived in the whole matter. I would read the Testament to see

if I could find any comfort, but every sentence condemned. So I was cut off. Oh I felt so miserable. I saw I could do nothing of myself. So I thought I would try the mourner's bench at the next protracted meeting at Camp Spring which was to come off in a few weeks. When it came off I went. I was a mourner in deed and in truth, for I was like a drowning man. I was catching at straws. I was a mourner four days and everything could profess but me. I was in earnest about the matter. I did not want to be deceived nor deceive any one else. While I was at the mourner's bench it appeared to me as if some one spoke to me, "you have committed the unpardonable sin." So I got up from there, and these words came to me, cursed is he that trusteth in man, or maketh flesh his arm. Before that I was praying for a change. After that I tried to pray to God to forgive me for committing the unpardonable sin. My prayer was, Lord save, I perish, Lord be merciful to me a sinner. The Methodists wanted me to join the church. They said I had a hope, but poor me, I had no hope. My hope at that time was about like those hoping without God changing them from nature to grace. The Lord is the giver of every good gift and every perfect gift. There is nothing good in man. He is nothing but a lump of corruption.

If I ever received a hope it was in September of 1880. I was curing tobacco for an Old Baptist. One night after supper his daughter and I were singing a few songs in the Light of Zion, and he began to joke me about being an Arminian and I gave him some pretty rough words about the Old Baptists. Soon I started to the barn. I had not got five steps from the door before I felt that I had hurt

his feelings. I thought I would go back and ask him to forgive me for what I said, but I did not then. I went on to the barn studying over the matter. I went in the barn and found my fires were gone out. I took up my basket and went to the coal-pen and filled it up, and as I rose up the love of God shone in my heart. I was not praying as I know of, but I was so happy it seemed like everything was praising God. I thought I loved everybody. There I stood by myself gazing at his amazing mercy. It seemed to me that if everybody had been there I could have shown them the way of salvation. As this glorious feeling left me I was singing, Father, I stretch my hands to thee, No other help I know. If this is not the dealings of the Lord I am yet a deceived sinner. In the year 1883, on Saturday before the third Sunday in June, I went before the church at Banister and told a part of what I have written. They received me and I was baptised on Sunday by Elder McDowell. Brethren, remember me at a throne of grace. Your unworthy brother, if one at all,

R. A. Cox.

Chestnut Level, Va.

MY CALL TO THE MINISTRY.

After I joined the church I was satisfied for a while, but my mind soon became much alarmed on thoughts of Divine providence for his people and care for them. I searched the word to know his will and my duty. I did hope I was one of his children, and I desired to obey him in all that he commanded me. I learned christians should love one another. I felt that I loved the saints. The word said watch. I watched myself carefully, and watched the saints in their lovely walk. I soon found in my mind an

impression to preach, but I was not the proper one; but my impressions grew stronger. I would often dream of preaching with great liberty, and it appeared that I enjoyed it, but when I would wake it would be a dream, then I would think if I could preach with this liberty I would not mind it; but even then I did not expect ever to try to preach. I thought if I would speak privately of the things on my mind it would do as well, so I was soon speaking in a private way my views on things divine, and the more I spoke of these things the stronger the impression was to preach them. I thought it was because I so often read the Scripture, and I said to myself I will stop reading so much, and I did so, and in about three weeks from that time my mind was as dark as midnight, and I felt that I was in prison and could not get out, but the same impression was there still. I then desired the Lord to give me light again but did not receive it. I did not agree to go if he would give me that light, so it did not come. I felt I was shut up in a prison so long. I went to my bible again, but could not read with any understanding, so I commenced looking around to see if there was any cause of my preaching. I did not see any use of my trying to preach. There were three old ministers in that section, and three young ministers, and I did not know the use of my attempting to preach, yet my impressions grew stronger, but I in the dark, in prison begging for light. At last I saw that I had sinned in laying aside my bible to keep from having impressions to preach. I remembered Samson slew a thousand of his enemies with the jaw bone of an ass, and then threw it away. After this he became very thirsty and began to ask the Lord if he would let him die when

he had delivered him from his enemies. Then their clave a hollow place in the jaw, and he drank and revived again. So I saw I like Samson had thrown away my last weapon, I prayed that I might read with understanding, but it does not seem to me I have since. I feel that I did wrong in this. I here advise all that have light in the word to cultivate it and live, for I feel that for this disobedience I died to a great extent. I have never received any comfort from this wrong, but feel sorry that I cannot have that enjoyment in private conversations as I did before, but when I look back at my fault I must pronounce it just. Let as many as are indeed called hear the Lord Jesus saying, "Come to me all ye that labor and are heavy laden and I will give you rest." My impression was the same though I did not expect to preach in public. I had no learning sufficient to preach the gospel. It was too much for me. Then I had a dream that showed me it was not my knowledge that preached the gospel. I saw in my dream a great multitude of people gathered together to hear preaching. It seemed I was standing off looking at the scene. Still I had the preaching to do. I saw that my father's house was wrecked so the in-dwellers were subject to be without protection, and I had to preach till that house was rebuilt. About this time I looked across the large congregation and saw myself standing in the midst of them. It seemed as if I looked like an old shell of a stump, and from that shell the preaching should be done. I saw no possible chance for any preaching, if that shell all very dry was the dependance, and it seemed to be me myself. About this time I saw a fowl come from above direct to the shell, and a second time this

old shell then commenced preaching. The fowls came thicker, the preaching got faster and more powerful, so much so in a few minutes the preaching was so powerful that a man dare to come near it. This convinced me that it was not the power of man nor his wisdom that preached, but the power and wisdom of God. The light became so great that it could not be approached by any one present. I awoke: it was a dream. I was made to wonder over this, also my mind was more impressed till I must speak it seemed, but could not bear the thoughts of speaking in public, so I would go out in the plantation where no one could see, nor hear me, and talk over the things that were on my mind. It would relieve me to some extent for a while. I dreamed again viewing myself in a swamp, and satan caught me to pull me back to devour me. I struggled for my life, and prayed to the Lord for help. Power was given me to break his hold. I that moment started home walking on a canal bank. He caught me again and said he would drown me in that canal. I prayed to the Lord for help, and power was given me to drown him but did not. I ventured toward home, and rising the hill saw a very narrow path, so narrow was it I hardly could keep my feet on it. It was a very hard way to travel, at the same time the old enemy came up behind me pelting me in the back so hard I thought I could not stand it. I saw at this time my home and the little narrow path led strait to it. I ventured hard to go home, but at last the enemy pelted me so hard in the back I turned to fight him, this gave him power to bind me at his will which he did. I had no power to move and prayed to the Lord for help. He then had no power over me to bind me, and I said in my

heart I will go to my home or die on the way. I ventured hard to go, he pelted me hard on my back. I soon came in full view of the beautiful home and the narrow path went direct to it, but there was no gateto be seen, but the closer we came the less power the enemy had to hurt me. When we got to the paling there was no stop to make for the lack of a gate, for when we stepped up to the paling a little gate flew open. I stepped in and it shut together as solid paling again, and I saw I was covered with a rainbow. I stepped up in the door and began to preach with the power of my God and his Son Jesus for his great deliverance, and so great a view of my home. I saw by this deliverance and my obedience, satan would not have any power to destroy me nor my children, nor their children, and was in my preaching speaking words of the same. I awoke; it was a dream; my impressions were still the same, but I felt the least of all my father's house, and why was I so troubled about preaching seeing I was more sinful than any one else. I decided not to mention such a thing as preaching. I did not believe I was fit to preach. I hated myself for having such impressions. One night I dreamed I had to pray for some sick folks, and refused and got in trouble untold. A few days after our meeting came and I went and saw the very dream. I was asked to open the meeting and was about to refuse and thought of my dream, it struck me with fear, and didn't know what to do, and feared to go forward and was afraid of my dream. I did not want that trouble I saw, so I opened the meeting, and to my surprise had much relief all that day. Monday morning before day I woke up, and began to think, what have I done? I fear the people will think I will preach,

and made up my mind to do this act no more, to my surprise there stood a man over me and said, see you the great sea, I looked and saw the great sea in the worst rage I had ever seen it, the waves breaking and dashing in every direction, then he said to me, if you turn back I will turn you into trouble, then I thought what shall I do? This lay so heavy on my mind I told it to some one, then soon I was sorry I had told it promising myself I would not say anything about it any more. One morning I arose with some heavy impressions on me, it seemed as if I could hardly live, but I went out to try to shrub bushes. I soon felt unable to work and dropped down in the field, and it seemed strange what a condition I was in. I must have slept, for there came a child running up to me and said, if you find anything to do here, do it. I looked toward the West and saw a large field full of corn stalks. I could not see across that field, and went to the house, dropped down on the floor and said to my wife, I don't think I can live. She tried to encourage me, but was heavily pressed down, could hardly work all that day. When night came I lay down thinking what does this mean. When I slept there came a messenger and told me my father said for me to go there and preach. I went as quick as I could get off, just before I got there there came some one to me and gave me a paper. I held it in my hand as I walked, looking on it. There was a line struck across it, on one side of the line the word life, on the other the word death. I walked on and it soon became very dark. The first thing I knew I had walked against a great wall and could go no further. I began to pray to the Lord for help, then I saw a man standing near me dressed in a white

robe. He pointed to the west and shewed me that great field I saw that morning, stretched his hand over my head and said to me, go and gather these together. The field was as far as I could see thick with dry stalks, and these he commanded me to gather. Then I started from under his hand, and when I started I commenced preaching, for this was the way I had to gather them. I awoke; it was a dream. When I awoke the field was still in my view. One day after this my mind was so impressed it seemed to me I could not live under such burden? It seemed to me I was weighted down so heavy that it was impossible for me to live. Just here I promised the Lord if he would spare me my life until our next meeting I would try to preach. I soon felt relief, though I did not take the first thought of what a solemn vow I had made to my God until I failed to keep it. When our next meeting came on there were two ministers there, and I didn't say anything about it, nor did I keep the vow I had made for the sake of ease. I started home on Sunday evening with a heavy heart, and the nearer home I got the heavier my mind was impressed that I had lied to my God, and when I came in sight of my house it came on my mind, I have done so sinful, I shall never see any more peace in my life, besides all this, the Lord is angry with me for making this promise for the sake of ease of mind, and obtaining it from him and then failed to do what I promised him. Oh so sad I was over this, it seemed all within me failed, it seemed that if I could only forget it, or go to sleep and rest only ten minutes it would be a fortune to me. So hard I craved this at sunset I lay down to see if I could go to sleep, but alas my distress

became so much greater I commenced rolling on my bed over and over again, till at once I had a view of the place where I often went to pray and talk for relief. I saw something coming from that place directly to me to destroy me, and when it came to me it struck me all over with so much power I sprang out of the bed on the floor, and when I struck the floor my tongue began to speak of the things I had been suffering, and what my great suffering was for. It was then the last of May about seven o'clock when I commenced telling my wife the cause of my trouble. I continued this speech till eleven o'clock, no one present but my wife. When I was done speaking I felt easy and slept well that night, so I was forced to tell these things the very day I vowed so to do. I felt quiet about a week. I was so well satisfied I thought I had done all I was required to do, then I dreamed I went to church and the preacher did not come, and I had to do the preaching. While I was preaching there stood a man on my left hand, and when I was done he said this shall be done the next meeting, so when the next meeting came I went, the preacher did not come, the brethren asked me if I would dismiss the people some way, I told them I had no excuse. I told them where my choice song was, and then told them I wished to speak a few words before they sang the song. I began to speak, it seemed I could not stop till I had told all my sufferings, and what they were, for I have been speaking in public ever since May 1873. I have never been able to satisfy my mind as yet, and this is the cause of my writing. I find the more there is done the more there is to be done, though I find in duty is my only peace. Your unworthy brother,

(TO BE CONTINUED.) B. WOOD.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I have been thinking of writing you ever since I had the pleasure of meeting you at the Eastern associations. I shall ever hold in grateful remembrance your dear christian wife who is indeed a faithful helpmeet to you. I always felt glad to meet the wives and children of the ministers of Christ, for I greatly sympathize with them, having to be left so often in their lonely condition. The gift of the ministry is a precious and wonderful gift to Zion, and God has dispensed the ministry as seems good in his blessed sight. He stands in the midst of the golden candlesticks holding the seven stars (ministers or angels) in his right hand. The hand of God carries the ministry wheresoever it pleases and enables them to comfort the poor and afflicted ones. Habakuk says, "His brightness was as the light, he had horns coming out of his hands and in them were the hiding his power." These horns I think are the ministry. David was anointed out of a horn and Saul out of a vial. The horn is not manufactured and all the skill of the world cannot make one, but they can manufacture a vial. There are factories for making one class of preachers, but they cannot make a minister of the gospel. The horn comes out of the hand or power of God. These horns are coming out of his hand. The word coming denotes a continuance of an act, that they are continuing to come. Amid the sore trials of life and the chequered scenes through which the church has past, God has never left himself without a witness, notwithstanding many have been put to death and suffered martyrdom for their faith, yet God in his almighty power is raising up men to preach his everlasting gospel. These horns or ministers

have come to the church in all the past and yet they come and will continue to come, not out of theological schools, but out of the hand of God. That is why the ministry have been enabled to bear the many sore conflicts that have come upon them, for they are in the hand of God and his almighty hand sustains them and upholds them. Me thinks I hear the enemy saying, "They will soon die out and in fifteen years there will not be one living." Ah! I have heard the prophecy for fifteen years. But the horns have continued to come all the same, and will continue to come, and when they cease to come God will have no more use for time. Woe be unto you false prophets. John calls these horns. Stars are angels of the churches, an angel is a messenger. A messenger is one who bears a message. Suppose a brother sends his son to bear a message, the son says father, to whom must I deliver the message, and what message must I deliver? The father replies, "son, you study up the message and deliver it to everybody." Would not the son be as apt to prepare a lie as the truth, if not more so? A father when he sends his son to bear a message sends him to a particular person or persons and delivers the message to him. Hence when our heavenly Father sends a man he gives him the message to deliver and directs his mind to a certain people. "Go to Nineveh and preach the preaching that I bid thee."

Isaiah says "Comfort ye my people" &c., and was told what message to deliver and to whom to deliver it.

There is a use for all the horns and all the stars. Every minister fills his place and the Lord prepares him to comfort so many, for that the hearts of God's children are open for the reception of the

word or truth he delivers.

Oh my soul, I have had so much darkness and gloom and feel my unworthiness so greatly that many times have I concluded that I was deceived and was not a child of God much less a minister of the blessed Saviour. I have made so many failures and feel so timid to speak in the presence of able gifts that I have many times gone home and resolved to never open my sinful lips to address another audience in the way of preaching, for the bible is a sealed book, I can see no beauty in it, I cannot quote a single scripture correctly and no light on any of it. Oh the anguish of soul. No rest can I find, my mind runs after the dear children of God. I want to be with them. It is indeed like fire shut up in the bones. The scriptures begin open up with some sweetness and the desire is so great I am made willing to go forth in fear and much trembling and in weakness speak to God's humble poor. How thankful I feel, to have the assurance that I have been enabled to comfort one poor feeble saint. All my resolutions amount to nothing, I am a failure at best. The safest place I have ever found is at the feet of Jesus resigned to his gracious will, but I can't get there of myself. I can't come to Jesus till I am drawn to him and as we are drawn away from the flesh we are drawn to Jesus.

We have had some glorious meetings in this country this year. I have had the privilege of baptizing 30 since last Spring and I think there is much more material that will soon come to us and find rest to their wearied souls. Remember me kindly to dear sister Gold. Desiring an interest in your prayers, I remain your poor little brother and companion in tribulation.

LEE HANCKS.

Ozark, Ala.

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.

ALL THINGS COMMON.

"And all that believed were together and had all things common."—Acts 2:44.

A state of things in which no man calls anything his own, but all things are held in common and equally enjoyed by all as partners or heirs and joint heirs, so that no one claims anything as his own, and yet each lacks nothing, is so unearthly and unselfish that it has never been realized except in the one blessed kingdom not of this world. In the kingdom not of men, and in the Spirit not of earth only is this found.

Man is naturally selfish, and from infancy shows a love of money, and a disposition to acquire and own property. One may desire it for one purpose, and another for quite a different purpose, but yet all crave it. One may want it to gratify his appetites of various sorts as for eating, drinking, fine dressing &c, another for the love of money in its own nature, or to amass wealth. Another may desire it for fame, or to obtain the name of liberality, or for purchas-

ing happiness in heaven as he supposes.

The selfish spirit of man is full of bitterness and corruption, and contains in itself every seed of misery and wickedness; yet to man it does not so appear. It paints and presents to him a most attractive scene of glory and happiness. But it is full of deception. To uproot this foul nature and implant in man a wholly different and unselfish nature, and cause him to know that it is more blessed to give than to receive is not in any sense a creature work. The power therefore which destroys this selfish nature, and supplies man with spiritual desires so that he forsakes this evil world and seeks first or above all else the kingdom of God and his righteousness is a heavenly, saving, gracious power that prevails above every selfish instinct of man, and is the grandest, most glorious and wonderful power of grace that saves the lost, casting out corruption and implanting holiness. There is no power known so glorious, nor soul-saving, none other whose fruits and results are eternal in their nature and duration.

What a miracle is displayed on the day of pentecost when under the most heavenly, miraculous power of the Holy Ghost all that believed were together, not merely together locally as being in the same place, but together in the joints and bands of love or fellowship. They were together as having one heart, one soul or mind, one desire, one aim, one interest.

They were one as in one Lord, one faith, one baptism, one Spirit, in one God and Father who was above all, through all and in them all. They were the blest brotherhood dwelling in unity. They all believed one and the same thing in Christ Jesus, and that made them one. There was no planning or agreement effected and brought about by conventions or resolutions of men, that they would believe the same thing, but the faith that wrought this wonderful unity and moulded them into one was produced by the Holy Ghost.

In the natural body of man one member works for another and seeks the peace of another. The eye sees for the body. The feet carry the body. The hands toil for the body. One member is not arrayed against another, but all the members work and act together. In the true church or brotherhood of the membership or body of Christ love dwells and acts, for the body dwells in love, and no man therefore calls anything his own, but each seeks the wealth or good of others.

It is not in the matter of property at all like the people, principles, kingdoms or governments of this world. For in this world the rich oppress the poor, and often the poor covet the possessions of the rich. The rich frame laws specially favoring their schemes of wealth, and the poor become embittered against the rich. The spirit of communism now rampant in the minds of many who have miscarried in business, and are

clamoring for a division of property, not offering to give anything, but wishing to take from those that own property and compel them to divide and thus put all on a financial equality, is no more like the blessed peace of brotherhood that prevailed on the day of pentecost than darkness is like light.

On the day of pentecost those that had possessions, of their own desire and love of the truth and of the brethren, voluntarily or freely sold their possessions and laid down the money at the apostles' feet, and thus everything was brought into a common stock. It was not that the poor demanded it, but it was that the rich freely did this, or gave up what they had, for they loved their brethren as they loved themselves. No man called anything he had his own. Was not this wonderful? This is where Jesus rules as King in Zion. They had all things common, and sold their goods and parted or gave them to any that were in need, and all had plenty, or no man lacked anything. To have things common in this sense does not mean that what they had was base or vile, or very inferior goods. It does not mean that they were very fine things, or costly stylish things. It has not respect to the quality, good or bad, of what they had, but it respects the equality of all, that no man called anything his own. They were partners or had all things in common, or general, public stock. For instance, a commonwealth means a public or general ownership. All have the same in-

terest in this. Selfishness is excluded here, and love reigns. It is brotherhood of peace and love. It is a kingdom not of this world. No man can defraud or wrong another here. One loves another as he loves himself. These are joint heirs. Here each can feel a brother's sigh, and with him bear a part. Here pity flows from eye to eye, and joy from heart to heart.

In this modern day of selfishness some Baptists give an interpretation of the scripture setting forth this blessed state of things, but with such a far-fetched stretch that it admits old self with his love of money into the fold. Some say this is all spiritual and applies alone to spiritual gifts, such as preaching, exhortation, prayer, singing, &c., and does not include worldly business at all. It does not require a church to help their preacher much. It is true they should give him a place to stay all night with them while he preaches to them, and feed him and his horse while he visits them; but not much more. As for giving him money, if anything at all a quarter or half dollar, or some such small amounts as that is enough. We must be careful to keep temporal things out of the church. It is too sacred and pure a place to bring money or property. It is all spiritual. Thus we withhold our goods from the poor and needy, and do not minister of our carnal things to the pastor of our church who ministers to us in spiritual things.

But we need a religion that makes us serve God in our brethren with

our worldly goods. We need a religion that causes us to remember the poor, and that leads us to minister to them, and feed the hungry, and clothe the naked—with natural bread and literal clothing. We need that faith that feeds our own souls with the bread of life, and that works by love so that it leads us also to minister to the actual needs of the poor in this world's goods, proving that we love our brethren that are poor more than we love money.

There is but little of that love in these selfish days. Every man seeks his own, and but few seek first the kingdom of God and his righteousness. This is an age of awful wickedness and hollow pretension of love, and of white-washing and hypocrisy and greed of gain, supposing that it is godliness. The church is but little more like it was on the day of Pentecost than black is like white. We need a faith that controls and regulates, purifies and corrects our conduct in everything according to the pattern shown in the holy Mount at Jerusalem. The church of God should reflect the light of God as a city set on a hill, the holy hill of Zion.

P. D. G.

THE HEAD—BODY.

"And it came to pass at midnight that the man was afraid and turned himself, and behold a woman lay at his feet."—Ruth 3:8.

There is the true and the false—purity and impurity—life and death—opposites in virtue and vice. A warfare rages between them often with seeming triumph of the wick-

ed, yet always finally with glorious prevalence of the holy.

An unclean mind will see nothing but impurity in bible scenes that are clean, while to the pure all things are pure. Men judge of things outside of themselves according to the spirit within themselves. If they are vile they judge others to be corrupt, but excuse themselves; if they are clean they judge others to be better than themselves, always reproaching themselves as unworthy of favor. How safe the judgment of those made wise unto salvation.

The most important earthly relationship is that of marriage, and it most strikingly reflects and symbolizes the unity of Christ, the true Bridegroom and the bride, the Lamb's wife. In Adam is manifested the things emblematic of this unity. The Lord God sees it not good for the man to be alone. The Lord always sees in advance of man. How good when he is eyes to the blind and feet to the lame. Adam is the figure of him (Jesus) that was (then) to come. There is no other that is thus the figure of Christ. God takes a rib from Adam and makes it a woman. This is a figure of the church created in Christ Jesus and of him therefore and complete only in him. Adam's love is full in the manifestation of his bride in whom he finds his constant, inseparable companionship, and without whom he is alone. How good it is to have a companion congenial, the complement of your deficiency, the answer to all your needs, the mirror of yourself, the

response to all the questionings of your nature. Adam loved his bride whom God made and brought to him, and he said this is bone of my bone and flesh of my flesh. Therefore shall a man leave his father and mother, and cleave unto his wife, and the twain shall be one flesh. Paul expounding this says, this is a great mystery, for that it concerns Christ and the church, and that a man should love his wife as himself because she is bone of his bone and flesh of his flesh, because they are one, for thus Christ loves his church as he loves himself and gave himself for her.

Adam hearkens to his wife, the weaker vessel, and goes down into sin and death with her, from which he cannot raise himself nor her. Jesus, of whom is the true bride, being a near kinsman, the brother born for this adversity, is found the poor wise man in the little city, in fashion as a man coming down into the place of transgression or sin without sin, and as surety must smart for the transgression of his bride or God's people. He is able to lay down his life and raise it again, or able to destroy sin and lift his bride from her guilty lost estate into his own estate of holiness and glory, and to present her before his Father without spot or wrinkle, or any such thing, with exceeding joy. As a strong man this bridegroom rejoices to run this race, and as the sun full of light, grace and truth comes out of his chamber all glorious, the chief among ten thousands and altogether lovely, and conforms her unto

his own glorious brightness, and she is happy and complete in her husband, and he rejoices over her to do her good.

But by nature she is poor and he must become so too. As a widow or one forsaken in youth and desolate she wanders. O thou afflicted, tossed and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. Because thy maker is thy husband, and thy Redeemer the Holy One of Israel: See Isai. 54th chapter.

In the Book of Ruth these things are set forth in the prominent characters, Naomi which means pleasant, Ruth, beauty, friendship, and Boaz, strength, all appear as shadows of the heavenly. Naomi goes down into Moab, the land of Pride or wickedness and distress. She is a widow and bitter is her lot. Her husband is gone, her sons are dead, her coal is quenched. She has no seed, no child, no apparent hope of issue, or of seed to keep up her name. How sad to an Israelite that his inheritance should lapse, his name be blotted out. The wise law in Israel provided that if one died without issue the surviving brother should marry the widow of the dead and raise up seed to his dead brother, that not a name or house should perish in that land. Israelites loved each other and built up each other. This is the blessed law of Zion.

Naomi is in the line of Judah, and the house and the lineage of David. But it appears as her husband dies, and her two sons die

without issue, that is an end of that line. Then how shall he come of the seed of David and tribe of Judah, the governor of Israel, who shall raise up the seed or generation of the righteous, the redeemed, that shall be as the sand of the seashore innumerable, whose name is Jesus, that child born, that Son given to build up the Spiritual house of Israel forever? To human view there is no prospect of this. But shall prophesy fail? Never.

It is in men's low estate that God's deliverances are most seen, and his arm revealed most glorious.

Naomi must have seed raised up unto the name of the dead. Ruth comes in a daughter of Moab in nature, but a widow of an Israelite through whom Jesus is to come of the flesh. This woman loves Naomi, and forsakes her people for her love of the God of Israel and his people. The two came to Bethlehem at the time of harvest. They are hungry, but here is fulness. They are poor, but here they have a bounteous welcome. Love kindles from heart to heart as it is noised that Naomi is come back. She herself feels vile, but no one else sees or remembers it. She reproaches herself for having gone off, but no one else blames her. All that is forgotten in their joy at her return home.

Beautiful, lovely, friendly Ruth, what is her part? To act the virtuous, discreet part of loving and serving her mother-in-law she seeks not the bread of idleness, but the bread of industry, and she goes to the harvest field of Boaz to glean as

a stranger for Naomi. She finds favor. All true strangers find favor in the harvest field of a pure Jew. The command of Boaz to his reapers and maidens giving her right to glean so richly filled her heart with gratitude, and brightly shows her lovely character. What does she do with the grain of her prosperous gleaning? To Naomi at once she goes with her treasure, and they eat together.

In the feast of the bounteous harvest Boaz tarries at night at the end of the heap of corn, and at midnight he was afraid—alone he felt, dark was the night. Fear comes on him at the hour of midnight. Fellowship he needs. He desires a companion. It is not good for the man to be alone. Is there kinship of man in Christ? Is he touched with the feeling of our infirmity? Is his desire to the sons of men? Are his delights with them? Is his joy not complete until he sees the travail of his soul? Would Jesus be satisfied if one of his little ones should perish for whom he died? Is his joy full in their love and fellowship? Does he desire that those whom the Father hath given him should be with him to behold the glory he had with the Father before the world began?

Boaz finds Ruth at his feet, humble, pure, clean. He sees the hand of God in this providing. He drops words of comfort to Ruth—commends her love and virtue to him. He perceives the ripening events of God's operations and remembers the nearer of kin to Naomi whose duty is to marry Ruth and raise up

seed to the dead. To this one he goes in the gate or court of his city in the presence of elders enquiring if this man will redeem a certain parcel of ground that was Elimelechs', the husband of Naomi. This kinsman says he will redeem it. Boaz tells him that in the day he does this he must buy it of Ruth the Moabitess to raise up the name of the dead to his inheritance. To this the near kinsman replies, I cannot redeem it, lest I mar mine own inheritance. Redeem thou my right to thyself, for I cannot redeem it.

Who is this nearer kinsman that was not able to redeem this land, or marry Ruth and raise up seed to the dead? It represents the law. We by nature are born under it, but it is weak through the flesh, and cannot give life to the dead. It would mar its own inheritance. It owns the right of Jesus to do this. The law is satisfied with Jesus and is fulfilled only in him. All the right of the law is covenanted to Jesus. When the man in the presence of the elders pulled off his shoe and Boaz put it on, thus standing in the shoe or right of this man, and casting the shoe over Edom he was given the rightful ownership of all the law's rights. Hence Jesus comes righteously in ownership of his people even in every legal sense.

He is made of a woman made under the law to redeem them that were under the law that we might receive the adoption of sons, and if sons then heirs of God, and joint heirs of our Lord Jesus Christ. It

was at midnight the end of the legal world in its darkness that Jesus alone went down to death for his bride, and alone trod the wine press of the wrath of God. By reason of fear in the night and darkness of his humiliation he girds the sword on his thigh and is strengthened in the conflict. Jesus is the everlasting Father of his people who are begotten again unto a lively hope by his resurrection from the dead to an incorruptible inheritance. He restored that which he had not taken away, and this is his heritage which God hath given him. This seed is raised up to the dead that the inheritance be not lost. Christ raises the dead. He is the resurrection and the life.

Naomi becomes a nurse to Obed who is born of Ruth, and in her bosom this child is brought up. The covenant of old long appeared to be without issue or effect, and Zion said, "The Lord hath forsaken me, and my Lord hath forgotten me." Can a woman forget her sucking child?

The covenant of grace long appeared as though it were of none effect, as though seed would not be raised up to the dead, but out of Judah shall the deliverer come. To him shall the people be gathered. He shall repair the breach. He shall build the temple. He is the builder of the House of Israel, and in all the affliction of his people he was with them, even all the days of old. Fear and trembling took hold upon him, but he was heard in that he feared. In all their affliction he was afflicted. Fear not thou

worm Jacob. He shall see the travail of his soul and be satisfied. The unity and oneness of marriage between man and wife shadows the unity of Christ and the church. The church is a chaste virgin. The woman is of the man, and the man is by the woman. Emmanuel in the interpretation is God with us. In the ripening and wonderful fulfillment he is revealed as Christ in us, and we in him—one—no more afraid—in fellowship, love and peace forever, and we suck comfort from the gracious covenant that long appeared as in widowhood and mourning.

And the true bride now is at the feet of her husband, and yet at his side or in his heart. In submission she is at his feet—in glory leaning on her beloved coming up out of the wilderness. P. D. G.

NEED OF A SURETY.

Brother B. F. Liles of Texas requests my view of Job 9:32, 33:

"For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Neither is there any daysman betwixt us that might lay his hand on us both."

Job means, He is set forth as the suffering man after having sat in his case and moved in regal splendor, yet not with sin or in transgression; also he appears in the end of his calamity as triumphing above all his traducers, and out of all his calamities coming up a blessed one having received at the Lord's hand double for all his sorrows.

Strong as Job was when there was no trouble on him, and valient as he was to advise others what to

do in the hour of grief, yet when the trouble comes upon himself he faints as another man. Affliction will abase the lofty spirit of man, and cause the strongest to bow down. Indeed man never appears in a more loving or safer estate than when he cries out in his distress for mercy. Nor is he ever in a safer place than then.

We may speak loftily of our ability, or criticize God's ways and dealings, until his hand falls on us as it did on Job teaching him that God gives not account of any of his matters—that he does his pleasure in the army of heaven and among the inhabitants of earth—that he sweeps away the righteous as well as the wicked—that we cannot answer one of a thousand questions he puts to us—that he is wise in heart and mighty in strength. He makes and rules all worlds, and does great things past finding out. He works about us and we perceive him not. If I were righteous then would I not answer him, but would make supplication to him, said Job.

If I had called and he had answered me yet I would not believe that he had hearkened to my voice. For he breaketh me with a tempest. If I justify myself my own mouth will condemn me. Even if I were perfect I should despise my own life. God is not a man as I am, and I cannot plead with him. There is no ground of equality on which we can meet. I cannot contend with him a moment.

Man while he knows nothing of the terrors of God may speak stoutly and bring God's ways into criti-

cism, and justify his own ways; but when the terrors of conviction enter into his soul, and the sharp arrows of light pierce his heart then man is appalled, and he is broken in Spirit, and terrors of God's greatness seize him and prostrate him in wretchedness. But he is in darkness as to what God purposes. He knows not what God is doing. He cannot find him out by searching, for he giveth not account of his matters. There is no interpreter to unfold to man the meaning of this darkness, nor to give him any comfort in this night of his despair. This state of things each convicted soul must feel for himself so that he shall be cut off from all his parts, and pride be humbled in man, then Jesus as the daysman appears—a man—the mediator between God and man—a daysman that lays his hands upon both God and the wretched sinner, and preaches peace to the sinner, and justifies the way of God to man. Here mercy and truth are met, here righteousness and peace kiss. Here love dwells in the feast of fat things, and all sorrow is turned into joy, darkness into light.

But Job is presented in the text as still under the heavy hand of darkness while there is no daysman. In point of fact Christ had not then been manifest in the flesh, nor appeared to Job; still after this Job uttered blessed words of his certainty that his Redeemer or daysman did live.

Christ must be revealed to each distressed soul, and in his own

heart and spirit he is enabled to say I know that my redeemer lives. But until then, as Job was, the convicted soul cannot find God, nor does he understand any thing of what he is doing. Anguish fills his soul, for he cannot at all contend with God.

The greatest of all blessings or gifts is Jesus who speaks peace to the heathen or those afar off from God, who is in the place of God to us—a man touched with the feeling of our infirmities and who lays his hands of mercy on us, and turns our captivity, and our last days are our best days. For unto us a child is born, unto us a son is given, and the government is on his shoulder, and his name is wonderful, counselor, the mighty God, the everlasting Father, the prince of peace. He is the Saviour, for he has borne our sins and carried our sorrows. All the guilt and punishment of our sins he bears, the peace and righteousness resulting from his obedience he gives us. He is the peacemaker. The effect of righteousness shall be quietness and assurance forever.

When the Lord turned the captivity of Job his woes were ended. His last days were his best days. He received double at the Lord's hands. The blessing were doubled—multiplied. P. D. G.

Elder John W. Gardner is Treasurer of the building committee for building a new meeting house at Nahunta. They need one much. Any one desiring to send them any help by mail will send it to him at Saulston, Wayne Co., N. C.

REQUEST.

To whom these presents may come—Greeting.

BELOVED:—I am face to face with a solemn crisis, to-wit: My grand daughter, fourteen years old, writes me, under date Oct. 20, as follows:

“Grandpa, I professed religion the other night, but don't know what church to join.”

Will sisters and brethren, preachers and any who feel they can answer this question, please kindly send me a private letter directed as below, telling me what to say to her, and oblige, &c.,

WM. S. SPEER.

Savannah, Ga.

NOTICE.

We have received letters time and again from brethren and friends saying they could procure new subscribers for the LANDMARK if the price was lower, that the complaint was the price was too high. Taking into consideration the hard times and these appeals we have reduced the price to one dollar and fifty cts. per annum. But our expenses have not been reduced a particle, and unless we can receive a good many new subscribers and our old subscribers renew the reduction in price will result in a loss to us. So now the price of the LANDMARK is low enough to be within the reach of nearly every one, and we trust all who feel so disposed will subscribe and get their brethren and friends to subscribe. We request all ministers and our friends to solicit subscribers and receive subscriptions for the LANDMARK.

There are quite a number of names on our list that are somewhat in arrears, and we trust they will remember us now that they are marketing their crops. Sample copies sent to any address on application. P. D. G.

LIBERTY.

Every man should be allowed to vote as he pleases. Politics should never be made a test of fellowship. Let every man vote for the men and measures he thinks best, and let every Baptist allow this right to all others.

P. D. G.

MARRIED.

Married Nov. 9th at the residence of the bride's father, Mr. J. F. Wooten and Miss Bettie J. Musgrove, by Elder John W. Gardner.

OBITUARY.

MISS RACHEL SIMPSON BENNETT,

Was born Oct. 22nd, 1810, died Oct. 8th 1892, of heart failure, in Pittsylvania Co., Virginia. It was the writer's pleasure to be acquainted with this lady the last fifteen years of her life. She lived quite an exemplary life with one exception. Notwithstanding she had a hope for thirty or forty years, and was as prompt to attend her meetings, as she called them, wet or dry, hot or cold, although she lived three or four miles, when she had no way of riding she walked. The exception, she was never baptized. Procrastination in this duty was a source of much regret, her unfitness was her only excuse she could ever render, but no one ever served their day and generation more faithfully than she did. She always enjoyed remarkably good health, she was always cheerful and a sister of charity, in its true sense. She never had any one to study to please except her Savior. Life was seemingly without its thorns with her, she was devoted to her people and they to her, as well as her friends. She was always delighted to see me, and her people say my mother thought no more of me than she did. She had kept house for her brother Jesse for many years, and although she had three business neices she always sat at the head of the table, and a kinder hostess or a better qualified one the writer never knew. Notwithstang she was eighty odd years old, she was not at all gray and her mind

was as active as it ever had been. From the conversation we had with her a few days before she died I think if she had lived a month longer she would have been baptized, but we believe she had been baptized by the Holy Ghost, and as she sank out of self her head was pillowed on Christ, and she "breathed her life out sweetly there." Thus she lived and died full of years and hope in her blessed Lord. As the morning Zephyr kissed the sleeping earth into wakefulness, the angel of God spoke unto her "it is enough, come up higher." The spirit returned to God who gave it while her body awaits its summons in the resurrection morn. May her relatives and friends try to imitate her example and while

"We are wandering to and fro,
In this wide vale of woe,
Where streams of sorrow flow,
Are we not also hastening home.

"When we reach that blessed shore,
Where pain and death are no more,
May we sing forever more
With this dear old saint at home."

May the good Lord help us all, not only to imitate her virtues and good deeds, but shun her omission, is the prayer of one who loved her for Christ's sake.

J. M. HARRIS.

CALEB S. HEWITT.

He died in his seventy-third year, left a widow, ten children, twenty-one grandchildren, six great grandchildren. He was taken sick last February with Lagrippe, he would be up a little and we would have some hope of his recovering, then he would fall back, and never could get well any more. He died Aug. 6th, 1892. He was good natured and beloved by all who knew him, was Justice of Peace several years before his death. He was sent to the Legislature once, he never professed to have religion, never joined any church, though he was a believer in the Primitive Baptist faith, went to meeting regular and paid good attention. Any one that did not know him to have seen him at church would have thought him to have been a member. He was a good, peaceable man, when any little upstir arose in the neighborhood he would try to settle it in the mildest way he could. We all miss him very much indeed, he suffered a great deal at the last of his sickness, his family said he prayed earnest Friday morning before he died Saturday morning. There were a

great many persons at his funeral and a great many tears shed. By request of Mary E. Weeks and Johnie L. Morton his daughters this is written.

N. U. SMITH.

ELDER NATHAN BELL.

He was 74 years old at his death, which was the 11th of July 1892. He had been the pastor of Sugar Tree church thirty-one years. He died with gravel. His sufferings were great, but he bore them with christian fortitude. I went to see him six weeks before his death. He said it was the will of the Lord for him to suffer and he wanted his will done. All his talk was of Christ and his goodness to fallen men. He said, sister Hines I am suffering two or three deaths, but I haven't forgotten the doctrine. Oh I thought if my last days could just be like his. He had the Lagrippe in the winter so bad he never recovered. He said the Lord had given him a good wife to wait on him, he was so thankful for her kindness. He married Eliza Dallas the last time. He tried to work some tobacco about three weeks before he died. He came to the house and told his wife he was no better. But I am no better to suffer than Job. While sitting there he preached a sermon, no one there but them. He would lie in bed and slap his hands together and say, bless the Lord and continued to do as long as he lived. When he could not speak he would look up and slap his hands. Oh what a glorious death to die. He was so kind to me after my husband's death. He came to see me and spoke such comforting words. He said he knew what trouble was. He was like all of Adam's race, he had his faults. He was a good man, a kind and affectionate husband. Sister Bell takes his death very hard. She says she has lost her best earthly friend. I know this is so by sad experience, but I hope the Lord will provide for her. This is written at her request by a sister that loved him in the spirit.

MRS. C. M. HINES.

Whitmell, Va.

DEACON ASA R. ALLEN.

The subject of this notice was born Jan. 15th 1823, was married to Uphama Allen in 1850. She lived but a short while, he then married Mary J. Freeman of whom was born unto them nine children, only three survive him. His second wife died in 1870 and in 1872 he was married to

Victoria Spruill, of whom was born unto them 7 children five living, who together with his beloved wife mourn because of their sad bereavement, but not without hope. Brother Allen united with the Primitive Baptist church at Moratock, Washington Co., N. C., Jan. 19th, 1856, was chosen deacon Jan. 20th, 1872, which office he filled in faithfulness until the day of his death Jan. 29th, 1892. It was the lot of the writer to know brother Allen and to be intimately associated with him from 1881 until his death, and I can truly say that many and pleasant have been the moments spent with him. My membership for eight years was in his church, of which I was for a short while the unworthy pastor, this gave me a good opportunity to know him. Brother Allen was a useful citizen, a kind neighbor, a good husband and father, a zealous member of the church and a good disciplinarian, always desiring and contending for the peace and order of the church. I have often remarked that I would as soon have his opinion of any matter of discipline as any brother I knew. He was ever firm and could always be relied on. In his death the church has lost one of its brightest lights, and his place none but the Lord can fill. Were I to multiply words, I could not express the high regard I had for him, he was like a father to me and I still cherish his memory and feel to pray the Lord for his blessings upon dear sister Allen and her children. His disease was Lagrippe. Just before the breath left him he called his wife and told her he was bound to go, but he wanted them all to know that he was going a hopeful Baptist, and that his faith was in Christ the fountain of eternal life. Feeling assured that brother Allen is today enjoying the full fruition of heavenly blessedness, I close hoping what I have said will prove satisfactory to sister Allen.

Yours in hope,

JOSHUA T. ROWE.

Aurora, N. C.

EMMA COUNCIL.

Please publish the death of my little niece Emma Council, who died while I was absent. She was lent here two years and eleven months. Her disease was scrofula. She was a great sufferer until she died. Two physicians attended her, but both proved to no avail, that great monster death had come. Thy Father calls, come home. I think she was too good to stay in this troublesome world, so Jesus has taken her home to rest where sickness, sorrow and death are feared no more. She was unhealthy nearly all of

her life How badly she is missed around the fireside, gone yes, gone never to hear her little cooing voice any more. Jesus said suffer little children to come unto me for of such is the kingdom of heaven. The Lord giveth and the Lord taketh away, blessed be the name of the Lord, for he doeth all things well. Weep not dear mother and father for your little babe is a bright angel in heaven. May it be the Lord's will to prepare you to meet her on that bright shining shore where parting will be no more.

MAGGIE A. STATON.

MRS. ELIZA J. JONES.

The subject of this notice was my dear mother who was born the twenty third day of December, 1840, and departed this life on the night of the twelfth of October, 1892, making her stay on earth fifty two years, eight months and nineteen days. She was reared by pious parents, Methodist in religious belief. In the fall of 1867 she was united in the bonds of holy matrimony to N. G. Jones, Jr., both of Anson County, N. C. The result of this union is three sons and two daughters, all living and about grown. Father is also living. The writer is the first born and the only one married. Mother joined the Missionary Baptists sometime before she and father were married, but afterwards they both joined the Primitive Baptist church at Bethany, Anson Co., N. C. I don't remember the dates. The unworthy writer was also received in the same church in 1888. The rest of the children are non-professors but Primitive inclined. Soon after marriage mother became badly afflicted, never seeing a right well day since. But few people comparatively speaking suffer more than mother did in this life, but we believe her afflictions here worked for her a far more exceeding and eternal weight of glory in the world to come, for we believe that she is now in Paradise, yes basking on the wings of immortal love in the sunlight of the adorable Redeemer where those that meet part no more and those long parted meet again. The ties of nature between man and wife, mother and children are close and to part seems hard, but we should be resigned to him who doeth all things well, for it is the Lord that giveth, and the Lord that taketh away, so blessed be the name of the Lord. We pray the God of heaven to apply this dispensation of his divine providence to the good of our never-dying souls, and also that we may be prepared when the angel says, "child, your father calls come home, and go shouting away to meet our dear mother with all that were redeemed by the blood of the Lamb. Mother had consumption in its worst form. Doctor after doctor was consulted but none could give only temporary relief. I hold in high esteem the many acts of kindness bestowed on mother by relatives, neighbors and friends and can only say, may the Lord reward you all. How true the saying, "Home is sad without a mother." Now my dear father, sisters and brothers let us emulate the example of the departed one and try and do as we would be done by.

J. W. JONES.

DAVID AMMON SCOTT.

Brother D. A. Scott was the son of Benajah and Zilpha Scott. He was born April 10th, 1825, and was married to Sallie Revell July the 22nd, 1851. Several children were born unto them. His widow with nearly all the children survive him. He was baptised by Elder John H. Daniel on the 4th Sunday in June, 1870, and died Nov. 5th, 1892. Brother Scott lived in Wilson county, N. C. at the same place about 48 years. He was a very industrious energetic man, and was prosperous as a farmer, and was of much benefit to his neighbors as a pattern of industry. Like the ant he gathered his food in summer. As a neighbor he was honest and accommodating, and he dealt in his business on the square. He was a very useful member of the church and took much interest therein. By his labor chiefly a neat house for the worship of God was built by him, and a church was constituted there called Scotts. He was a deacon and was active and useful in keeping the correspondence in general. As long as he was able he travelled much to near an distant churches to preserve to and continue the correspondence. Hence he was generally known among the brethren. He was a frank, plain, candid man that loved the peace that is the fruit of righteousness.

His health had been poor this year. He went to the church meeting near him on Saturday and first Sunday in November. On Monday morning he was found dead in his bed. How quickly man passes away. Brother Scott has gone from the evil to come let each brother say. He will be much missed by his family, his neighbors and his church with the brethren at large. I never knew him but to love him. Though he was plain and direct in his manner, yet he was as tender as one could well be.

P. D. GOLD.

FLEDA TREVATHAN.

Died in Rocky Mount, N. C., August 22nd, 1892, aged 11 months.

ACROSTIC.

From earth to heaven Fleda's
Loved spirit is gone,
Enraptured with the Lord like a
Dove flown on the throne,
Accepted as his own.
"Tis scripture for children to suffer the
Redemer pleaded so,
Endowed by his blessings if like
Valleys they enter into.
As such are the keys to heaven
To no others they are given
Heart stricken it seemed.
Affectionately resigned to be,
Numbered in with the redeemed.

Truly a relative,

MRS. A. I. AVERA.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

W. R. WELBORN.

MeRay.....	Dec. 10th
Harmony.....	11th
Lynehe's Creek.....	12th
Prospect Hill.....	13th
Wheeler's.....	14th
Flat River.....	15th
Storie's Creek.....	16th
Shiloh.....	17th
Roxboro.....	18th
Surl.....	19th
Tar River.....	20th
Camp Creek.....	21st
Mt. Lebanon.....	22nd
Eno.....	23rd
Durham.....	24 and 25th
Dutchville.....	26th
Cedar Grove.....	27th
Neuse.....	28th
Salem.....	29th
Healthy Plains.....	30th
Seot's.....	31 and Jan. 1st
Wilson.....	2nd
Contentnea.....	4th
Upper Black Creek.....	5th
Memorial.....	6th
Chapel.....	7 and 8th
Cross Roads.....	9th
Beulah.....	10th
Bethany.....	11th
Smithfield.....	12th
Leant.....	13th
Hannah's Creek.....	14 and 15th
Bethsaida.....	16th
Black River.....	17th
New Hope.....	18th
Sandy Grove.....	19th
Middle Creek.....	20th
Willow Spring.....	21 and 22nd

He will need conveyance.

GARDNER BRYANT.

Bethel.....	2nd Sunday in Dec.
Sandy Grove.....	Monday
Willow Spring.....	Tuesday
Oak Grove.....	Wednesday
Big Meadow.....	Friday
(Some one will please meet him at Pittsboro on Thursday.) Brethren arrange appointment for him Saturday.	
Bear Creek.....	3rd Sunday
Maple Spring.....	Monday
Mt. Tabor.....	Tuesday
Pleasant Hill.....	Wednesday
White Oak.....	Thursday
Sugg's Creek.....	Friday
Big Creek.....	Saturday
Mountain Creek.....	Sunday
Freedom.....	Monday
Bear Creek.....	Tuesday
Meadow Creek.....	Wednesday
Liberty Hill.....	Thursday
Jones Hill.....	Friday
Jerusalem.....	Sat. and 1st Sunday in Jan.

Tyson's School House.....	Monday
Bethany.....	Wednesday
Lawyer's Spring.....	Thursday
High Bridge.....	Friday
Brethren arrange for Saturday.	
Liberty.....	2nd Sunday
Watson's.....	Monday
Crooked Creek.....	Tuesday
High Hill.....	Wednesday
Philadelphia.....	Sat. and 3rd Sunday
Ebenezer.....	Tuesday
Probably Elder J. E. Adams will accompany him from Bethel, Harnett Co., N. C., to the appointments up the country.	

R. W. DIX.

Malmason, Va.....	Dec. 23rd
Terry's School House.....	24th
Spring Garden.....	25th
Cale's School House.....	26th
Mt. Zion.....	27th
Keesee's School House.....	28th
Weatherford.....	29th
White Thorne.....	30th
Banister.....	31st
North Danville.....	1st Sunday in Jan.
Will some brethren meet and convey him.	

I. P. BEAN.

Flat Creek.....	Sat. before 2nd Sun. in Dec.
Bear Creek.....	Sunday
Meadow Creek.....	Monday
Crooked Creek.....	Tuesday
Watson.....	Wednesday
High Hill.....	Thursday
Liberty.....	Friday
High Ridge.....	Saturday
Lawyer's Spring.....	3rd Sunday
Bethany.....	Monday
Tyson's School House.....	Tuesday
Jerusalem.....	Wednesday
Jones' Hill.....	Thursday
Liberty Hill.....	Friday
Freedom.....	Saturday

RECEIPTS.

ALA.—R. H. Strong, 2.00.	
MISS.—Mrs. M. A. Williams, 2 00	
N. Y.—Mrs. C. A. Speneer, 2.00.	
NEW MEXICO.—J. B. Dawson, 4.00.	
N. C.—Mrs. Nancy Campton, 1.50, Mrs. M. E. Harker, .50, W. J. Bullock, 3.75, M. C. Sutton, 2.00, Edith Yelverton, 1.50, H. F. Pate, 1.50, Mrs. C. F. Griffin, 1.50, J. R. Banson, 2.00, Dr. R. M. Cox, 2.00, J. B. Bass, 1.50, R. E. Byrd, 2.00, Elizabeth Game, 1.50, Mrs. S. E. Pipplin, 1.00. By Elder I. P. Bean, 2.00, S. W. Outerbridge, 1.50, J. L. Goodwin, 1.50, Elder Wm. Woodard, 5.50, Geo. Johnston, 4.50, Elder J. W. Gardner, 1.50, R. Bullock, 1.50, Elder J. S. Woodard, 2.00, L. A. Biggers, 3.00.	
H. W. Bennett, 2.00.	
TENN.—S. B. Mattox, 2.50, Miss S. F. Price, 1.50, Miss S. L. Landers, 1.50	
VA.—Jos. Broders, 1.50, Mrs. L. A. Simpson, 1.50, Mrs. Tabitha Minter, 1.50, Elizabeth Barker, 1.00, Miss Laura Hinton, 1.00. By Elder P. G. Lester, 7.50, J. W. Griggs, 3.00.	

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The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound,"

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Southampton, Pa., Aug 2, 1892.

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GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 16th Session will open Tuesday, Nov. 1st, 1892, and continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 31st, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

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WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule. TRAINS GOING SOUTH.

DATED Oct. 8, 1892.	No. 25, Daily.	No. 27, Fast Mail, Daily.	No 41, Daily, ex-Sunday.
Lv Weldon.....	12:30 p. m.	5:43 p. m.	6:00 a. m.
Ar Rocky Mt.....	1:40 p. m.	6:36 p. m.	7:09 a. m.
Ar Tarboro.....	*2:18 p. m.	.....	.....
Lv Tarboro.....	12:48 p. m.	6:00 p. m.	.....
Ar Wilson.....	2:18 p. m.	7:00 p. m.	7:40 a. m.
Lv Wilson.....	*2:30 p. m.	.....	.....
Ar Selma.....	3:25 p. m.	.....	.....
Ar Fayetteville.....	5:20 p. m.	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:40 a. m.	8:30 a. m.
Lv Warsaw.....	4:14 p. m.	.....	9:30 a. m.
Lv Magnolia.....	4:27 p. m.	8:40 p. m.	9:44 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:25 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex-Sunday.
Lv Wilmington.....	12:35 a. m.	9:15 a. m.	4:20 p. m.
Lv Magnolia.....	1:54 a. m.	10:55 a. m.	6:02 p. m.
Lv Warsaw.....	1:11 a. m.	11:11 a. m.	6:15 p. m.
Ar Goldsboro.....	*2:55 a. m.	12:05 p. m.	7:10 p. m.
Lv Fayetteville.....	.....	9:30 a. m.	.....
Lv Selma.....	.....	11:35 a. m.	.....
Ar Wilson.....	.....	12:30 p. m.	.....
Lv Wilson.....	3:35 a. m.	12:58 p. m.	8:04 p. m.
Ar Rocky Mt.....	4:03 a. m.	1:10 p. m.	8:39 p. m.
Ar Tarboro.....	6:30 a. m.	*2:18 p. m.	.....
Lv Tarboro.....	.....	12:55 p. m.	.....
Ar Weldon.....	5:05 a. m.	3:27 p. m.	1:20 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4.00 p. m., Halifax 4.22 p. m., arrives Scotland Neck at 5.15 p. m., Greenville 6.52 p. m. Kinston, 8.00 p. m. Returning leaves Kinston, 7.30 a. m. Greenville 8.40 a. m., Halifax at 11.25 a. m. Weldon 11.45 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.30 a. m. Arrives Parmele 9 a. m.; returning leaves Parmele 7.00 p. m. arrive at Washington 8.20 p. m. Daily except Sunday. Connects with trains on Ablesmarle & Raleigh H. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4.40 p. m., Sunday 3.00 p. m., arrive Wilmington, N. C., 7.03 p. m., 4.30 p. m. Plymouth 8.30 p. m., 5.20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6.20 a. m., Sunday, 9.00 a. m., Williams 7.50 a. m., 9:58 a. m., arrive Tarboro, N. C., 11.00 a. m., 11.20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 5.30 p. m., arrive Rowland 7.12 p. m. Returning leave Rowland 7.35 a. m., arrive Fayetteville 9.20 a. m. Daily except Sunday.

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 6.40 p. m., arrives Nashville 7.15 p. m., Spring Hope 7.40 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., Rocky Mount 9.15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.20 p. m., and 11.15 a. m., Returning leaves Clinton at 8.20 a. m., and 3.00 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.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., 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. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North, via Norfolk.

JNO. F. DIVINE, General Sup't.

J. R. KENLY, Gen'l Manager.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Kv.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

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(Cond. Schedule—In effect Nov. 27, 1892.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 45 p m	Lv.....Fayetteville.....Ar	8 02 a m
7 30 p m	Ar.....Climax.....Lv	8 27 a m
6 00 p m	Lv.....Sanford.....Lv	9 43 a m
4 13 p m	Lv.....Greensboro.....Lv	11 44 a m
3 45 p m	Lv.....Stokesdale.....Lv	12 15 p m
3 40 p m	Ar.....Greensboro.....Ar	12 25 p m
2 57 p m	Lv.....N.&W.Pct—W. Cove.....Ar	1 22 p m
2 30 p m	Ar.....N.&W.Pct—W. Cove.....Lv	1 55 p m
1 51 p m	Lv.....Rural Hall.....Lv	2 33 p m
1 22 p m	Ar.....Mt. Airy.....Ar	3 02 p m
12 00 m		4 25 p m
Daily, No 3		Daily, No 4.
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 22 p m	Lv.....Maxton.....Lv	6 30 a m
8 49 p m	Lv.....Red Springs.....Lv	7 02 a m
8 06 p m	Ar.....Hope Mills.....Lv	7 43 a m
7 46 p m	Lv.....Fayetteville.....Ar	8 02 a m
No. 11 Mixed Daily Ex Sunday.		No 12 Mixed Daily Ex Sunday
6 00 p m	Ar.....Ramseur.....Lv	6 40 a m
4 20 p m	Lv.....Climax.....Lv	8 35 a m
3 05 p m	Lv.....Greensboro.....Ar	9 20 a m
No. 15 Mixed Daily Ex Sunday		No 16 Mixed Daily ex Sunday
4 25 a m	Ar.....Greensboro.....Lv	11 00 p m
3 08 a m	Lv.....Stokesdale.....Lv	8 35 p m
1 50 p m	Lv.....Madison.....Ar	1 10 p m
No. 17 Mixed Daily Ex Sunday		No. 18 Mixed Daily Ex Sunday
10 00 p m	Ar.....Greensboro.....Lv	5 00 p m
8 50 p m	Lv.....Stokesdale.....Lv	6 15 p m
8 00 p m	Lv.....Madison.....Ar	7 05 p m

All Trains daily except Sunday.

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

Ample time is given passengers for breakfast and supper at Fayetteville, and dinner at Walnut Cove.
J. W. FRY, Gen'l Mang'r. W. E. KYLE, Gen'l Pas. Agt.

DR. H. H. GREEN & SON, 30 1/2 Marietta St. Atlanta, Ga.

They treat Dropsy with much success, and furnish ten days treatment free of charge. Brother Green has been of great service to many sufferers with dropsy. Write to him if you wish his services.
P. D. GOLD,

VOL. 26.

DECEMBER 15, 1892.

NO. 3

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

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.

The Subscription Price of Zion's Landmark.

For single subscribers \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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 PARTICLE OF MY EXPERIENCE.

Give ear my friends and I will tell
What are the labors of my mind,
I am so exercised in heart
To tell the people all around.

I feel my duty is to go,
And preach my blessed Jesus Lord,
But how unworthy I do feel,
For such a work, a gospel herald.

O! what a cross it is to leave
My dear companion in this world,
And all that's near and dear to flesh,
Leaving the crying of sweet babes.

Astonished are my wife and friends.
They think such faith has never been,
That makes me risk all in God's hand.
Onward I press, come weal or woe.

I face cold rains and ice and snow,
Through scorching rays and torrent storms,
I preach along from place to place,
Though lightnings flash and thunders roar

Sometimes through long and weary roads,
I grope along in frightful doubts.
Then when I reach the house of God
I feel that all with me is well.

Through deepest trouble I do wade,
And weighted down with pain and toil,
I go with head bowed all the day.
Yet trusting Jesus all the way.

I often bid my friends farewell,
And go on with my strength renewed,
Hoping that God has marked my way
To his own and glorious praise.

That I the work of God shall do,
When I am going east and west,
Proclaiming what the Lord has done,
For sinners lost and all undone.

Then when I'm done my work below,
I'll gladly quit this lower world,
That I may live with Christ above,
And there forever bask in love.

WM. R. WELBORN.

State Road, N. C.

DEAR BROTHER GOLD:—I see a request in the LANDMARK from dear brother J. C. Hall for me or brother L. H. Hardy or both to give our views on Matt. 13:44:

“Again the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field.”

I am unable to see why a man of such wonderful ability as brother Hall would call on a poor stripling to give views on the sacred scriptures. I hope Brother Hall can throw the mantle of charity over my deep imperfections in the few thoughts I give.

Jesus often spake to his disciples in parables and there is always some sublime feature, or lesson in every parable, if we do not try to carry them too far and make them mean too much. No figure is complete or perfect, if so there would only be one used.

The Saviour here is speaking of the common salvation to the children of God, I think. By the kingdom of heaven is meant the gospel church under the gospel dispensation—this treasure is in every child of God, in a sense, for we have this treasure in the earthen vessels that the excellency of the power might be of God and not of us. Yes there is divine life in every child of God, the gift of which to the dead sinner characterizes him as a child of God. Hence the sinner is now a child of Adam

“Wherefore is there the price of wisdom in the hand of a fool seeing he hath no heart to it?”—Proverbs.

according to the flesh and a child of God according to the Spirit.

The Lord leads the sinner in a way he knew not.

The lost is found and the blind is made to see, being given eyes to see, ears to hear and a heart to understand he begins to seek after truth and when he hath found this people (the church) he sees that there is a treasure hid in them for it is hidden from the wise and prudent and revealed unto babes, and this seeking child of God is made willing to sell or dispose of all that he hath for the enjoyment (treasure) in the church of Christ. I have baptised many who gave up all their secret societies, alien baptism and other idols for a home in the church, for the sweet enjoyment in Zion. Is not this a great treasure to every one who finds it? None seek and find but the living. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." This is buying or seeking the kingdom for enjoyment (treasure) in it. That man sells all he has (disposes of all his idols) for the joy that there is in obeying the precepts of God.

You remember the woman at the well of Samaria was made willing to leave her water pots, yea sell everything for the joy in following Jesus. You, dear brother Gold, were made willing to sell all that you had in Babylon for an humble home in Zion and there was no doubt a joy in this act to you. This people were no better by nature than others but there was a divine principle in them which distinguished them from the world.

It is the duty of every one when he has a view of the church or has found it to sell all and discharge his duty and receive that sweet rest.

"If thou seekest her as silver, and searchest for her as for hid treas-

ures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:4, 5.

This is the seeking Israelite. Again. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come, yea buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. This was addressed to God's chosen Israel and Israel to-day receives an abundance by living in discharge of duty in this kingdom.

Why does the man want to go to the church? It is not because they are better by nature, but it is because they bear the image of Jesus, for Christ is in them the hope of glory and works in them to will and to do of his good pleasure. Christ is the hidden man of the heart that leads the poor saint to come away from the world with all its allurements and cast his lot in the kingdom of Christ with those who are taught in the same school that have obtained like precious faith. There is a great treasure in the church to the poor seeking trembling soul who takes the yoke upon him and finds rest in obedience. May we dispose of everything of a worldly nature that is an obstacle in our pathway, so that we can for the joy in Christ's kingdom come and buy and eat without money and without price.

There is great joy in the church for the obedient saints. I have not time to write more at present, but hope what I have written is not so obscure but what brother Hall can understand my meaning, remembering that we see in part and understand in part while here.

Yours in hope,

LEE HANCKS.

Elder B. Greenwood's post office is changed from LaGrange, N. C. to Wilson, N. C.

ELDER P. D. GOLD, DEAR BROTHER, IF WORTHY TO CALL YOU BROTHER:—I take my pen in hand this beautiful morning to write a few lines through the LANDMARK. About twenty years ago I hope and trust it pleased the Lord to show me that I was a lost and undone sinner. I would try to keep it hid from everybody. I thought I would get religion and not let anybody know it, but to my surprise father had a meeting and after preaching he gave an invitation that if there was any one there that craved the prayers of God's people to come and give him their hand and I tried to keep it hid and not go but could not. The tears gushed out and I could not keep from going. I craved the prayers of God's people, but found no relief there. I thought that I committed a sin by going. I believed that it was the devil that told me so. I went on in this condition for some time. At times my burden would wear off, and then again it would come back more powerful than ever before. At last I began to think that there was no mercy for me at all. I would read the scriptures and they would condemn me everywhere. I went to meeting every chance I got and sometimes my heart was so hard that I could not shed a tear, then again at other times I was tender and could not keep from crying. I would go to secret prayer and there pour out my grief to the Lord. I would have changed my condition with any one else, for I was afraid that I had committed the unpardonable sin. I read in the scriptures that there was a sin unto death, and that he shall not pray for it, and I was afraid that I had committed it. I went on in this way for a considerable length of time, till the Missionary Baptists had a protracted meeting at our meeting house. They held their meeting

for sometime, and called for mourners, and I did not go for awhile, but at last I went to the mourner's bench, as they call it. I found no relief there while others made a profession. I quit going to the mourner's bench and resorted to some secret place where nobody could see me. When I would go to bed at night I would think it was my last time, for I thought that I was going to die. I would get up and slip out of doors many a night and try to pray to the Lord to have mercy on me, for mercy I wanted. One night while I was laying on my bed and praying for the Lord to have mercy on me the first thing I knew I was praising the Lord. I thought my sins were gone, and joy and peace had come. I loved everybody. I thought I was up in the air for a little while. I wanted to leave this world, for I felt free from sin at that time. It was not long till doubts and fears arose, and I was afraid that I was deceived, but I have had few refreshing showers since, and have had many cold and dark seasons. Brother Gold, it is not the sins that trouble me now, that is those I committed before I received a hope. It is the things that I do now that trouble me now. I do many things that I ought not to do. I did not join any church soon, but wandered about. I married before I joined any church, and my wife became concerned about the welfare of her soul, and the Missionaries held a protracted meeting and she professed a hope in Christ and we both joined the Missionaries and remained with them for several years. The longer I was with them the more I became dissatisfied, till at length there came a preacher and said that he would preach for us twelve months for so much, and the church could not make up the salary that he wanted, and he said

that he would give them 'till the next meeting, and he came back to our next meeting, and we still could not get it up for him, and this was the last time I have ever seen him. "The hireling fleeth because he is a hireling, and careth not for the sheep." Brother Lipps came over and preached for us, an able defender as I ever heard. He just rooted up the Missionaries' platform, and told them where they stood. The Missionaries contended that the Old Baptists left them, but Brother Lipps spoke a while of the split between them and we soon found that we were in the wrong church and joined the Old Baptists, and were baptized by Brother Lipps. I thought he preached the ablest sermon that I ever heard in my life. It seemed to me that it came from a far country. He had a two days meeting, and on Sunday my wife joined the Old Baptists, was received and the next day he baptized her. That was the day that brother Lipps preached such a good sermon as I thought, and after preaching was over he opened the church door, and I went and told the church what I hope the Lord had done for my soul, and was received and I and my wife were both baptized by brother Lipps. It was a happy day to me, but I have done so many things since then that I ought not to have done, and left undone the things that I ought to have done; but Paul says that it is no more I that do it, but sin that dwelleth in me: for he says, that in me that is in my flesh, dwelleth no good thing: for to will is present with me, but how to perform I find not. Now Brother Gold, I have given you a small sketch of my travails. Brother Gold, you gave me a great deal of light how a person can resist a thing and not be in possession of it. I like to read the LANDMARK. I

find so many things in it that comfort me and then again I find some things that I cannot swallow, but the wrong may be in me. I see in the LANDMARK that Elder John Vickers of Georgia requested me to give him my post-office address. He can get it through the LANDMARK. Yours in the bonds of peace.
MARION L. MORRIS.
Crab Orchard, Va.

AN ENTREATY.

TO THE BRETHREN OF THE LITTLE RIVER PRIMITIVE BAPTIST ASSOCIATION:—I feel impressed to write to you. I will not plead weakness for if this impression is of the Lord it is of power. If not of the Lord it will amount to nothing. But this is one thing I think I can say, I do not intend to hurt the feelings of any one. Brethren, whom are we trying to serve? Are we what we ought or profess to be? Is it not a shame for us to be divided as we are and all trying to serve the same God? I will ask one of the most important questions, do we love one another? Brethren, confusion, evil speaking and trying to destroy one another is not the fruit of love. What do we love if we do not love the cause of Christ? What is more pleasant than to see brethren meet in love with one another? But my dear brethren what do we see when we meet together now? One trying to justify his cause and another his. Brethren, if we are what we ought to be we are one in Christ. Are we going to let the churches of this Association be divided as they are? I pray the Lord will come in our midst and show us our duty concerning them and cleanse us. Brethren, I will not clear myself. I am guilty. I feel that we are all guilty, and if we all could feel as I now do we would have peace. I feel that I could humble myself at

the feet of any of the brethren. We should examine ourselves and see if we are not guilty. We should watch over one another for good and not for evil. We should also bear with one another considering our own weakness. I know of myself I can do nothing. Lord, be our guide and help in this our time of need. Brethren, I do not feel as if we ought to be divided, for a house divided against itself shall not stand. Let us therefore not judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way: Romans 14th chapter and 13th verse. We ought to pray for and confess our faults to one another, and not destroy our happiness while here in time. Where shall I go if my home among the Primitive Baptists is destroyed? I have nowhere to go. We have been looked upon as being the most united, and as loving each other best of any other people. Where are we drifting? We should not fall out with our brethren because we all do not see alike. I have had to go bowed down mourning on account of this trouble. Brethren, I feel sometimes as if it is more than I can bear. I love the church. I love the cause of Christ and I love his people. We have let the evil one creep in among us and he will destroy us if we do not resist him. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from us with all malice; Eph. 4th chapter and 31st verse. There have been too many peace-breakers and not enough peace-makers. Brethren, let us work for peace. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Against such there is no law. Let us be kind, tender-hearted, forgiving one another even as God for

Christ's sake has forgiven us." "Behold how good and pleasant it is for brethren to dwell together in unity."

S. D. COLY.

The above letter is endorsed by Neuse church in conference Saturday Nov. 5th, 1892,

R. F. TEMPLE, Church Clk.

Remarks.

Here is an humble entreaty from brethren in distress that desire peace. Do you respond amen to this?

Let each brother be fully persuaded in his own mind, and let no brother put a stumbling block in his brother's way. Let each of us see that his own house (himself) is in order. When I am judging my brother I am neglecting my own case and wronging my own soul.

P. D. G.

DEAR BROTHER GOLD:—Your valuable paper comes to hand heavily laden with gospel truth, and its simple way of letting our enemies know what we claim to be Bible truth. It appears that the noble and wise philosophers of the world cannot comprehend by the wisdom of man. The covenant made through grace has absolutely furnished her people with power that they may become the sons of God; therefore we walk by faith and not by sight. The light that we walk by we found it to be in the Son of God, and before any one of Adam's race can be received of God he must be born again or regenerated. If any one falls short of this faith he cannot possess a light in Christ, neither can he possess the holy love in Christ Jesus and for the people of God, and the christian prosperity. This glorious work of salvation can only be made known through the

revelation of God's holy Spirit communicated unto our soul showing us the right way to walk in his holy precepts and church of the living God—this holy fire of love hath come to stay in the people of God, from the fact that Christ who is our life hath sealed it with his righteous blood, and by his resurrection. Christ Jesus hath obtained our heavenly rest, "without me ye can do nothing, as it is written ye have purified your souls in obeying the truth through the spirit." Hence we read of the sanctification of the Spirit and the holiness of truth, and of being sanctified by the truth. By comparing these passages together, it is evident that the Divine Spirit does employ evangelical truth as the appointed instrument in producing that holiness in the heart and life of a true christian person, and they are the favorite objects of God's eternal love, which is included in this great blessing. For this reason it is that our great Intercessor prays, "sanctify them through thy truth, thy word is truth. Ye are clean through the word which I have spoken unto you." We Baptist people do claim this truth to be the mirror in which we behold the gracious designs of God's grace, respecting us, and all the sufficiency that is in Christ, and his finished work, wrought out for the guilty sinners. The people of God behold the glory of the Lord, as we would look into a glass, and we are changed into the same image, from glory to glory even as by the Spirit of the Lord Jesus. As Moses' countenance did shine so radiantly that the chosen tribes could not steadily behold him, so is the believer in the gospel day viewing the great king of glory in his matchless beauty. The believer derives a likeness to the glorious object of his view and God's eternal

love and fellowship of the church. The more we love them the more we desire a conformity to Christ and church for love of God's grace inspires our hearts. The more we love God the more frequently and delightfully will we behold Christ. Thus we obtain a fresh view of God's glorious image, and so we advance in true holiness and will keep pace with our view of the glory of our God in the face of Jesus Christ, as our King who will bear away exact proportion to a life of faith upon Christ as our surety and our Saviour as the word of grace is the proper warrant and ground work of our faith, and the more clearly our conceptions are concerning its truth and certainty, the more firmly shall we confide in Christ's love, and consequently, the fruits of holiness will more abundantly adorn our conversation, for the gospel spirit brings forth fruit in all God's people that know the truth, and by the great exceeding and precious promises contained in Christ's shed blood we are made partakers of his divine nature. Hence the gospel work is compared to a mould into which melted ore is cast, from which they receive their form and take the impression. God be thanked that ye were the servants of sin, but ye have obeyed from the heart that type of doctrine into which ye were delivered. So I hope these few remarks may be all for the glory of my Lord and good of his people.

Yours in love of the gospel,

J. W. CAYWOOD.

Mohawk, Tenn.

ELDER P. D. GOLD, MY OWN DEAR BROTHER IN THE LORD:—I have just returned from a visit. What a glorious theme to have a hope in Jesus. How you did speak of that holy calling. Oh is it not

a holy calling if we are not deceived. But with his great love wherewith he loved us even when we were dead in trespasses and in sins, and lose our sins upon the rugged Cross of Calvary. Oh that I might praise him more and to be like him each day I live. Bless him O my soul and all that is within me bless his Holy name, feeling that he has done so much for us whereof we are glad. Surely his goodness and mercy have followed me all the days of my life, and I hope I shall dwell in the house of the Lord forever. I am perfectly resigned to my lot that God has marked out for me, ever looking to him who is the Author and Finisher of our faith, for by faith are ye saved through grace, and that not of ourselves, for it is the gift of God; not of works lest any man should boast. David says, "it is good for me that I have been afflicted. If I had not been afflicted I would have gone astray. "It caused us to look to him who is the author of all good and perfect gifts. I think sometimes my unprofitable life is useless, but God only knows. I am blinded with tears. Above all things I want to be one of our Father's useful servants. I have tried to ask him in my weak and feeble way. These words came to me, visit the sick, poor, distressed in body and in mind. I was impressed to visit sister Ruth Taylor. I want to tell you all about it in my weak way. This came to me, now you have been around having a good time. Had I done my duty? Had I been to see her? It was shown to me so plain that I had not. I could not keep the tears back. I thought how could I go? I had no way. I thought I could not talk to her to comfort her any, and again these words came to me, "I will fill your mouth." He did help me out. Af-

ter I made arrangements to go this came to me, "in all my Lord's appointed ways I will follow at his command." I believe when you are impressed to do anything follow that impression and the good Lord will help you out. These words came to me not long since;

"He near my soul has always stood,
His loving kindness, Oh how good."

and also these, "make glad the city of our God." Sister Ruth did run that out so beautifully. How her room is filled with the sunshine of God's love. I told her I felt like I was in a heaven here below. I could have listened at her talk all night and never tired. How bad I did hate to give the parting hand at the Association? When shall I ever be blessed to attend another? It is long to be remembered by me. I have received some very good letters since then; a good long one from brother L. H. Hardy. It is indeed good news and glad tidings to me to hear from my dear brothers and sisters, the ones I love so well. I have just received a good long one from sister Bettie Whitley who is a dear sister to me. May the good Lord be with you my dear brother in all your troubles and trials through life, and bless you to continue in the ministry in the future as he has in the past. Remember me at a throne of grace and write me when you feel like it, for I will be glad to hear from you. I am your sister I hope in Christ,

MAGGIE A. STATON.

Bethel, N. C.

Remarks.

Our dear sister is unable to walk a step, or even stand alone without aid. She is a child of affliction; and how wonderful that one so suffering should be so reconciled and resigned to God's providence. It is those children most chastened that have most patience. P. D. G.

ORDINATION.

In obedience to a call for a presbytery to examine brother J. B. Dallas, and if found orthodox, ordain him to the work of the ministry, the following elders and deacons met at Sugar Tree Saturday before the first Sunday in Nov., 1892, and organized a presbytery. Elders W. S. Minter and J. M. Lewis, and deacons M. L. Hanks, H. C. Turner, and J. J. Beck. Brother Minter was chosen moderator and brother J. J. Beck, clerk. When examined he was found to be sound in faith and fully qualified for the ministry, and was ordained and set apart to all the functions pertaining to the gospel ministry, with prayer by Elder Minter and charge by Elder J. M. Lewis, and it was ordered that this be sent to ZION'S LANDMARK for publication.

W. S. MINTER, Mod.

J. J. BECK, Cl'k.

DEAR BROTHER GOLD:—I see a piece in the LANDMARK of Sept. 15th written by D. Bartley, a faithful minister of Christ, admonishing the churches to their duty to the poor saints as taught in the Scriptures. As his spirit is stirred upon that subject, I am glad to hear from him, though sorry to hear of his weak state. I will state to him and others what I have seen of late and as I was much comforted, I hope it will be some comfort to others to know that the poor saints are not neglected by the church at every place of worship. I was with the church at Pine, Davidson county, N. C. on Saturday before the second Sunday in September in conference there. There was one of their old and faithful sisters reported to be in need of help, as she lived alone and was unable to work much. The church handed

her two dollars for her immediate relief and many of the brethren arose and said they would unite in furnishing her grain and milling and deliver to her house that she may have as long as the church is blessed as it now is. We received two brethren by experience and baptized them on Sunday. I have attended that church since February 1882, about seventy-five miles. My travelling expenses have always been paid by the church and friends without having asked for a cent. I have baptized more than forty members into that church and we have had peace among ourselves. I feel glad to say to the brethren that I hope we see the spirit of obedience to the word of the Lord manifested.

JAS. A. BURCH.

Burlington, N. C.

DEAR BRETHREN GOLD AND LESTER:—By the mercies of an omnipotent Friend, I am still numbered with the living, for which I wish to feel duly thankful, and as I know that a true and heartfelt gratitude as well as every other good and perfect gift must come from above, I am dependent on the Lord for it. If He fills my heart with gratitude it will be acceptable to Him. This is one of my troubles. I am so ungrateful. It gives me much cause for grief. When we count our blessings over they far exceed our misfortunes. I believe it our duty to praise the Lord as much so as to ask for the things we need. But we can do neither unless grace sufficient is given us. These things we cannot do of ourselves, but if we are the chosen people of God we can ask and it will be given, knock and it will be opened. True our prayers are not always answered according to our wish at the time, but I verily believe are answered in the best way, for our God is too

wise to err, too good to be unkind. He answers prayer in a way that will prove a far greater blessing to us than if they were answered as we would have them. To-day I received the LANDMARK for October 15th in which there is a letter written by our dear sister Sallie Wiles. The letter we can all endorse, she has been greatly afflicted with cancer, but we hope she is well of it now. But her sufferings cannot be told by mortal tongue. Day and night with untold agony did she toss on her bed. But out of it all she came fourth without a spot or blemish or wrinkle or any such thing. The Lord did uphold and sustain her, gave her strength as her day, and so I feel he will all his children. If I could feel that my feeble efforts could do any good I could say with those of olden times, let us all press onward, forgetting the things that are behind, ever looking to Jesus the author of the christian's faith. When we can do this, this world does not have many charms for us. I had hoped you, brother Gold, would come to see us this year. Perhaps you may yet. We are always glad to have you come. I send this to you subject to your better judgment. As ever, I remain in hope,

EMMA HUDSON.

Ringgold, Va.

DEAR BROTHER GOLD:—You and the readers of the LANDMARK know that I do not write often for publication. Indeed, I never write except when I think I have a special impression from the Lord to do so.

Unless I am deceived, I have, at this time, a solemn impression to add my feeble testimony to the truth of your statements made in your editorial of Oct. 15th, 1892. Your advice was timely and savored of the right spirit.

If my impressions to corroborate your testimony are from the Lord it is neither my duty nor my privilege to withhold my impressions from the children of God, because I love them and want them to be thoroughly furnished unto all good works.

Your position is tenable by the Holy Scriptures. Baptists have hitherto been opposed to all secret institutions and I am in favor of our still standing aloof from such things. We should not depart from our former steadfastness. Unquestionably the people of this country have been sorely oppressed by class legislation, and scheming politicians have taken advantage of the situation and have decoyed off many good men into a cunningly devised snare and have made a tool of them to carry out their selfish purposes. I am in favor of holding out the olive branch of peace and allowing to such erring captives space to repent and return to the fold from which they have unwillingly strayed, but I am not in favor of allowing any one to add insult to injury and turn a deaf ear to the advice of good and well informed brethren.

I am glad that every citizen in the United States has the right to vote as he thinks best, but no Baptist has any right to engage in revelry so often resorted to by unscrupulous politicians in order to gain votes. I have respect for an honest Republican; I have respect for an honest Third party man who was seeking after the truth, but I do feel that a demagogue who will wilfully mislead the ignorant and make a tool of them, is a nuisance to any country. The strange part to me is that any intelligent man should so far lose sight of the fact that the Democrats have not had a in their power to pass a single national law since the war and

should turn to abusing them—their best friends—and unite with their enemies to defeat them. Some men did what they did through ignorance and are more to be pitied than abused, but they certainly ought not to have had the effrontery to undertake to lead any party without being better informed than they were. Even the black people who can read are becoming convinced that heretofore designing politicians have been making merchandise of them through false promises and therefore several of them voted with us in this election.

They agreed that the Democrats, through our State government, had given them their public schools and therefore were their best friends. If I and my family were to consult our personal interest, we would be opposed to the public schools, because we could make a much better classical school if there were no other schools to interfere, but if the public schools are thus tending to conciliate and solve the race problem, it certainly would be very bad policy for us to interfere with our present system of education.

The advocates of the force bill would have been glad to mix the races in our schools, which would, no doubt, have caused blood-shed. It is as much the duty of the black people to try to keep the races distinct and preserve their national identity as it is for the white people to do so. I am persuaded that the amalgamation of the races has been one of the most heinous sins of the South for which God has so long been punishing us.

I am free to admit that some of the black people act as though they thought that a little knowledge of books meant to quit work, go to town, teach school or preach, regardless of their qualifications, but there are likewise men among the white race who act as though they

thought it a disgrace to work after becoming educated.

A book worm who is devoid of practical common sense is of but little use to his fellow creatures, let his nationality be what it may. I feel very much elated over the recent election, because for the past three years I have had impressions to pray for the oppressed poor and I think that prayer has been answered. If God has impressed me to pray for a thing and then has granted me that request it is a proof that I am a christian. Of course I will rejoice in anything that makes me feel that I am a christian. We should not begin to exult as though our own arm had given us success.

I feel like saying "Blessed be God who giveth us the victory." If we begin now to waste our time in squabbling over the spoils of victory instead of attending to the needs of the suffering people we will four years hence find ourselves as weak as Samson was after his hair was cut off. I now hopefully look for the industrious poor of this country to have a more prosperous time. There is a class of persons who waste their time in going to pic-nics, sitting around stores, whittling good's boxes, reading news papers and abusing the government for not giving them more money. Such people as those would not have money long, even if there should be one hundred dollars per capita in the country. The truth is they lack energy and enterprise. I feel that it is sinful for us to waste the blessings which God has already bestowed upon us and then spend our time in murmuring because we have nothing. There is such a greed for money in this country, that people seem not to be satisfied with a comfortable living. God gave us an excellent crop of wheat this year and our

other crops were medium. Therefore those who have worked have a reasonable supply of food and raiment.

A little more energy and a little less extravagance will place us in a better condition.

A change of government does not mean an exemption from work. God makes it our duty to provide things honest in the sight of all men, it makes no difference who is at the head of the government. Our children should be taught to feel that labor is honorable. Indeed we parents are too delinquent in raising our children. They should be taught to respect age and show a proper regard for our worship.

You remember I urged our brethren at our last Association for them and their children to get close to the stand and thus keep at a distance those persons who came for a frolic. If all of the Baptists and their children who attend our Associations will crowd up near the speaker and keep quiet themselves, they will form as large a congregation as any ordinary speaker can make hear. If we and our children do not show respect for our own preaching, how can we expect other people to do so? Any Baptist who so far loses sight of his moral dignity as to engage in conversation while preaching is going on deserves a more sharp rebuke than any one else. We expect better decorum of Baptists. We usually have a recess long enough for all such persons to see their kin-folks and enquire after the health of their families. This thing of bringing about quietude at our Associations must begin at home. Each Baptist parent must teach his children that if they will not behave at our places of worship they must stay at home and then we will begin to have good order. While

other denominations are going on extremes in formality we are becoming too forgetful of the sanctity of worship. We frequently see young men who are not preachers up in the pulpit crowding out the preachers.

Now I have written this article in the kindest of feelings without the slightest disposition to hurt the feelings of any one.

Indeed no one has any right to take any offense, if he is not guilty of the evils which I condemn. In conclusion let me warn the churches against allowing politics to enter into our church discipline. Every one should be allowed to act according to his honest conviction in such things, but I do feel that it would be well for our preachers to cease to accept nominations to political offices. With my present feelings, there is not an office in the gift of the people that I would have. If we are not allowed to neglect our ministry to serve tables, how can we neglect it to serve the public? I know of but few things that will entangle a man worse than politics. It is commonly argued that we need good men to make laws. If we have no good men in our country except our preachers then there are very few good ones, for some of our preachers are not good. May the Lord guide us all in all things and cause us to try to heal all wounds produced by the heated campaign.

Yours in christian love,

JAMES S. DAMERON.

Rufin, N. C.

ELDER P. D. GOLD, DEAR SIR:—My father requests me to write you of the sad accident which befell him yesterday. He had a fall from which he sustained very painful injuries; his right arm was dislocated, and the end of the large bone, resting in the shoulder socket, was

crushed. If you remember, it is the same arm of which the wrist was broken less than a year ago. He also hurt that again, sprained it I suppose, and that is causing him much pain.

He was just beginning to recover from the first fracture, and this happening just now was unusually unfortunate, (it seems to us) for him. He slept but little last night yet seems much better to-day than we had hoped. He seems to bear it very patiently indeed, indeed it is remarkable that he does stand it so well when we consider his age—he is in his eightieth year.

He wished me to write to you about it, knowing that he would have your sympathy in his affliction, and tell you that you were very precious to him, and asks that you will pray for him. He regrets so much not being able to write, as he enjoyed writing whether he ever sent the letters to any one or not, it helped to pass away the time. He often speaks of you and of the love he has for you, and not for you only but for all those whom he believes are taught of the Lord, and contending for the right way.

Mama and I join him in much love to you and Mrs. Gold. They both wish me to say how much we would appreciate a visit from you whenever you can conveniently come.

Hoping that at some time you may arrange it so as to do so, I remain

Very truly yours,

LAURA A. REED.

Winston, N. C.

Remark.

We publish the above sad information that the readers of the Landmark may know the condition of our aged and precious brother. He has frequently written for pub-

lication and therefore many know him in that sense that have never seen him.

How painful and weakening it is to have a broken, dislocated or shattered bone! Then too when one is old and infirm his bones heal so slowly. Bones are the strongest parts of the body. When these are fractured or broken then we become exceedingly weak and are full of pain.

I hope brother Reid may be strengthened in spirit by the presence of him whose strength is perfect in our weakness, for not one of his bones could be broken. When we can feel that he is our strength then we rejoice.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—ZION'S LANDMARK is a welcome visitor to me, and more so now if possible than ever before, as I am where I hardly ever see a Baptist, and I cannot get to preaching often. I love to read the sweet pieces from the dear brethren and sisters from afar, and the editorials. They are as though I was sitting under the sound of your voice, hearing you proclaim the goodness and mercy of Him who is the giver of every good and perfect gift. May the Lord spare you many long years yet, and give you grace and health to wield the pen and stand as a mouth piece for him to speak of the unsearchable riches, and contend earnestly for the faith once delivered to the saints is my prayer.

Yours in hope of eternal life,

J. A. BARNES.

Enfield, N. C.

“It is an honour for a man to cease from strife; but the fool will be meddling.”—Prov. 20: 3.

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 friend requests my view of John 3: 5.

"Jesus answered, verily, verily I say unto thee, except a man be born of the Spirit he cannot enter into the kingdom of God."

There is no subject of scripture more wrapped up in mystery perhaps than this. Nature often furnishes us analyses that as figures suggest some useful hints on deeper matters. Of ourselves we have no understanding of these mysteries. There must be a performance of those wonders in us before we can know anything of them, and then we see only in part. When Jesus says, as the wind (emblem of the Spirit) bloweth where it listeth, and we know not whence it cometh, or whither it goeth, so is every one that is born of the Spirit.

The two questions our friend asks are when this birth takes place, and the water.

Except a man be born of water and the Spirit he cannot enter into the kingdom of God.

This is addressed to one already born of woman, therefore the expression born of water cannot re-

fer to the natural or first birth. The question of Nicodemus, raised by the declaration of Jesus, how can a man enter his mother's womb and be born again, does not call for information on the first or natural birth. Jesus said, except a man be born again. Therefore his declaration born of water and the spirit refers alone to the new birth, or the being born of incorruptible seed. The being born of the flesh, which is the first or natural birth, is no part at all of the fitness for entrance into the kingdom of God. Indeed if one could be born a hundred times of woman he would still be flesh and no nearer the kingdom of heaven.

Naturally one has life before he is born, or has life in his mother's womb. His birth is the manifestation of that life. It is also a passive act, not such an act as one performs when he acts on an object, as when one fells a tree, or beats a horse, but it is the action of the mother in giving birth to him, and he is born or comes into the world. The barren womb could never give birth to a child. For there is growth of the bones in the womb. The mother is in pain to be delivered. To be born of water and of the Spirit is described in Titus by the expression (3: 5.) "By the washing of regeneration and renewing of the Holy Ghost."

Begotten again, born again, born of water and of the Spirit, describe much more than the mere act of coming to the birth. Born of woman means much more than the mere act of birth. It also includes

the begetting, conception, travail, &c.

Water is a symbol of life. And God said, let the waters bring forth abundantly the moving creature that hath life, Gen. 1: 20; see Eze. 47: 1-10; John 4: 14; river of water of life: Rev. 22: 1. These scriptures show that water is life-giving—hence everything lives where the water of life flows. There is also a power in water, a washing or purifying principle. Jesus in the washing of regeneration—where our sins are washed away, and there is a regeneration also, or begetting and bringing forth a new generation, bringing out his people from under the law or their confined, darkened state, compared to the womb, into a broad place or goodly land of liberty. The law genders to bondage. But when Jesus is brought up from the dead we are begotten again, or quickened with him. Here is a nation that is born in a day. This means the generation of Jesus Christ.

In the natural washing of soiled clothes the dirt is removed, but the garments remain of the same texture or quality that they were of before they were washed. But in the washing of regeneration there is a removal of sins, a washing away of guilt, and a regeneration—a new creation. If any man be in Christ he is a new creature. Old things are passed away and behold all things are become new. Hence a new principle, life or power is manifested in this man. We say he is the same son of Adam and in that sense flesh remains flesh. He

is still a sinner. Nature is not gone or changed into grace, but there is a revelation of a new man or new life—a life of faith, the life of Christ.

Further also there is the renewing of the Holy Ghost. It requires all this to constitute born of water and of the Spirit. When one is quickened by being shown that he is a sinner, as Saul was when he fell to the ground and cried out who art thou Lord, then the Holy Ghost revealed Jesus unto him, and the eyes of his understanding were enlightened, and he was renewed in the spirit of his mind, and purged in his conscience to serve the true and living God. At once his conduct is changed because of this renewing by the Holy Ghost. So Christ died but once, and rose again, but for all his people at that one and the same time, and they are all quickened in him, and he is their resurrection and life, but in the proper time each vessel of mercy, which was sometime darkness, is, when he has a travail, conviction of sin, and great sorrow out of which he is delivered, and is thus light in the Lord, and has that renewing of the Holy Ghost which gives him a sound mind, blest with that entrance into the kingdom of heaven which manifests that he is an inhabitant of Mount Zion.

P. D. G.

Mark 11:14:

"And Jesus answered and said unto it, No man eat fruit of thee hereafter forever, And the disciples heard it."

My view has been requested of the above Scripture. Jesus was

hungry as he came towards Jerusalem. Remember that Jesus, as of the seed of David after the flesh or as a man, had the necessities and infirmities of a man. He was weary, hungry, thirsty, fainting, a sufferer, full of sorrow and affliction. We are apt to suppose that one having the wisdom, power, holiness and truth of Jesus, who is the way, the truth and the life, did not feel the burdens and sorrows of life. But in all our affliction he was afflicted.

The fig tree is peculiar. Its fruit appears before the leaves put forth. Nor does it blossom or promise to bear fruit first, and after this bear fruit. But the young fruit appears first of all.

It is the nature of most fruit-bearing trees to put forth first their leaves, then blossoms or signs of fruit, and lastly their fruit. But the fig tree is diverse from all these. When therefore we see leaves on a fig tree we have evidence that fruit should be thereon, or it is a declaration that there is fruit. But here was a fig tree with leaves when the time of figs was not. In other words here was a fig tree making a promise of fruit when it had none. Do we think more of people who make great professions of goodness when it is a mere show or pretense? We think less of them. One that offers no claim to sanctity, or makes no show of honesty, is perhaps not so contemptible as one that loudly proclaims his good deeds merely with a view of deceiving. We have no apology to offer in condemning hypocrisy. In unmeasured terms we deprecate that.

But could the fig tree help this? Why did Christ curse it then? If one is so corrupt that his desire to deceive overrides all modesty, and he cannot help but profess honesty when he has none whatever, shall we not excuse him? Did Jesus excuse this fruitless but leaf-bearing fig tree?

But it was far off. Why did he go to it seeking fruit? Was he disappointed? Why take that walk? Or did he expect to find fruit thereon when he was going to it, but finding none was he disappointed? The scriptures tell us to judge nothing before the time. How does the Lord do? Does he judge men beforehand? Shall not the judge of all the earth do right? We see in the divine procedure with man God waits until the character of men is manifested in and by their works. He does not drive Adam out of the garden of Eden until after man had sinned. He does not send a flood on the earth until the earth is filled with violence, nor until he has looked upon the earth, and seen that it was corrupt. Gen. 6:12.

Nor did God confound men's tongues and scatter them while building the tower of babel until he had first come down to see men's doings: Gen. 11:5. Sodom was not destroyed by the Lord God until he had first gone down to see whether its wickedness was as great as its cry: Gen. 18:21. It was not until the wickedness of the Amorite or Canaanites was full that God destroyed them, even to deliver the land unto his chosen people: Gen. 15:16. Men receive accord-

ing to their works whether good or evil. Nothing is perhaps more plainly taught in the bible than that God is a righteous judge, and never condemns the innocent, nor does he spare the guilty; but he waits until the guilty manifest their character before he judges them. So Jesus did not curse the barren fig tree until he found no fruit thereon.

What does that shadow forth or represent? For natural things are types of the greater things. It represents the Jews as a nation. They had been planted by the Lord in a goodly land, and had been nurtured or watered by the Lord God of his holy prophets. But this Jewish nation bore no fruit or bad fruit, naughty figs. Jesus sent his prophets rising early and sitting up late seeking fruit, but finding none. Last of all God sent his only Son, and he found no fruit thereon. Him they slew of envy, for they hated him without a cause.

How strangely wicked man is. No one ever treated Jesus as wickedly as did the Jews, his own people.

They were though making a great, promising show of fruitfulness. How full of leaves they were, keeping up the outward form of worship in the temple. But where was their understanding of the scripture. Where was their love of truth, their pity towards the poor, their love of justice? See how they had stoned the prophets, filled the temple with money changers, devoured widows' houses, and for a pretense made long pray-

ers. They were full of darkness and wickedness, and bore no good fruit though they made loud professions of serving God.

When Jesus cursed this barren fig tree that so soon withered it typified the judgment that soon should fall on that cursed people that should henceforth bear no fruit forever.

Jesus came hungry, poor and needy to the Jews his own people. They gave him no meat. He was sick, but they ministered not to him. He was in prison, but they visited him not. He was poor; they pitied him not. They hated him without a cause. They killed him. They said his blood be on us and our children. Now they are cursed. They shall bear no fruit as a nation forever.

The fig leaf apron never covers Adam. He is as the fig tree promising fruit. But the time of figs is not yet. Jesus is the Green Tree in whom our fruit is found. He is the tree of life bearing twelve manner of fruit or always bearing fruit and in him there is no curse. He that in his heart believes in Jesus shall bear fruit in Jesus unto holiness and the end shall be everlasting life.

P. D. G.

Brother W. M. Harrison requests my view of 2nd Thess. 2: 7.

"For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way."

Read the entire chapter.

The apostles preached much of the coming of Christ and the gathering together of the saints in him.

This is not a coming however as a temporal or earthly King, nor to reign as Jesus on this earth, as men of carnal notions suppose. Carnal reasoning never has understood him. It did not any more comprehend his kingdom when he was on earth than it does now. He will never again appear on earth as a man in the flesh as he once did.

There was an expectation in the minds of the disciples in Paul's day that Jesus would speedily come again. The apostle writes his brethren and cautions them not to be troubled as though he had written or spoken such a thing. He had not, 2nd Thess. 2: 2. Further he assures them that this day of the Lord should not come until there is first a falling away of disciples.

There should be a departure from the faith of some, a defection, or falling away first, and this should make room for the coming forth or revelation of the man of sin who is the son or offspring and production of perdition, (3rd verse). And ye know what withholds, lets, or holds this mystery at present. Paul tells them they knew what withheld the full coming or revelation of the man of sin. There is a revelation of wickedness as well as of righteousness—a revealing of false religion, or the man of sin, [as well as a revelation of righteousness and of Jesus Christ. What is meant in part at least by a revelation is bringing to view what was before hidden. For instance when Saul of Tarsus was persecuting Jesus he did not know him, but when Jesus

appeared to him or was revealed then he knew him in his true character, as he never before had known him. It also means that when one is revealed he is known in his true character. Now the man of sin was hidden or unrevealed until a certain time. In the experience of a child of God sin is unknown or unrevealed in him as a body of death, until the light of God shines in him.

In the case referred to in Thess. Paul tells the brethren they knew what withheld or kept back the man of sin, and that he which thus let or held back this revelation would let until he was removed, and then the man of sin would be revealed, and that this man of sin that exalts himself above all that is called God, and sits in the seat of God, or this mystery of iniquity, must be revealed before the coming of Jesus, and that the coming of Jesus would destroy the man of sin.

Now who is he that withholds the revelation of the man of sins, or in what are the principles of the man of sin locked up and held so that it must be removed to open the way for the revelation of the man of sin.

The greatest national power holding the strongest embodiment of corrupt worldly force was the Roman government, and it was the greatest engine of persecution of God's people. It is the abomination of desolation standing in the holy place or Jerusalem and destroying it. It conquered the world. It placed its governor over

Judea, condemned Jesus. It represents the princes of this world. One of its great emperors assumed the title of defender of the faith, and passed an edict or law that no man should hold office who was not a christian. Here begins the falling away from the truth. It is not in the power of carnal wisdom or of man to unite the kingdom of heaven and the kingdoms of this world. They are diverse. When men attempt this there is always a falling away from the truth.

There must be a removal of the headship of political power, and the full assumption of the pope of Rome as head of the church so-called in order for the full revelation of the man of sin. In the form of religion, but in the substance of every principle of wickedness is revealed this mystery of iniquity.

In the name or assumption of the religion of Jesus, lamb-like in appearance, but with the principles of the oppressive bear, the voracious leopard, and the kingly lion does this monstrous beast devour, and, exalting himself to unheard of renown and fame, he is admired and worshipped all over the world, save by those whose names were written in the lamb's book of life before the world began.

Is this a great deceiver? It is the masterpiece of the devil's deception. All worship and follow it except those reserved and kept back from it by electing love. Strong delusion is sent to those that believe a lie that they might be damned, because they received

not the love of the truth. But God from the beginning chose his beloved ones to salvation through sanctification of the Spirit and belief of the truth.

The principles of this kingdom are corrupt or worldly. The love of money is at the foundation or bottom of it. Thirst for worldly power marks its career. Every foul and unclean principle of nature is found in it. Every vile principle of the world finds shelter in it.

What destroys it? Nothing but the brightness of the coming of the Lord Jesus. In me it has its stronghold until Jesus appears, and his coming casts it down to earth, and he is exalted and reigns. So the kingdom of God comes down out of heaven. John saw the new Jerusalem coming down from God out of heaven. Jesus bows the heavens and comes down to earth. The old or former heavens are passed away. The legal heaven or law is fulfilled and magnified in Jesus, and is renewed, and the new heaven or gospel heaven comes down to dwell in earth or the kingdom of God is with men. For when Jesus dwells in man the kingdom of God is with men. That casts down satan and binds him.

Jesus shall come in the glorious shining and revelation of truth that shall cast down this kingdom of pride, and the word of his mouth shall slay the wicked. What a glorious coming not with worldly wisdom or power, but as the shining of the sun drives away the

darkness, so the glorious brightness of Jesus at his coming shall slay the wicked. As darkness flees apace from the light, so falsehood cannot stand before Jesus. We should hold fast what we have heard. Stand fast and hold the traditions which you have been taught whether by word or letter: 2nd Thess. 2: 15. Traditions may be true or false, good or bad, according to their quality and spirit. Here Paul uses the word in a good sense. We do well to abide in all the teaching of Jesus. For his word shall slay the wicked.

P. D. G.

CORNELIUS—PETER.

Acts 10th chapter.

The record in holy writ of Peter going to Cornelius is a memorable and marvelous example of God's mercy on the Gentiles. It shows an open door to them. The gate had been shut against them under the legal dispensation. The broadness and liberty of the gospel did not appear under the covenant of works. To the Jews almost exclusively under the law were the divine communications directed. Yet there were many prophetic declarations of coming mercy to the Gentiles.

Peter's views are an illustration of the nature of selfish man. With the Jews in general he shared the notion of exclusive blessings for their race, and regarded the Gentiles as excluded from the garden of the Lord. Though the prophets had foretold of the reign of the

Messiah as reaching from the river to the ends of the earth, or as being a kingdom above all others in extension as well as character, and, though Jesus himself had said to the apostles, All power in heaven and earth is given into my hand, Go ye therefore into all the world and preach the gospel to every creature, yet when God specially calls Peter to go and preach to Cornelius, a Gentile, and Peter gathers most assuredly that God has prepared Cornelius to hear the gospel, and has sent him to preach to him, and even seeing the unmistakable proof of this, he said no doubt with astonishment, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

When he preached the gospel to Cornelius and his household the Holy Ghost fell on them as on the apostles at the beginning, or on the day of Pentecost: Acts 11: 15.

Now God here clearly shows to Peter that the middle wall of partition is broken down between Jew and Gentile, and also he effectually erased it from the heart of Peter showing to him there is no difference between Jew and Gentile. We are to call no man common or unclean. That is we are to know no man after the flesh. It matters not of what race, nation or color, language or tongue one is by nature, if he fears God and works righteousness he is accepted with God.

This is the law or rule now.

What God does is forever. We are to preach the gospel in that sense to every creature. Wherever a door of utterance is open, that is wherever there is one that fears God and works righteousness there is a subject of grace manifested. God does not respect the person of any. But he has a respect to the work of his hand. When he begins a good work he is sure to perform it to the day of Jesus Christ. So that every one that brings forth fruit meet for repentance, or every one that hungers and thirsts after righteousness shall be filled. There is not a soul that humbly and sincerely desires the forgiveness of sins but shall receive it. As Peter confidently preached the gospel to Cornelius, so may it be done now to all that are praying to God and giving alms or showing mercy to the people.

One common objection to Primitive Baptists is that they preach or hold a doctrine that discourages sinners from seeking mercy, that holds out no encouragement to the needy to seek for mercy. There is no truth in this. But the language is, Ho every one that thirsteth, come ye to the waters and drink. Let him that hath no money come and buy wine and milk without price.

Is it not much better to seek with the certainty of finding or obtaining than it is to seek where there is no certainty of finding? Like all God's works there is no chance matter, but certainty, in his operations of grace. For in every nation he that feareth God and worketh righteousness is accepted with him.

P. D. G.

END OF YEAR.

We are rapidly moved to the end of another year—a year remarkable as furnishing the occasion for much virulence of passion that is hurtful and of prejudice that breaks up peace, furnishing sad proof of the inhumanity of man to his fellow man.

Those who proclaim that the millennium, the reign of universal peace and brotherly love is dawning must postpone indefinitely that epoch. Their figures are sadly out of gear. The nations that learn war no more are hid from the world, and do not act on the arena of mortal strife that still claims the attention of the world. The mystery of iniquity already is at work, and must run its course. God is slow to anger and of great mercy and wonderful in long-suffering. This we count salvation.

There has been much suffering in this South-land this year, and much discontent. Many are very poor and kindness should be shown them by the rich or those able to help them.

The root of all evil is still actively shooting forth its sprouts of poisonous, fatal growth with which as scorpions of the wilderness to chastise mankind, and to pierce through with many sorrows those that will be rich. Alas how few seek the true riches—how few are rich in faith—rich towards God.

Having obtained mercy of the Lord I continue to this present time. His mercies to me are wonderful. I am vile and not worthy of the least of all his mercies. Surely I should know that because he is good and merciful therefore I still remain, for in him we live, and move, and have our being.

P. D. G.

HEAVY LOSS.

Elder B. C. Pitt's dwelling house, the old mansion in which his father Elder B. P. Pitt lived so long, was consumed by fire on Dec. 6th. Brother Cooper Pitt, as we call him, is a good preacher and an excellent man. Now is a needy time with him. Ordinarily when one loses by fire let the neighbors make up and help him, but this is an uncommon case calling for more help, and I desire that we help him freely.

Send what is in your heart to give to Elder B. C. Pitt, Old Sparta, Edgecombe County, N. C.

This is a time of great poverty and much suffering among many.

Our people generally are poor. But it is the poor who remember each other and have greater compassion for others, because they suffer more themselves. In our poverty let our liberality abound, and out of our weakness let strength spring up.

P. D. G.

CONSIDER.

We have put down the price of the LANDMARK very low considering the amount of labor and expense in getting up such a paper.

Can our brethren and friends increase its circulation? There are quite a number of poor members unable to pay for it that desire to read it. If any of our urethren or friends, who are able to do so, wish to send me money in order that I may supply all these that are unable to pay for the LANDMARK I will send it to them in this way. If a fund is given in this way it shall be used to supply the destitute with the paper.

P. D. G.

CHURCH IN CONFERENCE.

On motion it was agreed to invite the churches of the Little River Association to send Messengers here (Smithfield) on Saturday before the next 5th Sunday to consider the propriety of organizing a Union. Done by order of conference Saturday before the 1st Sunday in Dec. 1892.

J. A. T. JONES, Mod.
S. H. PITTMAN, Clerk.
Smithfield, N. C.

REMEMBER.

It is a fact that I am in need of money due from many subscribers to the LANDMARK. If those that are behind cannot pay all send me a part. That will help me. All those that can please send on their dues and help me much.

P. D. G.

UNION MEETINGS.

Skewarky Union is to meet at Bare Grass, Friday, Saturday and 5th Sunday in Jan. '93.

Contentnea Union is to meet at Nahunta Saturday and 5th Sunday in Jan.

Black Creek Union to be held at Upper Black Creek Saturday and 5th Sunday in Jan.

Toisnot Union is to be held with the church at Elm City on Saturday and 5th Sunday in Jan.

CHANGE OF ADDRESS.

Elder J. T. Bazemore's post office is changed from West Point, Ga. to Chipley, Ga.

Men love to be flattered. But the truth never flatters. If one loves the truth he loves the author of truth and therefore loves God. The truth makes its lover free.

OBITUARY.

LEAH MILDRED.

Infant daughter of Julius W. and Mary M. Dupree, was born in Pitt co., Sept 19th, 1892, died in Edgecomb connty July 20th, 1892 of Cholera Infantum and was buried at the residence of her maternal grandfather, James D. Jenkins. Funeral services were conducted by Mr. E. C. Glenn in the presence of her relatives and friends. The precious little flower bloomed brightly and sweetly only a short time, then it withered and died. She was sick one week, her sufferings were severe but she endured them without reluctance, was attended by one of Tarboro's best physicians Dr. T. P. Wynn, and had all the attention that her loving parent and devoted maternal grandmother could bestow. But the Lord giveth and taketh away. She was the sweetest little child I ever saw. I often told her parents that she was too good and intelligent to remain long on earth. Oh with what reluctance and regret we gave up such a sweet darling babe. Since she has been gone from us there seems to be no brightness about our deserted home, all seems lonely and sad, but we have a consolation of knowing that she is gone where sickness, sorrow, pain and fear are felt no more. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Dearest darling thou hast left us,
Here thy loss we deeply feel
But 'tis God who has bereft us,
He will our sorrows heal,

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

May the Lord comfort and strengthen us to endure to the end, then receive us into his peaceful presence in climes of unsullied bliss.

Her devoted aunt,
LEAH A. JENKINS.

MRS. NINNA HURD.

Mrs. Ninna Hurd died at the home of her husband on Reed Creek, March 2nd 1892, aged 22 years, 4 months and 15 days. The deceased was the daughter of Elder Z. T. and Nannie Turner, and has been in feeble health for nearly twenty months, had several times to all appear-

ance been near the door of death, but would again revive and mend up and even at almost the last moments we were living in hope that she might yet live. In almost the twinkling of an eye, sad indeed to say, the king of terrors snatched her from time to eternity. While she was sorely afflicted in other respects, her attending physician pronounced heart failure that caused the very sudden death. She leaves two small children, a kind husband, a dear father and truly a kind step-mother, 3 loving sisters, two fond brothers and many dear relatives and friends, aunts and uncles and two dear old grandmothers to weep and grieve over our departed jewel, but we feel thankful to say that we do not sigh without hope, and while it gives us pain and the ties that bound us so tenderly together are hard to sever; yet we believe that our loss is her eternal gain. Her manners and ways were more like a woman than a little girl. She seemed to be thoughtful of duty to her parents when quite young, delighting to help her mother to wait on the family, though it was her misfortune to lose a kind mother when very young, yet it did not cause her to neglect her duty in waiting on her father and her sisters and brothers. She was ever mindful of their comfort, and as she grew up to womanhood her engaging manner and pleasant deportment seemed to endear her to all with whom she became acquainted. Nothing seemed to afford her more pleasure than to render those about her pleasant and agreeable. She always had a kind word for everyone, would often admonish her younger sisters to what she conceived to be their duty, and also her brothers; but all this did not prepare her for heaven and immortal glory. Near five years ago she told me when the news reached her that her dear old grandpa Turner would not live through the night, that she walked out to her flower-stand and turned and looked at the sun as it was sinking behind the western horizon, and thought if that sun never rose upon her dear old grandpa, that he would go to rest, but what would be her case if she were called to die? From that time she felt that the good Lord enabled her to see herself a poor lost, ruined, and helpless sinner without his sovereign mercy, and in this distressed condition she remained until August, 1890, but never let any one know it as she thought, but we that were acquainted with her could see plainly that

she was in deep trouble. I suppose I can say more than most of grandmas can say, that my dear granddaughter, the subject of this notice, was twice born in my house, at her natural birth her dear father and mother were living in my house, and as before remarked, on the fourth Sunday in August very early I walked in her room, asked her if she wanted anything, she said no, go back grandma and rest. I went and lay down, it was not long before she called me and told me she had such good news to tell me that she could not wait any longer, said she felt that she was well in both soul and body, that she had found Jesus precious to her in the pardon of sin. She seemed to be so happy and her countenance seemed to glow with expression of love. She wanted to see some of the church members and talk with them about the goodness and mercy of God. She had been for several months very feeble, not willing to stay anytime by herself. I asked her when we were going out to breakfast whom she wished to stay with her, she said nobody. We had not left the house but a short time when we heard her sweet voice commence singing "Tis religion that can give sweetest pleasure while we live, 'Tis religion must supply solid comfort when we die." As soon as her health would admit of it, she joined the church at old Reed Creek, was baptised by her father last June, had the pleasure of communing with the church and joining in with them in washing the saints' feet, which she so much believed in, but the lovely one is gone. O how much we miss her. Her bereaved husband and her afflicted father have our sincere sympathy, and could tears of sympathy or hearts overflowing with grief have turned aside the shaft of death, her dear husband would not have to weep over a loving companion who always sought his counforts and pleasures, regardless of her own. Her sweet little boy would not have lost a kind and affectionate mother, her parents would not have to give up a dutiful daughter whose peculiar pleasure it was to gratify and wait on them and whose almost broken hearted sisters and brothers, would not have to grieve over a precious sister whose advice and counsel they were at all times willing to give heed to, and I and old grandma, the writer of this tribute, whose head is frosted by the winters of nearly seventy-four years, would not be called on to say our dear Ninna is gone, never no

never to return; but vain is the help of man, and I trust I can say as did Job, the Lord gives and the Lord takes away, blessed be the name of the Lord; and may we all be resigned to all of his dispensations for all of his works is done in righteousness. E. C. TURNER.

VINEY M. RUSH.

Viney M. Rush, daughter of David and Nancy Rush was born October 21st, 1872, died August 26th 1892, aged 19 years, 10 months and 2 days, professed faith in Christ January 1st. 1889, joined the Primitive Baptist church and was baptised by Elder George Edens, lived a consistent member and exemplary christian till the Lord called her home, she bore her sickness with great patience, saying she was ready to go; left father and mother and 8 brothers and sisters to mourn her loss. Their loss is her eternal gain. May we all be prepared by the grace of God to meet sister Rush in the Kingdom of God is my prayer. I was well acquainted with the deceased from childhood. She was a good, obedient child. I never heard anything against her. She left an untarnished character.

CATMARINE BERRY.

LAVINIA WYATT.

Sister Lavinia Wyatt was born January 4th, 1810, and departed this life July 7th, 1892, making her stay on earth 82 years, six months and 3 days. She joined the Primitive Baptist church at Deep Creek, now McRays, about the year 1827, and the writer's information is that she was baptised by Elder Landres, and was a faithful member for about 65 years. The writer has been informed that she would often say that she did not want to fall at any time to attend her meetings, and if she did she had rather miss Sunday than Saturday. The writer has been acquainted with her for the last four years of her life, and often visited her at Mrs. S. C. Wyatts, and always found her one whose theme was Christ, and often would say how good Christ Jesus had been to her, and how merciful he had been to her a sinner. She was always glad to see the brethren, and faithful to fill her seat up to within a few days of her death. If memory serves me she was at her church in June, and at that meeting the church set the July meeting to commune and wash feet, and she seemed to be ovejoyed at the thought the brethren were going to wash feet, but said she would not live to be there, and when the writer and also the pastor returned in July she was gone. She was taken sick soon after the June meeting, and after suffering for about three weeks she fell asleep in Jesus. She bore her suffering with much patience, and often would say how much longer before I can go. Her seat at home is vacant, but she is not forgotten, and we are not left to mourn as those that have no hope; but hope to meet her where there will be no more sorrow and pain. She leaves one brother and one daughter,

with a number of kindred and friends bend to whom she has often said in her christian walk and faithfulness that there is no Saviour outside of Jesus. She loved to talk to the brethren, and not about them. May her acts of kindness and good examples make lasting impressions upon those left behind her. May her daughter be prepared to meet her mother in heaven is the prayer of the unworthy writer.

The precious one from earth is gone,

A voice we loved is still;

Her seat is vacant in our home,
Which can never be filled.

JAS. D. DRAUGHN.

White Plains, N. C.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

W. R. WELBORN.

Durham.....	24 and 25th of Dec.
Dutchville.....	26th
Cedar Grove.....	27th
Neuse.....	28th
Salem.....	29th
Healthy Plains.....	30th
Scott's.....	31 and Jan. 1st
Wilson.....	2nd
Contentnea.....	4th
Upper Black Creek.....	5th
Memorial.....	6th
Chapel.....	7 and 8th
Cross Roads.....	9th
Beulah.....	10th
Bethany.....	11th
Smithfield.....	12th
Clement.....	13th
Hannah's Creek.....	14 and 15th
Bethsaida.....	16th
Black River.....	17th
New Hope.....	18th
Sandy Grove.....	19th
Middle Creek.....	20th
Willow Spring.....	21 and 22nd

He will need conveyance.

GARDNER BRYANT.

Bear Creek.....	3rd Sunday in Dec.
Maple Spring.....	Monday
Mt. Tabor.....	Tuesday
Pleasant Hill.....	Wednesday
White Oak.....	Thursday
Sugg's Creek.....	Friday
Big Creek.....	Saturday
Mountain Creek.....	4th Sunday in Dec.
Freedom.....	Monday
Bear Creek.....	Tuesday
Meadow Creek.....	Wednesday
Liberty Hill.....	Thursday
Jones Hill.....	Friday
Jerusalem.....	Sat. and 1st Sunday in Jan.
Tys n's School House.....	Monday
Bethany.....	Wednesday
Lawyer's Spring.....	Thursday
High Ridge.....	Friday

Brethren arrange for Saturday.

Liberty.....	2nd Sunday
Watson's.....	Monday
Crooked Creek.....	Tuesday
High Hill.....	Wednesday
Philadelphia.....	Sat. and 3rd Sun.
Ebenezer.....	Tuesday

Probably Elder J. E. Adams will accompany him from Bethel, Harnett Co., N. C., to the appointments up the country.

JOHN TRENT.

Tom's Creek.....	Feb. 14, 1893
State Line.....	15
Snow Creek.....	16
Russels Creek.....	17
Spoon Creek.....	18 and 19
Senter.....	21
Liberty.....	22

GEO. ROBBINS.

Calvert, Texas 4th Sunday in December to preach funeral of brother Esau Hopkins' daughter. He will remain in Texas about two weeks preaching. Hopes to be at Mt. Olive, Victoria Co., Texas.

RECEIPTS.

GA.—Ann Logan 1 50; W H Sparks 3; Eli der J A Mims 1 50
LA.—T W Mifflit 2
Mo.—J A Williams 4
MD.—Mrs Manie Sadler 1 50
N. C.—A P Leach 2; Josiah Barnes 1 50; Elder A J Moore 3, J W Edwards 1 50; Mrs Geo Drake 1 50; W S Crisp 1 50; R H Ricks 6; D B Ricks 7; Mrs Ruth Lee 4 75; J M Stephenson 1; C H King 1 50; J A Davis 2; Wm Varnall 1 50; J H Joyner 4 50; Mrs L O Barnes 1 50; H T Stewart 4; W H Fly 1 50; W E Green 50; Elder J D Armstrong 1 25; GrayArmstrong 1 50 Newsome Taylor
By Elder L H Hardy 3; Elder J S Woodard 3; Mrs L Jones 3; F R Warren 1 50; Eli Batten 1 50; O L Yelverton 1; Elder J D Scott 1 50; Mrs M J Worsely 1 50; Jesse Braswell 6; B Bullock 1 50; Seth Woodall 1 50; Elder F L Oakley 1 50.
TENN.—J W Caywood 1; P J Pennett 50; A McMillan 5.
VA.—Mrs Jane H Lavender 1 50; W H Banes 2; C D Robertson 1 50; W W Sowder 1 50; By Elder J Hillsman 1 50; Elder J C Hall 5.

W HITAKERS' ACADEMY, FOR BOTH SEXES. STRICTLY NON-SECTARIAN.

The Twenty-Ninth Session will open, the Lord willing, the Third Monday in January, 1893, and continue Twenty weeks. For further particulars enquire of
A. J. MOORE, Prin.

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[By Silas H. Durand.]

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H YMN AND TUNE BOOK.

The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

The price is reduced to One Dollar. Per doz. \$9. Those ordering by mail will send ten cents additional for postage. The money must accompany the orders.

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Southampton, Pa., Aug 2, 1892.

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GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 16th Session will open Tuesday, Nov. 1st, 1892, and Continue 30 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 31st, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,
J. W. GILLIAM, Prin.
Morton's Store, Alamance Co., N. C.

WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule. TRAINS GOING SOUTH.

DATED	No. 23.	No. 27.	No. 41.
Oct. 8, 1892.	Daily.	Fast Mail Daily.	Daily ex-Sunday.
Lv Wilmington.....	12:30 p. m.	5:43 p. m.	6:00 a. m.
Ar Rocky Mt.....	1:40 p. m.	6:35 p. m.	7:09 a. m.
Ar Tarboro.....	*2:18 p. m.	.....	.....
Lv Tarboro.....	12:48 p. m.	6:00 p. m.	.....
Ar Wilson.....	2:28 p. m.	7:00 p. m.	7:40 a. m.
Lv Wilson.....	*2:30 p. m.	.....	.....
Ar Selma.....	3:25 p. m.	.....	.....
Ar Fayetteville.....	5:20 p. m.	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:40 a. m.	8:30 a. m.
Lv Warsaw.....	4:14 p. m.	.....	9:30 a. m.
Lv Magnolia.....	4:27 p. m.	8:40 a. m.	9:44 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:25 a. m.

TRAINS GOING NORTH.

	No. 14.	No. 78.	No. 40.
	Daily.	Daily.	Daily, ex-Sunday.
Lv Wilmington.....	12:35 a. m.	9:25 a. m.	4:20 p. m.
Lv Magnolia.....	1:54 a. m.	10:57 a. m.	6:02 p. m.
Lv Warsaw.....	.....	11:11 a. m.	6:15 p. m.
Ar Goldsboro.....	2:55 a. m.	12:05 p. m.	7:10 p. m.
Lv Fayetteville.....	.....	.....	.....
Lv Selma.....	.....	11:35 a. m.	.....
Ar Wilson.....	.....	12:30 p. m.	.....
Lv Wilson.....	3:35 a. m.	12:55 p. m.	8:04 p. m.
Ar Rocky Mt.....	4:03 a. m.	1 p. m.	8:39 p. m.
Ar Tarboro.....	6:30 a. m.	*2:18 p. m.	.....
Lv Tarboro.....	.....	12:53 p. m.	.....
Ar Weldon.....	5:05 a. m.	2:55 p. m.	11:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Read leaves Weldon 4 00 p. m., Halifax 4 22 p. m., arrives Scotland Neck at 5 15 p. m., Greenville 6 52 p. m., Kinston, 8 00 p. m. Returning leaves Kinston, 7 30 a. m., Greenville 8 40 a. m., Halifax at 11 25 a. m. Weldon 11 45 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 20 a. m., Arrives Farmelo 9 a. m., returning leaves Farmelo 7 00 p. m., arrive at Washington 8 20 p. m. Daily except Sunday. Connects with trains on Albemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4 40 p. m., Sunday 3 00 p. m., arrive Williamston, N. C., 7 03 a. m., 4 20 p. m. Plymouth 8 30 p. m., 5 20 p. m. Returning leaves Plymouth, N. C., daily, except Sunday, 2 22 a. m., Sunday 9 00 a. m., Weldon 7 50 a. m., 11 53 a. m., arrive Tarboro, N. C., 11 00 a. m., 12 40 a. m.

Trains on Southern District, Warsaw and Fayetteville Branch leave Fayetteville 5 20 p. m., arrive Rowland 7 12 p. m. Returning leave Rowland 7 35 p. m., arrive Fayetteville 9 40 a. m. Daily except Sunday.

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 20 a. m., arrive Goldsboro, N. C., 9 30 a. m.

Train on Nashville Branch, leaves Rocky Mount at 6 40 p. m., arrives Nashville 7 15 p. m., Spring Hope 7 40 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., Rocky Mount 9 15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6 20 p. m., and 11 15 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 & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will stop only at Rocky Mt., 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. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oilphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

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Cond. Schedule—In effect Nov. 27, 1892.

S. Bound Daily.	MAIN LINE.		N. Bound Daily.
No 1			No. 2
11 00 p m	Ar.....	Wilmington.....Lv	5 00 a m
7 45 p m	Lv.....	Fayetteville.....Ar	5 02 a m
7 20 p m	Ar.....	Fayetteville.....Lv	5 27 a m
6 00 p m	Lv.....	Sanford.....Lv	5 44 a m
4 13 p m	Lv.....	Climax.....Lv	11 45 a m
3 45 p m	Lv.....	Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....	Greensboro.....Lv	12 25 p m
2 37 p m	Lv.....	Stokesdale.....Lv	1 28 p m
2 30 p m	Lv.....	W. & W. Jct. - W. Cove.....Ar	1 55 p m
1 51 p m	Ar.....	N. & W. Pch. - W. Cove.....Lv	2 33 p m
1 23 p m	Lv.....	Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....	Mt. Airy.....Ar	4 25 p m
Daily.	No 3		Daily.
No 3			No 4
10 15 p m	Ar.....	Bennettsville.....Lv	5 40 a m
9 23 p m	Lv.....	Maxton.....Lv	6 30 a m
8 40 p m	Lv.....	Red Springs.....Lv	7 02 a m
8 09 p m	Lv.....	Hops Mills.....Lv	7 43 a m
7 46 p m	Lv.....	Fayetteville.....Ar	8 08 a m
No. 11	MIXED		No. 12
Daily Ex Sunday.			Mixed
6 00 p m	Ar.....	Ramsour.....Lv	Daily Ex Sunday
4 20 p m	Lv.....	Climax.....Lv	11 00 p m
3 05 p m	Lv.....	Greensboro.....Ar	8 25 p m
			9 30 a m
No. 15	MIXED		No. 16
Daily Ex Sunday			Mixed
4 25 a m	Ar.....	Greensboro.....Lv	Daily Ex Sunday
3 08 a m	Lv.....	Stokesdale.....Lv	11 00 p m
1 50 p m	Lv.....	Madison.....Ar	8 25 p m
No. 17	MIXED		No. 18
Daily Ex Sunday			Mixed
10 00 p m	Ar.....	Greensboro.....Lv	Daily Ex Sunday
8 50 p m	Lv.....	Stokesdale.....Lv	5 00 p m
8 00 p m	Lv.....	Madison.....Ar	6 15 p m
			7 05 p m

All Trains daily except Sunday.

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R. R. for Winston-Salem, Roanoke and points north and west of Roanoke.

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P. D. GOLD.

Zion's Landmark.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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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.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

SHALL COME.

"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out: For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John 6:37, 38, 39.

DEAR BRETHREN GOLD AND LESTER:—I have had it on my mind for some time to write some thoughts on the above important passages of Scripture, and now make the attempt, which if you think worthy of publication you can publish in ZION'S LANDMARK and if not consign it to the waste basket. I find in the preceeding part of this chapter that Jesus our Lord and Saviour was walking on the sea on his way to Capernaum having sent his disciples before in a ship, but the wind was contrary, by which means the ship was hindered in her passage. Now about the fourth watch of the night Jesus came walking on the sea and overtook them, at the sight of whom they were afraid. When providences are black and terrible to God's people the Lord Jesus shows himself to them in a wonderful manner, which sometimes they can as little bear as they can the things that were terrible to them. They were afraid of the wind and water. They were also afraid of their Lord and Saviour when he appeared to them in that state. But by way of consolation he said unto them, be

not afraid, it is I. Then they received him into the ship and immediately the ship was at the land whither it went. When Christ is absent from his people they go on but slowly and with great difficulty, but when he joins himself unto them, oh how fast they steer their course, how soon are they at their journey's end. The people among whom he had last preached, when they saw that both Jesus and his disciples were gone, also took shipping, and came to Capernaum seeking for Jesus: and when they had found him they wondering, asked him, saying, Rabbi, when camest thou hither? But the Lord Jesus slighting their compliment answered, Verily, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. So it is I fear in this day and age of the world that many who are the professed followers of Christ are following after the loaves and hence so many of our professional ministers are hiring themselves out for large annual salaries without which they refuse their services, seeking after the loaves. To all such the Saviour says, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. But he did not refuse to give even those good advice, he bid them labor for the meat that endureth to eternal life. But to the text, Jesus is in the text speaking of and about

his people to wit, the remnant that his Father had bestowed upon him, and he says they shall come to me, yea in truth and in them will I be satisfied in the fulfilling thereof he rests himself content after much labor and many sermons spent as it were in vain. As he says by the prophet, "I have laboured in vain and have spent my strength for naught, and in vain. Isaiah 49:4. But as there he saith "My judgment is with the Lord and my work with my God." So in the text he saith, "All that the Father giveth me shall come unto me and him that cometh to me I will in no wise cast out." By these words therefore the Lord Jesus comforted himself under the consideration of the dissimulation of some of his followers. He also thus betook himself to rest under the consideration of the little effect that his ministry had in Capernaum, Chorazin and Bethsaida, and says, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so Father, for so it seemed good in thy sight." Matt. 11:25 and Luke 10:21.

This text in general consists of two parts and specially refers to the Father and Son, and also their joint management of the salvation of the people. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." The first part of the text, as is evident, respected the Father and his gift. The other part the Son and his reception of that gift. First, For the gift of the Father there is to be considered the gift itself, and that is the gift of certain persons to the Son. The Father giveth and that gift shall come, and him that cometh." The gift then is persons. The Father giveth persons to Jesus

Christ. Next, you have the Son's reception of this gift, and that shows itself in these particulars, First, in his hearty acknowledgement of it to be a gift. The "Father giveth me." Second, in his taking notice after a solemn manner of all and every part of the gift, "All that the Father giveth me. Third, in this resolution to bring them to himself, "All that the Father giveth me shall come to me." Fourth, and in his determining that not anything shall make him dislike them at their coming, "And him that cometh to me I will in no wise cast out." These things might be spoken to at large as they are in this method presented to view. But I shall speak the words. First, by way of explication, second, by way of observation, First by way of explication. "All that the Father giveth me." This word all is often used in scripture, and is to be taken more largely, or more strictly, even as the truth or argument for the sake of which it is made use of will bear. Wherefore that we may better understand the mind of Christ in the use of it here we must consider that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ, even to those whom he will "in no wise cast out," thus also the words, all Israel is sometimes to be taken, though sometimes it is taken for the whole family of Jacob, and so "all Israel shall be saved:" Romans 11. By all Israel here he intended not all Israel in the largest sense, that is not every person of the Israelites; for it is said, "they are not all Israel which are of Israel." "Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." That is, they who are the children of the flesh these are not the children of God, but the children of the promise are counted for

the seed:" ROM. 9:6, 7, and 8. This word all therefore must be limited and enlarged as the truth and argument for the sake of which it is used will bear, else we shall abuse scriptures, and readers and ourselves and all. "And I, if I be lifted up from the earth, said Christ, will draw all men unto me:" John 12:32. Can any one imagine that by all in this place he meant all and every individual man in the world, and not rather that all that is consonant to the scope of the place, and if by being "lifted up from the earth" he meant as he should seem, his being taken up into heaven, and if by drawing all men after him he meant a drawing them into the place of glory, then must he mean by all men those, and only those, that shall in truth be eternally saved from the wrath to come. And again, "For God hath concluded them all in unbelief that he might have mercy upon all, but yet a greater disparity between the all made mention of in the first place and that all made mention of in the second. Those intended in this last and the Jews, even all of them, by the first all that we find in the words. The second all does also intend the same people, but yet only so many of them as God will mercy upon. "He hath concluded them all in unbelief that he might have mercy upon all." The all also in this text is likewise to be limited to those who are to be saved and them only. But again, the word giveth or hath given must be restrained after the same manner to the same limited number, "all that the Father giveth me," not all that are given, if we take the gift of the Father to the Son in the largest sense, for in that sense there are many given to him that shall never come unto him; for we learn that many were given unto him, or that will be given unto him that

will be cast out. I will first show the truth of this, and then in what sense the gift in the text must be taken. First, that all that are given to Christ, if we take the gift of the Father to him in the largest sense, cannot be intended in the text as evident. First, because then all the men, all the things in the world, must be saved. All things said the Saviour are delivered unto me by the Father: Matt. 11:27. This I think no rational man in the world will conclude. Therefore the gift intended in the text must be restrained to some, to a gift that is given by way of specialty by the Father to the Son. Second, it must not be taken for all that in any sense are given by the Son, because the Father hath given some, yes many, to him to be dashed in pieces by him: "Ask of me, said the Father to the Son, and I will give thee the heathen for thine inheritance and the utmost parts of the earth for thy possession." But what must be done with them, must he save them all? I answer no, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel: Psalms 2nd. This method he uses not with them that are saved by his grace, but those that himself and saints shall rule over in justice and sincerity: Rev. 2:25, 27: yet they are given to him, therefore the gift in the text must be restrained to some, to a gift that is given by way of specialty by the Father to the Son. In Psalm 11th he says plainly that some are given to him that he might destroy them, "Thou hast given me the necks of mine enemies that I might destroy them that hate me." Psalms 18:40. Those therefore cannot be of the number of those that are said to be given in the text, for those, even all of them, shall come to him, and he will in no wise cast them out.

Third, some are given to Christ that he by them might bring about some of his high and deep designs in the world. Thus Judas was given to Christ that by him, even as it was determined before, he might bring about his death and so the salvation of his elect by his blood. Yes, and Judas must so manage the business that he must lose himself forever in bringing it to pass. Therefore the Lord Jesus, even his losing of Judas applies himself to to the judgment of his Father if he had not in that thing done that which was right, even in suffering Judas so as to bring about his Master's death, as that he might by so doing bring about his own eternal ruin. Those, said the Saviour, that thou gavest me have I kept, and none of them is lost but the son of perdition, that the Scriptures might be fulfilled." John 19 : 12. Let us then grant that Judas was given to Christ, but not as those made mention of in the text, for then he should not have failed to have been so received by Christ and kept to eternal life. Indeed he was given to Christ to lose him in the way that I have mentioned before. He was given to Christ that he by him might bring about his own death as was before determined, and that in the overthrow of him that did it, yes he must bring about his death for us in the loss of the person that betrayed him, that he might even fulfill the scripture in his destruction as well as the salvation of the rest, and none of them is lost except the son of perdition, that the scriptures might be fulfilled. The gift therefore in the text must not be taken in the largest sense, but even as the words will bear, to wit, for such a gift as he accepts and promises to be effectual means of salvation. "All that the Father giveth me shall come to me, and him that cometh to me I will in

no wise cast out." Mark, they shall come that are specially given unto me, and they shall by no means be rejected, for this is the subject of the text. Those therefore intended as the gift in the text are those that are given by covenant to the son, those that in other places of scripture are called the elect, the chosen, the sheep and the children of the promise. The Saviour says 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, neither shall any pluck them out of my hand. My Father which gave them me is greater than all and none is able to pluck them out of my Father's hand." John 10: 27—29. These are they that the Father hath given to Christ to keep them, those that Christ has promised eternal life unto, those to whom he has given his word, and that he will have with him in his kingdom to behold his glory. This is the will of the Father that has sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day, and I give unto them eternal life. All that the Father giveth. By this word Father Christ describes the person giving, by which all may learn several useful things. First, that the Lord God and Father of our Lord Jesus Christ is concerned with the Son in the salvation of his people. True his acts to our salvation are diverse from that of the Son. He was not capable of doing that or those things for us as did the Son. He died not, he spilt not his blood for the redemption as the son, but yet had a hand, a great hand, in our salvation too. As Christ said, the Father himself loveth us, and his love is manifest in choosing us, in giving his son also to be a ransom for us: hence he is called the Father of Mercies, and the God of all

comfort. For even the Father has himself made way for his grace to come to us through the side and heart blood of his well beloved Son. Col. 1:12. Therefore we ought to give thanks to the Father who hath made us meet to be partakers of the inheritance of the saints in light. "All that the Father giveth me shall come." In these last words there is closely inserted an answer unto the Father's purpose in giving of his elect to Jesus Christ. The Father's purpose was that they should come to him and be saved by him, and that says the Son shall be done. Neither satan, nor flesh, nor world, neither wisdom, nor folly shall hinder their coming to me. "They shall come to me, and him that cometh to me I will in no wise cast out." Here the Lord Jesus positively determined to put forth a sufficiency for all grace as shall effectually perform his promise, "They shall come." That is he shall cause them to come by infusing of an effectual blessing into all the means that shall be used to that end. I say he will bless it effectually to the very end. It shall persuade them, and shall prevail also. I have already said the Father's purpose would be frustrated, for his will is that of all that he hath given the Son he should lose nothing, but should resurrect it at the last day. In order next unto himself Christ the first fruits, afterwards those that are his at his coming. 1st Cor. 15 &c. But this could not be done if there should fail to be a work of grace effectually wrought. But to speak more distinctly to the words, "they shall come," two things I will show from these words. First, what it is to come to Christ? Second, what force there is in the promise to make them come to him. First, I will show what it is to come to Christ. This word come must be understood

spiritually, not carnally, for many come to him carnally, or bodily, that have no saving advantage by him. Multitudes did thus come unto him in the days of his flesh, yes innumerable companies. There is also at this day a formal, customary coming to his ordinances and way of worship which availeth nothing. But with them I shall not now meddle, for they are not intended in the text. The coming then intended in the text is to be understood of the coming of the mind to him. I say the moving of the heart towards him from a sound sense of the absolute want that a man has of him for his justification and salvation. The description of coming to Christ divides itself into two heads, first that coming to Christ is moving the mind towards him, second, it is a moving the heart towards him from a sound sense of the absolute want that a man has of him for his justification and salvation. To speak of the first that it is a moving of the heart towards him. This is evident because coming hither or thither, if it be voluntary, is by an act of the mind or will, so coming to Christ is through the inclining of the will, hence the Psalmist says, "Thy people shall be willing in the day of thy power." Psalm 110:3. God is Love and he manifests his love to his people as he did to Jacob of old. He says to him, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." He found Jacob in a waste, howling wilderness, and in a desert land. He led him about and instructed him. He kept him as the apple of his eye, and his banner over him was love. This is the way God deals with his people. He manifests his love to them and thus they are drawn to him, and are enabled thereby to repent of their sins and believe in the Lord

Jesus Christ. The Apostle Paul, in his letter to the Ephesians when speaking on the subject of the love of God says, "But 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: by grace are ye saved." Eph. 2:4, 5. Therefore thus it is said concerning the true comers, "At that day the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt: and shall worship the Lord in his holy mountain at Jerusalem." Isa. iah 27:13. They are the outcasts, and those that are ready to perish that indeed have their minds effectually moved to come to Christ. This sense of things was that which made the three thousand come, that made Saul come, that made the jailor come, that indeed makes all others come that come effectually: Acts 11:2-16. And again of the true comers to Christ the three lepers were a famous semblance of whom we read in 2nd Kings 7:3-6. The famine in those days was sore in the land, there was no bread for the people, and of these the lepers had no share, this is of the kind of provisions that was in Samaria, for they were thrust out of the city, and in a starving condition, and being therefore half dead already what did they think of doing? They display the dismal colors of death before each others faces, and then resolve what to do saying, "If we say we will go into the city then the famine is in the city, and we shall die there. If we sit still here we die also. Now therefore let us fall into the host of Syrians: if they save us alive we shall live; if they kill us we shall but die." Here now was necessity at work, and this drove them to go thither for life, whither else they would never have

gone. Thus it is with those that in truth come to Christ. Death is before them. They see it and feel it, and therefore they come to Christ of necessity, saying, Lord, I give myself away, it is all that I can do, being forced thereto by that sense they have of their being utterly and everlastingly undone, if they find not safety in him. These are they that will come, these are they that are invited to come. "Come unto me all ye that labor and are heavy laden, and I will give you rest," says the Saviour: Math. 11:28. It only takes two or three things to make this more plain, to wit, that coming to Christ flows from a sound sense of the absolute need we have of him, and hence in Jeremiah we have this language, "They shall come with weeping and with supplication will I lead them. I will cause them to walk by rivers of waters in a plain way wherein they shall not stumble: Jeremiah 31:9. Thus it is with all those that have been brought from nature to grace, they come from an absolute need of Christ having the love of God shed abroad in the heart by the Spirit, and they cry out and say, Lor save me, I perish. Men and brethren, what shall we do? Sirs, what shall I do to be saved? The language sufficiently shows that the truly coming souls are sensible of their need of salvation by Christ, and moreover that there is nothing else that can help them but Christ. His blood cleanses from all sin. I am now in my eighty-first year, and, thanks to the alwise giver of all good gifts, am stout and enjoying good health, and frequently walk seven miles to fill my appointments. I am yours in bonds of love,

W. S. WELLS.

Rushville, Mo.

Remark.

Even to old age God is with his people.
P. D. G.

ELDER P. D. GOLD, DEAR SIR:— It is with a throbbing heart that I attempt to write to as christian looking man as you are, but for some cause for 12 months it has been bearing on my mind to write to Elder Gold, and many times I have refused, but I now undertake the task, trusting God to guide my pen. In the date 1868 I lost my wife and took it to heart very much, and tried to pray to see her one more time, and in a dream I saw her as I thought in heaven, and I talked with her, and tried to persuade her to come back. The answer was, now as much as I suffered in that world that you should want me to go back. I believe she has gone to rest though was never baptized. Knowing she never could come back I set myself to prepare to meet her in heaven, and I set out to try to pray, and the more I tried to pray the worse I got. About this time I was keeping a mill and when all of the customers were out I would shut up the front doors and try to pray, and if I have ever prayed as I ought I do not know it. So I went on in this way until about the time of the Association at Cross Roads. My trouble left gradually until it wasted away. I went to the association with uncle Henry Peele, and we went to stay one night with a man by the name of Hyman, and in the crowd was a man by the name of Outterbridge. After supper he proposed for all to tell their experience begining at himself. There was the best night's preaching I ever heard. He told his and compared his burden to a sack of wasting sand spilling until all had run out, and he knew not where it had gone, and that was my case. I enjoyed that night wonderfully. I would like to know the man's given name, but do not. After this time I began to pray to the Lord asking what this meant, and

one night in a dream I and Elder Henry Peele were by the side of a place of water, and Elder Peele said there were not any miracles performed in this day and time, and he threw a living thing in the water and it turned to bone with joints in it, and some short and some long, and about this time the Lord appeared standing by with us and said that represented the gifts of God, and I asked him for one of the large portions and he said to me that I could have one of the small portions, for where there was little given there was little required, and where much was given much was required. From that day to this I have been trying to pray for more, but have not received any more, and am brought to see there is no more for me; so if it is of grace it is sufficient: but let it be ever so small I would not give it for all this world's goods. I have thought of what you said at Smithwicks Creek church the last time you preached there. You said in your preaching, let one of God's people be ever so low down in doubts and fears he desired more of God's mercies. But not comparing myself to one of God's people, but I can only hope I am. It is my desire to have more of his tender mercies. I desire to walk orderly with a godly conversation, but so far from what I want to be it makes be sigh and mourn and say to myself, Lord have mercy on me please, O Lord please guide me that I may not transgress thy commands so much, for without him I can do nothing. So it is with the Lord, for I have tried an arm of flesh sufficient to know there is nothing good that I can do. No doubt if this goes in print but some body will say that I have done this to show myself, but my friends I can say that I think I have seen myself to my sorrow, but I hope that I have been enabled to see that

I am a corrupt and vile sinner, seeing that all power in me was gone, and have been shown the power of man, and what was it? It is nothing but sinful, his ways, his thoughts: but I hope that I have been enabled to see the power of God, and all power is in his hands. I can say that there is nothing good that I can do, or ever have done, and I have been wandering for a long time, and find no city to dwell in: but I have been comforted by talking with one of my neighbors that I think was just in my condition. We have talked together, and I have rejoiced to hear him talk, but the Lord saw proper to take him away from me; and what was his talk in his last hours though never baptized with water: as some say there is no hope for a person that has never been baptized: but I am glad I do not believe that way. He called his only brother that stayed by his bedside, and told his brother that he was going home to glory. O what glorious news, and what shall we say to this? He was a man that was truthful to his neighbors. If he promised you any thing he would perform it if nothing prevented him. Now shall we say in his last dying hours he has told a lie? No, God forbid. O the times I have heard him repeat the hymn,

O for a closer walk with God,
A calm and heavenly frame:
So purer light shall mark the road,
That leads me to the Lamb,

At times I have thought I would offer to the church, but O how unworthy. The times I have promised at some future time I would offer to the church, but never complied with the promise I have made. What do we see in the scripture? that men are as water spilt on the ground which cannot be gathered up again. But the Lord has devised means whereby his banished

shall not be expelled from him. O what a glorious Saviour, one that loves and loves to the end. So we learn it is of grace and not of works. I can witness this I think for I have tried and have not found any relief of myself. It is of the Lord, the great Reliever.

Dear brother Gold, after I wrote you the above letter it bore on my mind so hard to offer to the church, so on the fourth Saturday in June at Smithwick's Creek I went before the church and tried to tell them of the little hope I had, was received and baptized, and O, brother Gold, if I am worthy of calling you brother the sweet hours I have seen since I cannot tell. I went to see all the old Baptists and talked with them, and heard them talk. O the love for them. I never have enjoyed myself so well as the day I was baptized, and I have had a good time ever since. My uncle Henry Peele has told that I would be better satisfied, but somehow I could not see it, for my walk was so far from what I would like it to be, that I thought if I was in the church that it would be worse with me than it was like I was. So he couldn't tell me, neither can I tell any one else, but here I will tell a little of my feelings about this thing. I staid out about 20 years after I had a hope, and I feel like it was about as mean a thing as I ever did, to think of the blessed promises the Lord has bestowed upon his people, and to think we will not appreciate it enough to even talk it to the church, and let it be known. This thing has caused me to shed tears since I joined the church. That one thing is on my mind much of my time, but I look back and think was it the Lord's time or not? It is not for me to know. If it was at the Lord's time I want to be satisfied. So it is not for me to know, but to those in my state I

say, put aside all of these excuses, and go to the church, and tell them of the hope you have in the Lord Jesus Christ, and you will comply with the duty enjoined upon you. If you wait for a clear promise you will wait until the last according to my feelings, for I tried for 20 years, but did not find any more, and let it be ever so small I don't want to get rid of it at any price. So brother Gold, I reckon I have said enough, but I can't tell neither can I write it. I can only make a sketch of it. If I could talk as it comes into my mind sometimes I think I would be satisfied, but I cannot tell anyone my feelings. There were added to the church the same time I joined at Smithwick's Creek five. We had a good meeting, or it was good to me, and I think it was good to all of the church, and a good share of the outsiders. Everybody looked like they enjoyed themselves, and I can say for myself I did. It has been too good for me ever since. I am sure there is a valley for me, but I hope the Lord will still bless me as I feel to say he has always blessed me with natural blessings. A few more words and I will close. If it is like some say, that we have to have an account with the Lord and Saviour Jesus Christ, that we have to do a part, and he a part, I am sorry for all of my part. I have nothing to charge the Lord with, but can say that I am in debt to him for all of his blessings, both spiritual and natural, for Paul may plant, and Apollos may water, but it is God that gives the increase, and this we know. So it is God that bestows his kind mercies upon all of his people, and delivers them of their troubles, and this we know, for instead of man's delivering himself he gets still deeper in.

I hope the Lord will guide us, instruct us and keep us out of forbid-

den paths, and that we may walk orderly, and contend earnestly for the faith once delivered to the saints. Brethren, pray for me is my desire. Your unworthy brother,
KADER LILLY.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—I have been thinking that I would write to you ever since I saw you at our last association, but have put it off until now. My only and greatest objection to writing is my unworthiness, and am afraid that I shall not be able to write anything that will be of any comfort to you or any of the dear people of God. But if you will bear with me, I will endeavor to write some of my feelings concerning the trying scenes of my life, if the Lord will guide me in the attempt. I have had a name with the Baptists a little over two years, and the seasons of rejoicing with me have been many and short. Sometimes I feel like I love the Lord with all my heart, and love all of God's poor and afflicted people. Sometimes I go to preaching and am filled with love that I cannot tell with words or pen. Sometimes I am in darkness and feel like I do not love the Lord as I ought, and do not love his people as a child of grace should, and feel that I am a wanderer in a strange land. I know I often do wrong, and contrary to the Lord's will, and am still a sinner, and it grieves me sorely to see it so. My greatest desire is to live right and do right in all things and on all occasions. But cannot, and have nothing to rejoice in save salvation by grace, and grace alone. Oh! blessed Jesus. Oh! that I could honor and praise his holy name for the many blessings that he has bestowed upon his people, if I am not one myself. I often think if I was one of the

chosen ones that I would not be tempted as I am, and would not see so much trouble as I do, but would be able to live nearer in duty than I do, and would praise him more, and love him better, and would have no doubts. But I find that all flesh is as grass, and all of its principles are contrary to the Lord and master, and seek to lead me from him and from his people. Oh! had I the power to say, get thee behind me Satan, and tempt me no more. But I hope the Lord will not suffer me to be tempted beyond that that I am able to bear, but will with the temptation make a way of escape. The great trouble with me is, am I his? 'Tis the point I long to know, but that is a question that many ask, but none are able to answer but those who have tasted the fullness of his love. I will stop here lest I should weary you.

Your sister in the Lord as I hope,
ORA C. WATSON.

Stella, N. C.

P. D. GOLD, VERY DEAR BROTHER IN THE LORD, IF I AM WORTHY TO CALL YOU SO:—I have concluded you would like to hear from sister Hardison, and Smithwick's Creek church again. Sister Hardison's health is about the same as when you were there at the Union meeting. She is confined to her bed and chair just as her family place her. The Lord gives her great room to rejoice. When David returned from our last meeting he could tell her that two of her daughters, one of her sons in law, one of her grand-daughters about seventeen years of age, and two others were added to the church that day, and the weather very cold for the season. Sunday morning one of the sisters said to another sister, both candidates for the water, I don't believe I shall mind it; no, the other replied, I

don't think I shall. Another Sunday morning when we met at the water I witnessed that I never have seen. I have been a member forty-one years in October, this date. The water was sheeted over in ice about half an inch thick. It was broken in sheets, and slipped under the body of ice, and the water was smooth, no ice in the way. One said would it not be better for one to come out as soon as baptized. One of the sisters said no. They joined hands at the stripping house with Elder Peal, and took the water as cheerfully as twelve did in August at the same place. In August Elder Peal was timed. He was eight minutes baptizing twelve. It was less than half the time in baptizing six in November. They all joined hands and came out of the water rejoicing. We had another Union meeting in November. We had brethren from Morattock, Jamesville, Skewarkey and Bare Grass with us. We communed on Sunday.

I will tell you how our revival has come along. February, '92 one added, May one, June five, July three, August twelve, September eight, October six, November six, in all 42.

N. PEAL,

Dec. 5, 1892.

ELDER P. D. GOLD, DEAR BROTHER IN HOPE:—I have had a desire to have my reason of a hope of eternal life published. I believe there are many of God's dear children with a hope but it is so little they are ashamed of it, and they read all the religious papers they can with the hope of finding some other person that has been along the path they were traveling, and finding none as little as theirs is they come to the conclusion that they need not hope any longer. So dear reader, if you and brother Gold will be patient with me I will write one

as little as you desire. I do not remember the time or the beginning of my troubles if I have ever had any, nor do I remember the ending of it. I find troubles all along the path of life. I was born April the 26th, 1860, and lay at death's door for about two years, and often has the time been since that I wished if it had been God's will that I could have died then, but I see that it was not his will. I was raised by old Primitive Baptist parents and tried to believe their doctrine and thought I did, but it was at last proved to me that I did not. I never went to the mourner's bench in my life, no one ever asked me to go. I thought that my arminian friends did not care if I did go to hell. I was from a little child of a restless disposition. I had rather be by myself. I learned to play the fiddle a little and often have been the times I have taken my fiddle and gone off to myself to play the gloom off that had settled o'er me. I did not know the cause of it then, nor do I know it now. I know it not. I thought I was different from other boys. I seemed to be no company for them and did not enjoy theirs. I felt to be one to myself. My kin folks treated me with disdain and some of them when they had a party or sociable said that they would not mind inviting the Hardison family, but George would be stuck up there in the way. I came to the conclusion that I did not have but little sense and was not fit to be in company. I thought the woods was the place for me so there is where I spent the most of my idle hours until the Fall of '80. I thought that I would enjoy life better if I would leave. So I went with three other boys to a place in Mo., and stayed out there three months. I did not know before that my folks cared any thing for

me. I saw that I was no better satisfied there than I was at home. I became so dissatisfied that I thought that I would lose what little mind I had if I stayed at home. I thought the reason my folks were so opposed to my going off was that they thought I had no sense and they did not know what would become of me. So I persuaded an older brother to go with me in the Fall of '82 I went back to Mo., with the determination to stay if I was dissatisfied, but my brother in a short time got down sick and came very near dying and when he got so he could travel he wanted me to bring him home. I came home with him. I got to studying about the money I had spent and had gained but little satisfaction of mind by going off and my brother wanted me to go in with him and buy a piece of land that by so doing we could save our money. We bought a piece of land in a Campbellite neighborhood about five miles from my father's adjoining an older brother of ours. The neighbors all knew that we were of the old Primitive Baptist persuasion, and for that reason they would try to cram me full of their Campbelliteism, and abuse the old Baptists, and I had never read the Bible but little and knew but little about it. I thought that a doctrine was not worth believing that was not worth posting myself on. I went to reading the bible and noting the best points on purpose so that I could stand my ground with them. I found in a short time that the bible was the most interesting book I had ever read. I had never enjoyed reading the bible before, and now I could read and it seemed I would never grow weary. My brother had a little Testament, and I would carry that in my pocket and when I would stop to rest in my labor would read in it, but I thought it

had allusion to other people, not such as I was. I knew that something was the matter with me but could not tell what. I was sitting in a room alone reading and I discovered a book lying on the mantel and when I noticed it closer I saw that it was old Dr. Watson's Baptist Test—I had heard much said about it but had never read it, so I thought I would read it through. I commenced at the first but had not read far when he took up my case and told my feelings better than I could myself and at the last of the chapter he said dear reader, if this has been your case you are a child of God. I laid the book up, it filled me full. I lay down to think over what I had read. I remembered the scripture I had been reading and thought it was for somebody else, I now felt I had part in it. I thought of my old mother that had died eight years before if I would be permitted to meet her in another world. I would come home and look at my old father whom I had the utmost confidence in, and thought could it be possible that my hope was such a one as his? Then I would go to hear them preach and see the love that they manifested for each other and think could they love me with my little hope as they did each other and I was afraid they could not. I then went to reading all the experiences that I could get to see what kind of a hope they had and all that I read was that the first thing they knew their sins rose up before them like mountains and they were made to weep bitter tears. They saw hell was their doom, but if they went to hell they would go praying. They would seek a lonely spot and there they would pour out their complaints before their God on their knees in prayer and all at once their burden was lifted from them and they then could view Je-

sus as their Savior and see how he could remain just and be the justifier of their souls. I could not get any satisfaction from such as that, for I had never at any time seen that I would go to hell and hell was my doom, and I had never shed tears over my lost condition. I believe I tried to be contented at God's will. I never had the confidence in myself to bow on my knees or utter a word of prayer, or even bow at church. I could scarcely believe that I had a cause for a hope. I wanted to talk with some good old Baptist. I thought he could tell me and I had a chance before long. Some of our Elders were to preach at a Campbellite house near where I was living and one took a train home next morning, and I got in the buggy and went with him. We soon got into a conversation. I thought as he was a preacher he could tell me whether to hope or not. I told him I wanted to talk with him if he would listen to me, and I wanted his judgment. He told me he would be glad to hear me talk. I told him all I could and when I got through he turned his back on me and commenced to whistle some tune, and never said half a dozen words from there on to the church. I knew then my hope was in vain. I heard others whispering around that they thought I was a changed boy, and now I had wilfully deceived them, that I was a fool to ever think that I had found favor in the Lord's sight. I went to work then to undeceive them. I took up bad company and using profane language and denying having any hope. While I was in this condition I went to N. C. to see my people that I had never seen. I had written some good letters out there, and when I got there I acted very badly and they said that they thought I was a changed boy.

(To be Continued.)

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.
 P. G. LESTER,.....Associate Editor.
 SILAS H. DURAND.Cor. Editor.

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EDITORIAL.

THOUGHTS.

[Editorial Correspondence.]

I am here with my family at brother Gold's pleasant home in Wilson. We started South to find warm weather. Contrary to our expectations, we have found unusually cold weather here for this place, colder than we had experienced at Southampton. We have no control over the elements, and must often be disappointed in finding it too cold or too hot for us. We have no more control over our feelings than we have over the weather, and cannot warm our own hearts, nor remove the clouds from our sky. We can only look to the Lord, who can and does "clear the darkest sky and give us day for night."

Though the atmosphere has been so cold as to make a fire necessary, the atmosphere in this pleasant home has been of the warmest and most genial kind, filled with warmth and fragrance of kind and loving hearts. The blazing fires in the open fire places have shined upon

us no more cheerfully, and expressed no more unstinted welcome than the pleasant faces and loving words and kind acts of the dear inmates and their friends.

Nothing is pleasanter in all this world than a home where mutual love and kindness and care abound. But there must be a shade of darkness about this sweet picture, a tincture of sadness and apprehension, because of the certainty that sooner or later its tender, binding cords must be broken, and all this most pure and exalted enjoyment that earth can afford must come to an end.

Therefore I turn with great satisfaction and comfort to contemplate that other Home, which the dear Lord has provided for the poor and desolate and solitary, where all the comforts and joys and blessings that are suggested by the most perfect earthly home are found in infinite perfection, and they shall be enjoyed without failure and without satiety forever. Here the solitary are set in families, and the desolate, the wanderers, the aliens, the slaves to sin, are brought pure and clean and joyful into the house of God, the home of God's elect, and made to feel heavenly warmth and sweet binding power of that love which is the bond of perfectness, which extends to every one of the favored inmates alike. Here no one is loved more than another, although while here in this mortal state there is a great difference in the experience of that love by different ones, and by the same one at different times.

One thing that belongs to the experience of the comfort and gladness of this heavenly home, the church of the living God, is the assurance that is inseparable from it, that it is forever. That is why it is called "everlasting consolation." It is the very nature of it is a mysterious conviction or feeling that it is not to fade away like earthly comforts. I felt that, though I did not then understand it, the first time the Lord put gladness in my heart. I knew then that I had never known what true gladness was before. It was "more than the time when their corn and their wine increased;" more than that which the best of earth's bounteous blessings could give.

In this home the ties are never broken, the love never fails, the joy never dies. So far as we are enabled to enter into this secret place of the Most High, and experience the Kingdom, the reigning power of Jesus, and feel the love of God shed abroad in our hearts, and feel the union of soul with all his children, to that extent we realize the perfection and unfading nature of all that belongs to this house.

When I sat down here to write a little for the LANDMARK, as brother Gold said there is yet place in the next number for something I might write, I thought I would speak about the church, this family of God, the life of Jesus manifested in our mortal flesh, (the way, the truth and the life.) I felt cold and perplexed, and fearful, and weak, as I often do, and more es-

pecially so when away from home where they know me, and therefore do not set their expectations too high. But how soon my heart was made glad to see that I was at home among my Father's children. They soon let me know that they had travelled the same rough and thorny way I was trying to talk about, and had reached the same rest, and had the same doubts and fears and the same inward conflicts, and were reaching forth to the same things which are before.

How far apart we live—the members of this family—thousands of miles apart some of them. And yet just as soon as any of us meet and speak together, or read each others sentiments, we find that we are living very near together, neighbors, close neighbors, "Jerusalem is a city which is builded compact together."

It is to be remembered that our fellowship is not in the flesh, but in the spirit. We continue to differ in our natural dispositions, occupations, tastes and judgments. But all these differences but show more clearly the power and beauty of the workmanship of God, as the purity of gold is shown by the heat of the fire, as the force of the wind is shown by the strength of the oak which is broken by it, as the power of life in the tender germ coming up through the hard soil, in the vine or tree that pushes aside the rock, is shown by the obstacles that stand in the way of its development.

Those who are born of God are of one heart and one mind, and ar

exhorted to be of one judgment, to manifest the oneness of life, and "keep the unity of the Spirit in the bond of peace." Their differences in natural things will not prevent this, for the Spirit teaches them to put off the old man, (not let him rule) to lay aside anything that interferes with the working out of this one life or Spirit of Christ. Envy, emulation, strife, anger and the like, are to be put aside. "Look not every man on his own things, but every man also on the things of others." The same things that are written in the New Testament, all the exhortations, the admonitions, the commands of Jesus, as well as the precious promises, are written in your heart and mine, if we are children of God. We can no more slight them without loss and suffering than we can put our finger in the fire without pain, or refrain from eating without losing strength. The life within us struggles for expression. It must and will be expressed through our mortal flesh, if not in pleasant fruit that brings rejoicing then in cries of anguish and humble contrition on account of rebellion. We grow. We cannot help growing. Resistance long continued may make the vine or tree grow in deformed shape, but grow it must. The child of God cannot become permanently deformed, but he will often feel a great deformity, a crookedness, a distress of soul, and an inability to walk in the ways of the Lord because of resistance to the teachings of the Spirit or life within him. When

the dear Lord appears again in answer to his cries for mercy, the crooked is made straight again.

When we are graciously enabled to grow up into him in all things, which is the Head, even Christ, then we have joy together in the Lord. And this joy the world cannot take from us. Then we show forth the unity of the Spirit which binds together and controls and guides all the members of this holy and loving family, however widely separated in their earthly lots, and however different from each other in their natural inclinations and occupations.

I want this Spirit to control and guide me and all the family; and I want to meet as many of this dear family in the flesh as I can—as many as the Lord wills. May grace, mercy and peace be to you all.

SILAS H. DURAND.

December 26th, 1892.

Sister O. C. Watson, of N. C. requests my view of Isa. 5:11-21.

1st. Great favor was shown unto Israel when the Lord planted him as a beloved vineyard in a fruitful hill. In every way that fencing it, gathering out stones, planting it with the choicest vine, building a tower and a winepress would conduce to its growth did the Lord bestow upon it these favors. But when he sought fruit thereon, lo it brought wild grapes. The vineyard of the Lord is the house of Israel, and the men of Judah his pleasant plant; but when he looked for judgment or justice behold oppression, and when he looked for

righteousness behold a cry of distress from those oppressed by the leaders.

2nd. This perversion of the way of truth sets forth the doings and character of man. All flesh has corrupted his way or perverted the right way, and sinned against God. Man has no excuse for any of his sins. The goodness and mercy of God is proclaimed on every hand and everywhere, so that man is without excuse. A wonderful display of God's goodness and man's depravity is shown in the history of the Jews.

3rd. The Jews were all brethren, all descendants of Abraham and Sarah, and were not mixed blooded, for they were not allowed to intermarry with other nations. They should therefore love each other. But did they? How was it in Isaiah's day? They were greedy for wealth, and added house to house and field to field, until they would own all the country and exclude the poor brethren from a home. That is, those Jews that were so greedy after money or property, were getting possession of nearly all the land and houses, and this would of course debar the poor Jews of homes. Was there any love in this towards the poor brethren? There was enough land in the territory of Canaan for every Israelite to have a home of his own, and it was right and for the general good for every man to have a home. This purpose though would be defeated if a few owned all the land and houses.

4th. It is even so now. At this

day there is a curse on the man that is greedy of filthy lucre, and it will surely overtake him. We should love our brethren. This is an age of covetousness or love of money, a corrupt age. It is a time when the rich oppress the poor, for the love of money as a canker eats up our love of the truth and of the people of God. People full of wealth are fond of luxurious living—eating and drinking—and they employ musical instruments to amuse them that they may kill time. A poor man who is not too lazy to labor has no need of strong drink, or the harp and viol, fiddle, wine &c. in his feasts. He labors hard all day and sleeps at night. He has no time to kill. It keeps him busy to earn food and raiment for those dependent on him. He is really a happier man than the rich, if he only knew it, provided he has faith. The less a man needs the better off he is. If one cannot get along without owning a whole district, and needs all this to enable him to get along, he is not so well off as one who can get along without all this. It requires much for some. One that can do with less is better off. There is but one thing that is needful. If God give you this he will with him freely give you all things.

5th. Darkness covered the minds of the Israelitish nation at such a time as this. They had no knowledge, therefore they should perish. In this darkened state corruption raged and great distress, or hell enlarged herself, and opened her mouth without measure, so that

such distress as never came on another nation befel the Jews. All the glory and pomp of the Jews should be stained. Their great men and their mean men should all be brought low. The wrath of God should be poured out upon them to the uttermost. When prophets were sent unto them to gather fruit of the vintage some they stoned, and others they killed. Last of all when Jesus the Son and heir came they killed him. Therefore this nation should miserably perish, and these blessings should be given unto others. They knew not the time of their visitation. These things were hid from the wise and prudent. For there is a woe unto them that are wise in their own eyes and prudent in their own sight.

These are such as say, Let God make speed that we may see it. They judge the Lord is such an one as themselves. They call bitter sweet, and call good evil, and put darkness for light. They judge after the sight of their own eyes. That they love they say is right. What is good to them they call sweet. They are cursed children without faith. For he that has faith does not call good evil, nor evil good, nor does he put bitter for sweet, but he judges righteously.

6th. The Lord alone shall be exalted in this day here named. God shall be glorified in Jesus his own son. The field is such as the Lord has blessed. The Lord is the King in Zion. The lambs of his flock and sheep of his pasture shall feed

in the holy land. The zeal of the Lord of hosts will perform this. In the gospel day Judah shall be bro't back from captivity and Jacob shall rejoice. Every man shall feed under his own vine and fig tree, and the Lord alone shall be exalted in that day. And the ransomed of the Lord shall return and come to Zion with joy and everlasting songs on their head (Christ,) and sighing and sorrowing shall flee away.

7th. Self righteousness flourishes with wickedness. Where love of gain is supposed to be godliness men use corrupt practices to gather wealth. When Jesus was on earth the temple was filled with a den of thieves. They bought and sold offerings to be used in sacrifice to the Lord. These were the wise in their own eyes. The righteous overmuch. These oppress the poor and would extort all they could to rob the needy. But the Lord searches his little ones out of all countries, and they shall feed in Mt. Zion. They find it better to dwell in a garret, or very small, inconvenient room with a little morsel that a righteous man hath, than to dwell in a large house with a brawling woman and hatred therewith.

The poor lay up treasure in heaven where moth and dust do not corrupt nor thieves break through nor steal.

In proportion as God's people are enriched with worldly goods they are impoverished and strangled, (choked,) with worldly cares, and cease to love one another, and they dwell alone. But when they feed on Jesus they are gathered in troops and dwell together in love.

Brother James A. Williams requests my view of 2nd. Peter 2:4.

"For if God spared not the angels that sinned, but cast them down to hell," &c.

While Peter has his gift Paul dwells much on the ground work of justification of the ungodly that believe in Jesus, and while John dwells specially on the love of God to his children, Peter dwells much on the judgment of God on the ungodly and the sinner. Each is needful and proper in its place, and there is a necessity for all this teaching in order to declare the whole counsel of God, and set forth the full character of man.

There is a tendency on the part the slack and rebellious to think that God does not bring everything into judgment. Because sentence against a wicked work is not speedily executed therefore the hearts of the sons of men are fully set in them to do evil. While the convicted sinner, trembling under the terrors of the fear of death, feels there is no mercy for him in God, the disobedient think there is no justice in him, or that he will not execute his fierce wrath on the wicked.

Peter's writings as a son of thunder sound a solemn, ominous and faithful warning in the holy mountain and declare that God will surely punish the transgressors. He spares not false teachers. There is a lax sentiment in the minds of many that there are no false teachers in modern times, but that all preachers and teachers are true and pure.

Peter declares that as there were false prophets of old, so there shall

be false teachers in latter times. If you read the bible you will see that there were many false prophets in olden time. In Elijah's day how was it? In times of great corruption, when the voice of the true prophet is full of warning and reproof, then false prophets rise up to speak smooth things, and always those that love money use feigned words to gain profit. They also construct theories suitable to make large demands of money. They also have men's persons in admiration supposing that gain is godliness.

Here in Peter's words we see that as there were false prophets also among the people, so there shall be false teachers among you who privily (secretly) shall bring in damnable heresies, denying the Lord that bought them. Many shall follow their pernicious ways. And through covetousness with feigned words shall they make merchandise of you. They preach that which ignores the efficacy of Christ's atonement that bought his people or redeemed them, and they construct a theory founded on the necessity of money to help save souls. Many there are that follow such false teachers, so that they bring the way of truth into disrepute. This calls for swift destruction, for damnation slumbereth not. God will surely bring the guilty into judgment, and punish the ungodly, and deliver the godly out of temptation. In proof of this he adduces examples of each kind, not exempting even angels, or the most noted, renowned and exalted.

He destroyed the old world. He saved Noah. He destroyed Sodom and Gomorrah, and saved Lot, declaring that God knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment.

He spares none that sin. This was true of Adam, David, Solomon, Nebuchadnezzar, Pharaoh, the Jews, both nations as well as individuals. Even angels that sinned escaped not. There is a mystery in this expression, "For if God spared not the angels that sinned" &c. The devil was never an elect angel. He sins from the beginning. He is a liar and the father of it.

But was he not in heaven? See Ezekiel 28: 1-20. No, this refers to the renowned city of Tyre and her wise king who became puffed up and full of pride. Though his wisdom exceeded Daniel's, yet he should be cast down because he honored not God as the Lord.

In Luke 10: 18 Jesus said, I beheld Satan as lightning fall from heaven. Satan was cast out of the legal or Jewish heavens as the power of Jesus was displayed. The effect of that power is to cast down Satan, and this is the only power that casts him out. The disciples had returned and declared that even the devils were subject to them through his name. Then Jesus said, I beheld Satan fall as lightning from heaven. The Jewish heavens, in which he was yet to perform very important things namely inflame the Jews to crucify Christ, and also presents the church of God, he was then occu-

pying, but Jesus beheld him fall as lightning falls from heaven.

In Rev. 12:1 10 wherein Satan appears as a dragon in heaven from whence he is cast down to the earth, representing the craft and hypocrisy of Satan transforming himself into an angel of light to deceive, and he appears in the church (heaven) to make war with the saints; but he is cast out into the earth. We do not understand his heaven to be the eternal heaven of heavens resumed for the children for the children of God in the resurrection where nothing shall ever enter that loves or makes a lie or ever disturbs.

Why should there be devils and wicked men? One reason is to make manifest who is of the truth. If one never had any enemies about him he never would be tried and afflicted. God commanded the enemies of Jacob to be round about him. While Job did not desire Satan and suffered much under her temptation, yet that was needful for Job. We do not desire to have ungodly men around us, but how much more careful we are when we have them. There would be no need of watchfulness if we had no special trials. How it strengthens a man for him to know he has enemies about him. We must be tried so as by fire. The whole universal world is a chastening to that which is pure. The adulterer hunts the precious life. The slanderer seeks to devour character. The proud scorn the humble. The adversary the devil is the accuser of the brethren. These fires are to test the

quality of the metal, and prove whether we are pure or vile. Our God is a consuming fire.

Pride goes before fall and brings on destruction. The devil is the king of all the children of pride. His condemnation is that of pride. God reserves him and all the wicked under chains to punishment. We should remember it is a fearful thing to fall into the hands of the living God. The Lord knows how to deliver the goodly out of temptation, and to reserve the unjust to the day of judgment. If the righteous scarcely be saved where shall the ungodly and the sinner appear.

P. D. G.

ELDER SILAS H. DURAND.

We take pleasure in presenting the name of brother Durand as Corresponding Editor of the LANDMARK. Feeling that the best gifts of writing among our people are for their service and profit, it has seemed good to us that brother Durand consents to serve the brethren in this way. What is written, being encased in this unchanging form, may be of service much farther than the voice of speech could reach, and much longer than what is heard with the ear.

We feel assured that nothing can supplant the place of preaching from mouth to ear. Yet God used prophets and apostles to write as well as to speak. Writing is still important, and a preacher may write and preach also. One does not conflict with the other. We consider that such gifts as Elder

Durand's should be used in regular service to lovers of truth.

The church is blessed with several periodicals through which our brethren correspond and communicate with each other. There should be no jealousy among these periodicals, any more than there is among our preachers. One should not attempt to pull down another, but let each in its place seek the glory of God and the good of his people. Let not the love of money or filthy lucre influence any. As ye would that others should do to you so do ye even unto them. Let brotherly love continue. P. D. G.

1893.

A new year to us. Its events are wrapped in the curtains of secrecy to man. No human gaze can pierce through these curtains. Are its events less certain (whatever they are) because unknown to man? If they are uncertain how could they be foreknown at all? It is astonishing to think how little man does know seeing he thinks he knows so much. When we are brought face to face with things we feel that what Paul says is true. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." 1st. Cor. 8: 2.

How good it is that our God declares the end from the beginning, and that nothing is hid from him. For this reason those who are led by him need not fear for he will guide them safely, 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.

We are sure therefore that all

that serve Jesus shall have a good year. It will be good for them whether they outlive it or not, or whether they have tribulation or not. For if the hand of God guides one he cannot go wrong.

It is my desire, if not deceived, to serve the Lord Jesus in his people, and proclaim that name which is above every name. May the readers of the LANDMARK, as well as others, find mercy of the Lord and prosper in the truth.

P. D. G.

ATLANTIC COAST LINE.

Attention is called to the Atlantic Coast Line R. R. A shortened route opens January 1st 1893. This is quicker and better than any route from New York to Florida that I know of. It is the safest and pleasiest trunk line R. R. that I travel on anywhere.

P. D. G.

UNION MEETING.

The next session of the Staunton River Union is appointed to be held with the church at Malmaison, Va., on Friday, Saturday and 5th Sunday in January, 1893. Ministering brethren, who have a mind to come, are cordially invited to attend. Those visiting by rail will be met on Thursday on Va. Midland R. R. at Fall Creek, or at Ringgold on the R. & D. R. R. by writing to W. H. Giles, at Malmaison, Va., or C. H. Barker, at Kentuck, Va.

C. H. BARKER, Cl'k.

MARRIED.

Married Dec. 28th, 1892, at the residence of the bride's father, in Goldsboro, N. C., Mr. J. W. T. Aldredge and Miss Dora Lewis, by P. D. Gold.

OBITUARIES.

LYDIA L. JAMES.

The subject of this notice was the daughter of Solomon and Nancy Whichard, and my sister. She was born Oct. 4th, 1830, and died Oct. 29th, 1892 aged 62 years and 25 days. In Nov. 1847 she was married to Eliphelet K. Whichard, who died in Oct. 1850, leaving her at the age of 20 years with an infant daughter 7 months old. The responsibilities of taking care of a family in her helpless, bereaved condition, seeming too great for her, she consented to have the little farm on which they lived sold for the benefit of herself and child and moved back to our house to live, (father being then living.) Soon after she came to live with us father died; but, as the homestead fell to me, she continued to live in the home of her childhood till her own child was grown and married. Then she went to live with her daughter who died in 1879, leaving four small children. Sister continued to live with her son-in-law, and performed the duties of mother for his children, (who always called her mamma) till Sept. 1883, when she was married to Wm. A. James, with whom she lived happily till her death. During most of the time that she lived with the family of her daughter, their home was in Martin county, and on Saturday before the 4th Sunday in Jan. 1881, she united with the church at Spring Green, and was baptized next day by Elder Geo. D. Roberson. Several months after her marriage to brother James, she took a dismission from Spring Green, and united with the church at Great Swamp, in Pitt county, where her husband's membership was, and where she remained a faithful and consistent member till her death, which was caused by paralysis. Brother Gold, it is not my purpose to eulogize the good qualities of my sister because she is dead, in fact I think those writing obituary notices should make them as short as they can, to express all the facts, but those who knew her will pardon me for saying, she was a loving and faithful wife, a devoted mother and grandmother, a good neighbor and a consistent member of society. She left a husband, three grandchildren, two brothers and one sister, and numerous friends and relatives to mourn her loss, but we mourn not as those without hope, for with confidence

we trust that she is past the reach of all harm in a land where peace and rest reign.
W. R. WHICHARD.

WM. B. WRIGHT.

I am again called upon to chronicle the death of another precious child of God—brother William B. Wright, of Ruffin, Rockingham co., N. C., He was born Dec. 12th, 1837, was married to Miss Ann E. King Sept. 21, 1865, joined the church at Lick Fork and was baptized the 1st Sunday in Sept. 1877 and died Nov. 3rd, 1892. I feel that we have other good men in our community, but I think it would be difficult to find a better man than brother Wright was. He was sober, truthful, honest kind to the poor, industrious and one that provided things honest in the sight of all men. Indeed, he was as near faultless as men are apt to be while here on earth. He was a successful farmer, who always attended to his own business and let other people's alone. He professed religion in the army in 1864, and though he lingered out of the church a long time, yet his conduct was during that interim, as good as that of a church member. After joining the church it was a rare thing to see his seat vacant in a church meeting, and he was always ready to do his part in supporting his pastor, or in defraying the expenses of the church. I feel that his exemplary life is worthy of imitation and I would that we who survive him may copy after his good conduct. He leaves sister Wright and several children together with the church, and many friends to mourn his death. Sister Wright has lost a good husband, the children have lost a kind father, the church has lost a worthy member and the community has lost a good citizen. May God give us grace to sustain us in this bereavement and enable us to remember his orderly course.

A BROTHER.

Ruffin, N. C., Dec. 14th, 1892.

AN INFANT.

The infant daughter of I. P. Bean and wife was born May 16th 1891, and died June 21st 1891. It cannot come to me, but hope I can go it, for it is with my blessed Jesus. There was something very remarkable about it, it turned over three times on the bed, looked at its pa and smiled, when it was only 3 days old. It was heart rending to give up my only sweet babe. I feel that our loss is its eternal gain.

Another little lamb has gone
To dwell with whom you gave
Another little darling babe
Is sheltered in the grave,

V. C. BEAN.

R. ANNA GRIFFIN.

This lovely and interesting young lady, the daughter of brother J. H. Griffin, (an old soldier of the Mexican War, and a soldier in a far more glorious warfare) and his wife, sister Martha Ann Griffin, died Nov. 26th, 1892. She was born Jan. the 29th, 1876, and was therefore just entering into the age of womanhood. She was sick of typhoid fever and pneumonia five weeks. During her sickness she was favored with the love of God and blessed reconciliation to depart from this world of sorrow and vanity. She spoke to her people of her hope in Jesus and reconciliation to God's will. It is this blessed hope that enables the family to mourn for her, not as those that have no hope, but while sorrowing, it is mingled with the blessed thought of an eternity of happiness for the dear one that is gone. She was much beloved by her parents and brothers and sisters, and was an affectionate, lovely and noble daughter.

P. D. GOLD.

MARTHA C. LANIER.

Martha C. Lanier fell asleep at Mt. Cross, Va., June 3rd, 1892, after inexpressible suffering for three years caused by a cancer of the breast. She was the daughter of A. M. Harris by his first wife, Rebecca Stubblefield. She was about 55 years of age, leaving as kind and affectionate a husband as any woman ever had, and two grown children, daughter and son, who were very devoted to her, to mourn her loss. No woman that the writer has ever known had more devoted relatives and friends, (and deservedly so) than she had. When a girl our dear sister by the grace of God was brought to a knowledge of her lost and ruined condition, by reason of sin and transgression. God appeared to her by revelation, as he did the child Samuel, and gave her the spiritual powers of perception, to behold the Lamb of God that taketh away the sin of the world; and at the same time to see herself before a just and holy God, "Who art of purer eyes than to behold evil, and canst not look on iniquity." This gave her a "Godly sorrow that worketh repentance unto salvation, that she never repented of," and not only repentance but

faith, hope and love, a three fold cord that cannot be broken. And without conferring with flesh and blood, she went before the church at Lickfork and related some of her exercises, and was received into fellowship. She not only told her experience, but told mine, more satisfactory than I ever have been enabled to do. A month after this she and I were baptized together by the pastor, Elder Wm. Burns in the summer of 1860. Jonathan's love for David was no stronger than mine was for her, not only for Christ's sake, but for her many virtues; for she certainly fought a good fight, and kept the faith, and we believe she has gone to receive her crown of righteousness, not of her own preparation, but that which was prepared for her by her righteous judge. Our church never had a more peaceful member, or one more confirmed in the faith, once delivered to the saints, for she was one that was not tossed to and fro, and carried about by every wind of doctrine. No father ever had a more dutiful daughter, and no brother ever had a more affectionate or kinder sister. She was a wife in its true sense; and as a mother she was all that could be desired. She lived in peace and good will to all mankind and died as she lived, her last words being, peace, peace. We are satisfied that she has entered into that rest that remains to the people of God; and may our last end be as joyful as hers. We hope it has been given us to pray for her much bereaved husband and dear children. I hope they may ever cherish her memory, as well as her Godly counsel. Children you are blessed to have had such a mother, try to follow her precepts and example; for she was not only diligent in business, but fervent in spirit, never eating any idle bread, never was she given to foolish jesting, and was ready to help the poor and comfort the mourner.

Grant O Lord, thou gracious Saviour,
Grant that when life's trials are over,
We all may join with them to praise thee,
On that bright eternal shore,

is the prayer of her sorrowing brother,
J. M. HARRIS.

MARTHA A. BRASWELL.

Sister Martha A. Braswell was born Oct. 8th, 1817. She was married to Howell Braswell August 1837, who preceeded her to the spirit land. He died Feb. 25th, 1847. Sister Braswell joined the Toisnot Primitive Baptist church June 23rd, 1888, and

was baptized by Elder A. J. Moore, and was ever in her seat at meeting unless providentially hindered up to her death, which occurred on the 27th day of Feb. at 2 o'clock a. m. 1892, making her stay on earth 74 years 4 months and 19 days. Sister Braswell retired at 10 o'clock apparently in perfect health. She was taken sick about midnight and lived only about two hours. She had obtained a hope in the Saviour forty years previous to joining the church. She leaves to mourn her loss three children, two sons and one daughter, but they are well assured that her departed spirit is gone to him who gave it and was welcomed into the heavenly kingdom prepared for her from the foundation of the world. Oh that all the Primitive Baptists were such as sister Braswell. What a heaven on earth the meeting of God's people would be. May we all take courage from the christian life she lived and endeavor to meet death as she did without one fear or murmuring word, but stand at the gate of death waiting the welcome message, child your Father calls come home. May God sanctify this deep affliction to the good of the dear bereaved ones, who so dutifully and faithfully administered to all of her wants, and point them by his holy Spirit to the happy home in heaven, where sickness, sorrow, pain and death are felt and feared no more. Done by order of church conference.

H. D. BARNES, EL D. A. J. MOORR,
Cl'k. Moderator.

SAMUEL HOUSTON KISER.

I have been requested by the widow of the late Samuel Houston Kiser, formerly a citizen of Russell Co., Va., who recently died in Missouri, to write his obituary and have it published in the LANDMARK. I had an extensive acquaintance with brother Kiser ever since he joined the Primitive Baptist church of Dumps Creek, some 18 or 20 years since, and according to my observation and judgment, a more faithful friend or devout christian never lived. I never heard an obscene word escape his lips. I often enjoyed the hospitality of his devoted family, and we often met together at meeting during his pilgrimage in old Russell, and he always seemed impressed with the solemnity of the occasion. He was born in Russell Co., Va., March 4th, 1851, was married to Elizabeth Kiser May 16th 1872. He was a devoted husband, father and friend. He moved to Nebraska

some eight or ten years ago. During their brief sojourn in Nebraska two infant daughters, one 11, the other 13 months old preceded him to the spirit world. His health becoming bad he gave up his work in a mill and moved to Hartville, Wright Co., Mo., and went to work on a farm, and his health improved for awhile, but it seemed he had a premonition of his departure. He was very fond of fishing and a week before he was taken sick he told his two little boys to bring in their fishing lines, cut off the hooks and put them up, for they were through fishing, but his family did not realize how near he was to his end. On July the 12th at 9 o'clock he came from the cornfield and crawled in at the door and his wife asked him if he was sick. He said yes, and was willing to give up all if it were not for his wife and children. He then took his bed, the next day he told his wife not to grieve after him, but to take care of the little babes. He never spoke more than a dozen words during his sickness. He motioned his two little sons to him but could not speak a word to them. He wanted to talk but could not. He seemed to know everything that occurred around him but never spoke. He had all the attention kind friends and physicians could bestow, but all failed to raise him up, soon the 21st day of July 1892 his spirit returned to God who gave it: his body was consigned to the earth there to await the sound of the trumpet that will awake all those who die in the Lord. He never moved his membership from Dump Creek church. He dearly loved to read the LANDMARK. He left a widow and eight children to mourn their loss. O may that God who cares for the widow and orphan help and bless them and make them a united family around his throne.

E. S. COUNTS.

Monitor and Messenger please copy.

SALLIE MURPHY.

Sallie Murphy was born August 29, 1820, and died July 14, 1892. She was the daughter of Robert and Tabitha Paterson, residents of Hawkins county, Tenn. Sallie professed faith in Christ after which she joined the Primitive Baptist church, Oct. 25th, 1862, in which she lived until the Master called for her to come up higher. Sallie was like the rest of us who try to serve God. She had the world, the flesh and the devil to contend with. She loved to go to meeting and be with the

people of God. She went to meeting as long as she could, and after she got so she could not go she would get the preachers to go to her house and preach for her, and sometimes she would get happy, and thus have some good meeting at her home. She has been taking the LANDMARK for some time, and she enjoyed reading them as long as she could read.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

JOHN TRENT.

Tom's Creek.....	Feb. 7, 1893
State Line.....	8
Snow Creek.....	9
Russel's Creek.....	10
Spoon Creek.....	11 and 12
Senter.....	14
Liberty.....	15

JOSEPH E. ADAMS.

Cool Spring (S. C.).....	4th Sun. and Sat. before in Jan. 1893.
Mill (Anderson Co.).....	Tues. and Wed.
Church near Columbia.....	Thursday
Mt. Pleasant (Sumter Co.).....	Sat. and 5 Sun.

RECEIPTS.

ALA.—By Mrs Sue Lawler, 3.
ARK.—J P Chapman, 1.
GA.—D G McCowan, 1 50; C H Sikes, 2; By B C Headrick, 3.
IND.—By W J Tiner, 1 50.
IND. TER.—T W McCulloch, 4 25.
KEN.—W H Crook, 1 50; Miss Anne Laytham, 1 50.
Mo.—By Elder W S Wells, 5.
MISS.—Mrs T B Alsop, 1.
N. Y.—Elder J D Hubbell, 1.
N. C.—Mrs Esther Barbee, 1 50; J A Barnes, 3; Mrs A L Page, 1; John Dew, 1 50; Mrs A Draughn, 1 50; C Hatcher, 1 50; J C Hooks, 3; R H Parker, 1 50; W T Hales, 1 50; C Pate, 1 75; C Pierce, 1 50; J J Catehum, 6; Mrs L Taylor, 50; M E Bouldin, 5; Mrs M P Wooten, 1 50; Harriet Wilkins, 1 50; H Kirby, 3; J L Nelson, 3; W A Ogburn, 2; K H Flemming, 1 50; J C Corbett, 2; J H Elmore, 1; T I Waters, 1; S Huntly, 2; D E Poindexter, 1 50; Mrs A Cherry, 2; By J A Robertson, 1 50; Elder Isaac Jones, 4 43; H Hatcher, 3; R D Brooks, 1 50; Elder J A Burch, 3; G C Farthing, 10 50; Elder O H Mewborn, 3 E R Radford, 1 50; Elder J W Gardner, 1 50; Elder J Cavenaugh, 1 50; E J Littleton, 7 50; L T Wiliford, 7 50; Mrs V Manning, 1 50; J W Thorne, 1 50; Mrs Bennett Speight, 3; Elder M T Lawrence, 7 50; G W Johnston, 1 50.
PA.—By Elder S H Durand, 2.

**WILMINGTON & WELDON R. R. and
Branches & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATE Jan. 1, 1893.	No. 33. Daily.		No. 37. Daily.		No. 35. Daily.		No. 41. Daily except Sunday.		No. 35. Daily except Sunday.	
	P. M.	P. M.	P. M.	A. M.	P. M.	A. M.	P. M.	P. M.	P. M.	P. M.
Lv Weldon	12 30	8 05	11 20	6 15	.....	.....	.....	.....	.....	.....
Ar Rocky Mt.	1 39	6 03	12 24	7 23	.....	.....	.....	.....	.....	.....
Ar Tarboro	2 35	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 59	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.	1 39	6 03	12 35	7 23	.....	.....	.....	.....	.....	.....
Lv Wilson	2 25	6 38	1 15	7 53	.....	.....	.....	.....	.....	.....
Lv Selma	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	.....	8 37	3 25	.....	.....	.....	.....	.....	.....	.....
Ar Florence	10 25	10 40	6 05	.....	.....	.....	.....	.....	.....	.....
No. 47. Daily										
Lv Weldon	2 25	P. M.	.....	A. M.	P. M.	.....	.....	.....	.....	.....
Lv Goldsboro	3 20	6 45	.....	7 53	.....	.....	.....	.....	.....	.....
Lv Magnolia	4 30	7 35	.....	8 43	.....	.....	.....	.....	.....	.....
Ar Wilmington	6 30	10 25	.....	9 55	.....	.....	.....	.....	.....	.....

TRAINS GOING NORTH.

DATE Jan. 1, 1893.	No. 78 Daily.		No. 66 Daily.		No. 74 Daily.		No. 10 Daily except Sunday.		No. 57 Daily except Sunday.	
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Lv Florence	5 10	9 20	7 30	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	.....	11 48	9 40	.....	.....	.....	.....	.....	.....	.....
Lv Selma	.....	11 11	.....	.....	.....	.....	.....	.....	.....	.....
Ar Wilson	.....	1 48	11 30	.....	.....	.....	.....	.....	.....	.....
No. 43 Daily.										
Lv Wilmington	9 30	.....	9 00	4 00	.....	.....	.....	.....	.....	.....
Lv Magnolia	11 0	.....	9 10	5 40	.....	.....	.....	.....	.....	.....
Lv Goldsboro	12 30	.....	10 33	6 50	.....	.....	.....	.....	.....	.....
Ar Weldon	1 10	.....	11 15	7 45	.....	.....	.....	.....	.....	.....
No. 11 Daily										
Lv Wilson	1 10	A. M.	.....	P. M.	P. M.	P. M.	P. M.	.....	.....	.....
Ar Rocky Mt.	1 57	1 53	11 35	7 45	.....	.....	.....	.....	.....	.....
Ar Tarboro	2 35	2 42	12 08	8 20	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 55	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.	1 57	2 42	12 08	8 20	.....	.....	.....	.....	.....	.....
Ar Weldon	3 05	3 45	1 01	9 30	.....	.....	.....	.....	.....	.....
P. M. P. M. A. M. P. M. P. M.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Train on Scotland Neck Branch Road leaves Weldon 5.20 p. m., Halifax 5.45 p. m., arrives Scotland Neck at 6.40 p. m., Greenville 8.18 p. m., Kinston, 9.20 p. m. Returning leaves Kinston, 6.40 a. m., Greenville 7.47 a. m., Halifax at 10.20 a. m., Weldon 10.45 a. m., daily except Sunday.

Trains on Washington branch leave Washington 6.40 a. m. Arrives Parme 8.10 a. m.; Tarboro 9.10 returning leaves Tarboro 7.05 p. m., Parme 8.00 p. m. arrives at Washington 9.30 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Trains leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 6.00 p. m., Sunday 3.00 p. m., arrives Plymouth 10.10 p. m., 5.00 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5.25 a. m., Sunday 10.00 a. m., arrives Tarboro 9.45 a. m. and 12.20 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 6.15 p. m., arrives Nashville 6.30 p. m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7.30 p. m.; arrive Dunbar 8.40 p. m. Returning leaves Dunbar 6.00 a. m.; arrive Latta 7.15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.20 a. m., and 3.30 p. m., Connecting at Warsaw with Nos. 41, 40, 23 and 75.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE
General Sup't.
J. R. KENLY, Gen'l Manager.

**"MEDITATIONS ON PORTIONS OF
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H YMN AND TUNE BOOK.

The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

The price is reduced to One Dollar. Per doz. \$9. Those ordering by mail will send ten cents additional for postage. The money must accompany the orders.

SILAS H. DURAND,
P. G. LESTER.

Southampton, Pa., Aug 2, 1892.
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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B's, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Nov. 27, 1892.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	8 00 a m
7 45 p m	Lv.....Fayetteville.....Ar	8 00 a m
7 30 p m	Ar.....Fayetteville.....Lv	8 27 a m
6 00 p m	Lv.....Saxford.....Lv	9 45 a m
4 13 p m	Lv.....Chimes.....Lv	11 44 a m
3 45 p m	Lv.....Oreconsboro.....Lv	12 15 p m
3 40 p m	Ar.....Oreconsboro.....Lv	12 25 p m
2 57 p m	Lv.....Stokesdale.....Lv	1 20 p m
2 30 p m	Lv.....N. & W. Pct. - W. Cove. Ar	1 55 p m
1 53 p m	Ar.....N. & W. Pct. - W. Cove. Lv	2 21 p m
1 22 p m	Lv.....Rural Hall.....Lv	2 04 p m
12 00 m	Lv.....Mt. Airy.....Ar	4 25 p m
Daily.		Daily.
No 3		No 4.
10 15 p m	Ar.....Bennettsville.....Lv	8 40 a m
9 22 p m	Lv.....Maxton.....Lv	8 30 a m
8 40 p m	Lv.....Red Springs.....Lv	7 00 a m
8 00 p m	Lv.....Hope Mill.....Lv	7 43 a m
7 45 p m	Lv.....Fayetteville.....Ar	6 00 a m
No. 11		No. 12
Mixed		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
6 00 p m	Ar.....Romeo.....Lv	7 40 a m
4 20 p m	Lv.....Climax.....Lv	8 31 a m
3 05 p m	Lv.....Greensboro.....Ar	9 00 a m
No. 15		No. 16
Mixed		Mixed
Daily Ex		Daily ex
Sunday		Sunday
4 25	Ar.....Greensboro.....Lv	11 30 p m
3 05 a m	Lv.....Stokesdale.....Lv	8 25 p m
1 50 p m	Lv.....Madison.....Ar	1 10 p m
No. 17		No. 18
Mixed		Mixed
Daily Ex		Daily Ex
Sunday		Sunday
10 00 p m	Ar.....Greensboro.....Lv	5 00 p m
8 50 p m	Lv.....Stokesdale.....Lv	5 15 p m
8 00 p m	Lv.....Madison.....Ar	7 05 p m

All Trains daily except Sunday.

Train No. 3 connects at Saxford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and west of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 A. M., and have five hours in Raleigh and reach home the same day.

Ample time is given passengers for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

J. W. FRY, Gen'l Mng'r. W. E. KYLE, Gen'l Pas. Agt.

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P. D. GOLD.

VOL. 26.

JANUARY 15, 1893.

NO. 5

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

S. H. DURAND, Corresponding 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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P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

HOW I THINK IT IS.

DEAR BRETHREN GOLD AND LES-TER:—I will give you some of my thoughts in connection with the parable of our Lord Jesus Christ recorded in Matthew 13:44:

“Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

Christ said at the 38th verse the field is the world. Doubtless he said this by way of preparing his disciples to understand the parable in regard to the hid treasure. Mind you the kingdom of heaven is like unto treasure hid in a field. No doubt but the kingdom of heaven is the church which Jesus Christ gave himself for. “For he loved the church and gave himself for it.” See Eph. 5:25. Then if he gave himself for it he could give no more, for he gave all that he had, himself. Now I cannot think that the text means that I or any other man who comes into it by experience finds the treasure, for the reason that if I am a child of God by reigning grace, I was a part and parcel of the hid treasure until I was brought forth by the man Christ Jesus as treasure that was hid in the field or world. It could not be that any part of the treasure had had joy in hiding itself, or finding itself, or developing itself. So we must look for some other way to get at the true meaning of the

mark, but nevertheless I will aim to tell what I think and have been accustomed to teach in regard to it. The kingdom of heaven (or church) is like unto treasure hid. That is, it is equal, similar, that which resembles; hid, not seen, concealed. The church or kingdom of heaven was ever in the mind and purpose of God, was ever his, and it was his will and purpose to suffer or ordain that it should be hid or concealed in that field, not in itself. We have seen that the field is the world. It does not mean earth or globe, but world or man or mankind. So then all the heirs of God or the treasure was found by Christ the man, yea the man Christ Jesus, and when his eternal purpose was matured he, the Lord God, formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul: Gen. 2:7. Here in my thoughts is the field in its beginning. Adam, the field, in my opinion is the world in embryo. In his loins were hid the whole human race. And to me at least it seems that the treasure in the natural sense was hid in this field until the time of its development. When Adam began to multiply the field was spread out, and the treasure began to be developed. We see the first fruits of this development in Abel, the natural child of Adam, the spiritual child of Christ, the trophy of grace which was given in Christ Jesus before

parable. I may be far off the world began. Then, if I am right in this, I am certainly right in believing that Christ preserved, spared, or saved the field in the common acceptation of the term, in order that the treasure, the kingdom of heaven, the church, or elect all might be brought forth or developed. It is evident that the church or kingdom of heaven is composed of sinners of Adam's race, and all had fallen or transgressed in him, and had Christ not bought the field the treasure would certainly have been lost, lost, lost. But glory and honor be to him, he sold or gave all he had, his covenant, his oath, his promise, his righteousness, his life, his death, his resurrection, ascension and effectual mediation, that he might save eternally the treasure, the kingdom of heaven. Only look, dearly beloved brethren, how careful Jesus has been to keep the field in order to develop the treasure. When the man Adam was driven out of Eden Almighty God did not slay him outright, though he merited death, yet the whole race was in his loins, and therefore God preserved his natural life that his name might be glorified in saving all of the treasure, (no wheat was rooted up.) And when God saw that the wickedness of man was great in the earth, &c, (see Gen. 6:5) and when he determined to destroy man whom he had created from the face of the earth, (see 7th verse) see how careful he (God) was to hide the treasure, (kingdom of heaven,) in the loins of the eight persons who were safely housed in the ark which Noah had built by God's command. Was there any part of the hid treasure lost by the destruction of the wicked world? No, no. He (Christ) had bought the whole field. To save eternally the treasure it was hid. Neither the transgression of

Adam, nor the flood could prevent his purpose to secure the treasure. Taking this view of the subject I can readily see why, and rejoice and praise our Lord Jesus Christ, for the soul comforting words, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are:" John 17:11, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world:" 24 verse. I think this embraces all God's saints in every age. And I believe Christ in this chapter plainly sets forth his joy in the full sense of the term that he had secured without a doubt or possibility of a failure the whole of the treasure which he had found, kept and saved. And I feel to join with the Apostle and say, "O, the depth of the riches both of wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out:" Rom. 11:33. What wonderful grace is displayed all through the way God leads his people. How glorious are his ways. He hath shown strength with his arm which has wonderfully ruled for him, and his reward is with him. My pen cannot portray the wonderful goodness, mercy, love and forbearance of the ever glorious Saviour. For if he had not found, hid, and saved the treasure, the kingdom of heaven, none other could have done it. My mind is too weak to frame words to set forth his praise as I desire to do, and so must stop at this point, hoping that if this should find a place in the LANDMARK that all who may read it may be able to throw the mantle of charity over my imperfections, and with me praise our Lord Jesus Christ for his great salvation.

J. C. HALL.

[CONTINUED FROM LAST ISSUE.]

I dragged on in this way until last April and thought if my little hope was anything I would have brighter evidences. The 4th Sunday in April I went to witness the baptism of a man named Taylor. I never had any impression to join the church thinking I would wait for a better hope. Some of the members had named it to me about joining the church. I made sport of the idea of such a thing as to join the church. I joined in singing and the pastor opened the door of the church. I got as cold as if I had a hard chill, and it seemed to me that some one had told him to open the door for me. I had always looked on baptism as a natural burial, and I thought perhaps that was the reason I felt like I did. After baptizing they went to the church and Elder W. H. Thomas preached a good sermon and desired those that had these little hopes to discharge their duty, that they did not want those that were satisfied with themselves, and when he prayed he prayed that God would show these little, trembling, doubtful ones their duty. He opened the door again. I got in the same fix I did at the water, and the preacher looked around at me. I came home and was telling my folks what a fix I got in, and laughed over it. The more I studied over it the more serious it was to me, and on Wednesday night I lay down a miserable wretch. It seemed like there was a ball in my breast as large as my two fists. I rolled from one side of the bed to the other. I could not sleep. I remained in that condition until about twelve o'clock. I there and then uttered a vow that if God would show me my duty that night in a dream I would not hesitate to obey. I dropt off in a sound sleep

in a short time, and if I dreamed anything at all I have no recollection. Only a few minutes before I awoke I dreamed that some one stepped up to me and asked me if I was going to preach for them at Mt. Moriah this year? I told them yes, I would have regular appointments there and at our schoolhouse, not to preach either but to talk. I awoke. The dream and the vow were as fresh on my mind as they could be. I was in more trouble ten fold than I was before. A young man by the name of Frank Robertson stayed with us that night, and it seemed that I was bound to talk with some one and get their opinion. As he was a brother Allianceman I thought he would give me the best advice he knew, so I took him out and told him the fix I had been in since Sunday, and the vow I had taken the night before, and the dream I had. He said I was in a bad condition, and advised me to go to the church, and if there was any reality in that dream I would be further impressed. I told him I believed that when a subject was fit for baptism and was baptized he would receive the comforting spirit, and I was afraid that I would not receive it, and that would be an evidence of my unworthiness; and he said he believed I would receive it. That did not satisfy me, for I thought as he had never gone through with it himself he could not tell me anything about it. I could not put it from my mind. In a few nights I dreamed that I was baptized, and when I raised up out of the water I clapped my hands and said, my God what have I done? I do not feel any better than I did before, and I thought some one stepped up to me and said, George I can tell you the reason. You got the wrong man to baptize you. I had that to study about then. There was a

Baptist to preach about twelve miles from where I lived by the name of Kerley. I felt like he could tell me what to do, but I saw no way to go as I was hired to my brother, and he was behind with his crop, but I thought if it was a righteous errand that a way would be opened for me. So Friday night came and I went down there. After service I took him out and had a short talk with him, and told him my fears. He said arise and be baptized, and pay that thou owest, and I would feel better. I told him my dream of being baptized and the effect it had on me. He asked me who I thought baptized me. I told him one of my brothers-in-law. He said, dont you see he would be the wrong man. He said if I would get a minister in good standing to baptize me I would feel better, but I could not realize it. I hate to say I did not believe him, but I could not. Something seemed to say, Oh, ye of little faith, after all the signs you have you will not believe. I then got to studying about faith. I thought I knew I did not have any, and I knew the bible said that faith was the fruit of the Spirit, and he that has not the Spirit of Christ is none of his. I began to believe strongly that I did not have the Spirit of Christ, if I did I would have faith. The days that I was pondering over that I had another dream. Perhaps there will be some that will be sure to make sport of my dreams; but let them sport. Fools must have something to laugh at instead of looking in the glass at themselves. I dreamed that Christ was here in the flesh, as he once was, but he was a good way off, and I had no way to go but to walk, but I did not mind that. I wanted to talk with him, and tell him my ups and downs. I started on foot. I travelled about a week. I thought

that in the country where he was each neighborhood was in crowds. I went to the first crowd and they told me he was in the next crowd. While going I thought I would know him when I saw him. So when I got there I would not enquire of any one to show him to me. I walked up to the crowd and commenced to look for him, and while I was looking a man walked around to where I was standing. I thought he was the most pleasant looking man I had ever seen. I knew that must be Christ. I walked up to him and held out my hand to shake hands with him, and said, this is the Lord. He said yes it is I. I then clasped my arms around his neck and began to shed tears of joy. He took me in his arms and knelt down on his knees and wept with me. I pondered over that dream a day or two, and it came in my mind that was faith. I had to have faith alone in Jesus, and I was expecting to have a little faith in myself, and in my dream I wept over him to think that one so pure and holy should notice such a wretch as I felt to be with him. I made up my mind to go to the church and tell them what I could, and let them judge of my worthiness. So on Saturday before the fourth Sunday in May I went up with my sister and one more and told them a part of what I have said and was received, and was baptized by Elder W. H. Thomas the next morning. If I received the comforting spirit it was when I told the church what I had to tell. It was not when I was baptized. I hope that I may ever feel as quiet and as calm as I have felt ever since, and that little dream I had about preaching I hope that may prove a whim of the brain, and I will continue to feel as I do. I have told you as near as I can just how it has been with me, and i

this hope does not fill your requirements of smallness in size you will have to go to some one that has none at all. I have lengthened this much more than I thought at first. Brother Gold, I would be glad that you would come through this country and preach some for us, but I guess it would be asking too much. I desire the prayers of all God's dear children everywhere.

GEORGE W. HARDISON.

Friendship, Tenn.

DEAR EDITORS OF THE LANDMARK: I send you for publication the experience of a beloved sister, daughter of Elder A. J. Taylor of your state, and wish, if you can, to insert it in your valuable paper. She is a faithful one in the Master's cause. Besides it may give comfort to her aged parents.

ELDER J. H. RING, MY BELOVED BROTHER IN THE LORD:—This Sabbath evening finds me in the bed and so gloomy in my future that I am made to exclaim surely I am deceived in the whole matter. Oh how often do I wonder, is there any one like me. I am very sure if the Lord's people are such as I am that nothing but free, sovereign grace can save them. I hope you are to-day standing at your post proclaiming the unsearchable riches of Christ, and are girt about with truth, having on the whole armor of God, upheld by him in his precious cause. Oh how often does my mind and heart go out to those who stand on Zion's wall as ministers of the manifold wisdom of Christ Jesus, especially when I think of my precious old father already ripe for the harvest. Surely they need the blessing of God to rest on them. You ask me to write my experience, as did also my dear old mother, and if it will be any comfort I am willing to comply with your request: but dear brother, if you knew what

small space I have for a hope you would not wonder at my lack of confidence in myself, and the darkness I so often must pass through. As best I can remember it was 20 years ago when in a dream I thought the Lord told me I was not prepared for death, but as I did not believe in dreams I would not give it any thought: until alas I found there was something troubling me. I did not feel as I did before. The sun did not shine as it used to. When evening came oh what a night of guilt was in my breast. I thought I could not wait till dark to go out to the lonely grove to try to pray. This was something I had never felt the need of before. When night came on I went just north of the house that then held my loving parents, and bowed my sinful knees to ask for mercy. Oh can I ever forget that night, a heavy load of debt was hanging over my poor soul, and I had nothing to pay with, and for four years this burden was with me. Sometimes I could stay in the house no longer, and would steal away from my mother and go to that lonely grove where it seemed the birds and leaves of the trees were engaged to Almighty God for me. I would stay till mother would call me, then I must fix up some excuse for my staying away. Then the question, dear child what are you wasting your time for? Why don't you get your work done? Can you imagine my distress? Surely I was wasting my time, for God could not be just and save such a wretch. I tried to be myself, and be a dutiful child, and keep my mother in the dark as to my feelings; for it would grieve her after I was dead and my soul lost forever, yes banished from the peaceful presence of God, and all that love him forever. But blessed be God, when I could do nothing more, and not in

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the least expecting it, he spoke peace to my troubled soul, and oh what joy to see in the Saviour's blood a balm for my every wound. I was at my married brother's, and arose to my feet and every breath was praise to my God for his grace. I thought I must tell brother, and went to the door to call him, and what a change, the earth, that had been clothed in mourning for so long, was now praising God for my redemption. The sun shone brighter than ever before, but soon clouds began to gather, unbelief to spread over me, and fear that it was all a delusion. So the warfare began that often brings me low, the flesh lusting against the Spirit and the Spirit against the flesh ever since. But it seems if I could live as I wish to I would have more confidence. These are some of my feelings, and the way the Lord has led me as I trust; but I will close, hoping the Lord may be with you for his name's sake.

FANNIE HARRIS.

Morrow, Kansas.

"HE HAS RISEN."

"He is not here; for he is risen, as he said, Come, see the place where the Lord lay."—Matt. 28:6.

At the opening of this new year, the desire has risen within me to send a greeting to my brethren, who read the LANDMARK, and with this desire has come the above words and I feel like suggesting a few thoughts which have been very pleasant to me concerning them. It is very needful that we look at the place where the Lord lay and meditate upon it from time to time. A right view of this matter is fitted to minister strength and comfort to the heart of the believer, when he is cast down and greatly troubled by his sins, and his often infirmities, and by the dreadful thought of the penalty of his sins which is

death. In this tremendous truth, this most stupendous fact that the universe has ever seen, rests the certainty of the salvation of the poor, the wretched and the sinful. And so at the empty tomb where Jesus once lay the faith, the hope, the love of the believer is fed and he is enabled to rejoice in hope of the glory of God. Let us then if God will, heed the word of the angel, and with the two Marys, Come, see the place where the Lord lay. Let us, as we by faith stand at this conquered grave meditate upon what it all must mean for us, and for all the people of God. May we all be made to feel as did these two devout women, full of joy mingled with fear, seeing that we here witness a display of divine power such as was never made before or since, and which was fraught with such wonderful salvation to his disciples then and we trust to us also. Well may we at this solemn sacred place tremble and rejoice.

It is a common thing with the people of God to contemplate the cross. And it is no wonder, for here the atonement for their sins was made, and here that work was finished, upon which all our salvation, with every spiritual blessing we shall ever enjoy, was based. It is a truth that cannot be too often enforced upon our minds that the atonement is the ground of the whole work of redemption and salvation. To it all the types and all the history of the old world pointed, and to it all the teachings of the Spirit of God in our hearts points now. It is true that unless we hold right views of the atonement we must be wrong in all the rest. And as long as the soul is troubled by its sins and transgressions so long will it need the desire, the hope and the comfort found at the cross. We cannot meditate on the cross, or speak of it to one another too

much. But yet, if there were nothing following that dreadful day when Jesus died, if the whole scene ended as they laid him away in Joseph's new tomb, all hope and joy and comfort would go out in the gloom and darkness forever. But thanks be to God, this is not the end. It is our privilege to meditate upon a RISEN Redeemer, upon death overcome, and upon life and immortality brought to light through the gospel.

This first lesson of the resurrection of Jesus is the truth that, not only was Jesus put to death for our sins, but he was raised again for our justification. The justification of the sinful and the condemned, is the crowning glory of the gospel. It means more than simple pardon or forgiveness. These would take away the penalty but do not remove the guilt. We need, not only the forgiveness of sins, but also the putting away of guilt. We must have not only mercy, but also must be able to cry who shall lay anything to my charge. Simple forgiveness cannot bring peace. We must also be justified and reconciled. This we find alone in the completed work of the atonement. It is all summed up in this, "He was put to death for our sins and raised again for our justification." To be justified is the first step in the sinner's salvation. This not only the word of God, but also experience teaches. The great question in the heart of the man convinced of sin must ever be, "how can a man be just with God?" And when the bold challenge is thrown out by the apostle, "who shall lay anything to the charge of God's elect?" at once he answers, "it is God that justifieth." It is not man who justifies himself, but God who justifies him.

But how does the resurrection of Jesus justify his people? The

scriptures treat of this matter in different ways, and by various figures of speech. Among these figures there comes up to my mind now that of the "surety." There can be no question that the Holy Ghost in testifying of Christ, used appropriate symbols to set him forth to our minds. And so we may be sure that we have a perfect right to receive as truth all that may be involved in the office of a surety. All who may read this will understand what a surety is. When we say that one man has become security for another we are saying that he is a surety. I, for instance, desire to borrow a hundred dollars from a certain man. He is not satisfied of my ability to pay my note when it shall become due and demands security. Another man becomes my security. He endorses my note. He says by so doing that if I fail to meet my obligation, he will do so for me. When the note matures I cannot pay it. Consequently my surety is compelled to pay it for me. And when he has paid it the law not only gives him a full acquittal for all its demands, but I also fully share in that release. My debt is paid as fully when my surety pays it as if I had paid it my own self. If the law was such that we could be imprisoned for debt, then when it was paid, the prison doors would be open upon me as well as upon my surety. This is the law of suretyship among men. This is in substance the meaning of the word everywhere and in every page of the word. Now, I say we have a right to apply all this to the redemption of sinners, since the Holy Ghost has used this as a symbol or illustration.

We are the debtors. Our sins are the debts. We are under every sacred obligation to keep the whole law of God. Nothing can ever re-

lease us from this obligation. The whole law is summed up by our Surety himself in this supreme love to God, and to love our neighbor as we love ourselves. "This law can never be abrogated and neither can its demands ever be lessened." And this law we can never keep. And this law says "the soul that sinneth it shall die." It promises no pardon to the transgressor. The law cannot pardon. It can only kill. We have transgressed the law and we are already condemned, already lost. How can we be saved? How can our debt be paid? This is the question of the heart, as well as of the bible. And what is the cost which we must render? The penalty of sin is death. And death, temporal and eternal, holds the sinner as his lawful prey. From this penalty no future obedience of ours will release us. Even could we render full and spotless obedience for all the remaining days of our mortal life this would not satisfy for past indebtedness. Surely this is plain. Paying promptly all my future indebtedness will not satisfy the indebtedness of the past. Yea though we shall keep the whole law and yet offend in one point, we are guilty of all. "How hopeless then is the task of seeking to be saved by our obedience, since even if we could henceforth obey perfectly, it would not blot out one of all our past transgressions. From this penalty also our repentance and faith cannot release us, because these are good gifts from God and therefore can constitute no merit on our part. "Thus are we shut up unto Christ." Our experience shuts us up unto Christ, and so are we prepared to accept and rejoice in his salvation. It is God that justifies through Christ and not we who justify ourselves.

But again the question recurs,

how does the resurrection of Christ justify us? How do we learn peace and comfort as we come and see the place where the Lord lay? We cannot pay one of a thousand of all our indebtedness. Our Surety must pay. Has he paid it? Let the scenes around and upon Calvary answer. Has he paid it all? Do no demands remain against our Surety or against us for whom he has undertaken this great redemption? How shall we know that all is paid and that therefore he is free, and we free in him? At this open grave where Jesus lay we have the answer. "He is not here for he is risen." The prison doors of the grave could not hold his precious body of sinless flesh. Death could not longer claim him. The debt was fully paid, were it not so Jesus could not have risen from the dead. And never could it have been said "because I live, ye shall live also." This fact of the resurrection of Jesus Christ shows that nothing is any longer laid to the charge of God's elect. And it shows more than this; nothing ever can be laid to their charge in the future. Hence it could be said "being justified freely by his grace through the redemption, that is in Christ Jesus." Oh then what wonders we can see at this empty tomb! How the redeemed soul can rejoice here and exalt itself in the name of the Lord? Here is proof positive of the fact that the redemption of the soul is precious and that it ceaseth "or is finished" forever. And Jesus once suffered the just for the unjust that he might bring us to God.

Now at this empty grave we learn another truth also. We learn that the redemption was so complete that even the body of our Surety could not be holden of death so that it should see corruption. And the value of this to us is that as the body of Jesus could not be holden

of death so also the redemption includes our bodies as well. The resurrection of the body is the final act of redemption and this is one of the glorious lessons that we learn at the grave of the risen Lord. Concerning this also we must say "he is not here for he is risen, come see the place where the Lord lay." While it would be worse than profitless for us to speculate upon the manner of the resurrection, yet it is right and for the glory of God that we meditate upon the fact that there is a resurrection. Some things seem clear to me about this matter. First, redemption is not as broad as the curse if the body be not raised from the dead and conformed to the image of Christ. The curse for sin embraced the body and so must the redemption take in the body, else the curse abides partially at least after all. Second, it seems evident to me that in that world after the resurrection we shall be like Enoch and Elijah after they were translated. Whatever we may affirm concerning them now in the world of glory will then be most blessedly true of our risen bodies. If this be not so then will they be different from the rest. Still further we shall be like Jesus in his resurrected body as well as in all other ways. "We shall be like him, for we shall see him as he is." And this requires the resurrection of our bodies. Another direct proof of the resurrection of the body is found in the declaration recorded in Matthew 27: 52, 53rd, "And the graves were opened and many bodies of saints that slept arose and came out of their graves after his resurrection and went about the holy city and appeared unto many." To this agrees the plain testimony of Jesus in John 5 and 28, and of Paul in 1st Cor. 15: and elsewhere. But I will not multiply proofs further.

The whole matter is summed up in this to deny the resurrection of the body is to deny the efficacy of the atonement and the completeness of the redemption wrought out by the atonement. I have never heard an argument urged against the doctrine of the resurrection of the body that did not involve a denial of the omnipotence and omnipresence and omniscience of God.

I will now close these meditations by the open tomb of Jesus. We may no longer seek the living among the dead. It is our joy that he being raised from the dead dieth no more. And here is the pledge of life for all who believe, and in Jesus live forevermore. I remain your brother in this sure and perfect hope. F. A. CHICK.
Reistertown, Md.

DEAR BROTHER GOLD:—Friend N. B. Allsbrook, Sanford, S. C., requests me to write on Isaiah 50: 1.

"Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."

To my mind the prophet Isaiah was one of the most lovely writers of the Bible, yet his rebukes for sin were very sharp seeming to feel the necessity of rebuking them sharply that they might be sound in the faith. The days of his prophecy were days of sin in Israel. Manasseh had just been king of Judah and had worshiped idols very much and caused his subjects to do the same, thus entirely forsaking the worship of God and forgetting his wonderful deliverance of their forefathers out of the land of Egypt, and also the many scourgings and deliverances through which Israel had passed since they were established in the land of Canaan.

Israel was God's chosen people. He chose them in Abraham, and yet while in his loins gave them

the land of Canaan for an inheritance, and with Abraham he established the sign of circumcision both for himself and all his generations. God's promises should be fulfilled unto Israel until the coming of Shiloh, Gen. 49: 10., for that was as long as God had chosen this people to be his people and as long as their nationality should exist, or that they should be especially protected and preserved by him as a nation. His choice of them was national and not spiritual (though there were many of spiritual Israel among them) and the laws that he gave them were for their national government, while they, their laws and government all typified the spiritually chosen of God, their great spiritual sacrifice and their gospel church government under the new covenant. In a national and legal sense God had espoused this people to himself and revealed himself to them as he had to no other nation on the earth and as he never would to any other nation. Of them he had chosen the prophets and to them he sent the prophets to reprove them for their sins and foretell the things that should befall them and the coming of the Messiah, the manner of his government and the setting up of his kingdom. Also their rejection of him and his government and his blessings to be poured out on the Gentile nation.

For a long time the Lord reigned over this nation, and they had no king, but even then they proved to be a stiff necked and rebellious people, and God slew many of them for their disobedience, and delivered them over into the hands of their enemies to scourge them that they should remember him and his tender mercies to them. In the days of Samuel the prophet, they desired a king and to be like other nations. This caused Samuel to mourn, for he felt rejected by his

people, but God assured him that they had not rejected him but God himself, and he gave them a king after their own heart who proved to be a snare to them as Samuel had foretold. Thus Israel continued from time to time and their rebellion against God was why the prophet Isaiah used the language of the text. God never broke his espousal with them, that is never gave them any bill of divorce as being free from him, but Israel had separated themselves from God by their continual sinfulness. God had reasons to have put them away forever, but they had no reason to reject him, yet God had not put them away in the sense of blessing them, but they had refused him without cause. They could show no bill of divorce where in their mother (Israel) had been set free from her husband (God) therefore they had no excuse for their sins, for he had never neglected them. Therefore when they opened their eyes in captivity (where they were put away) they could not say "Our husband has neglected us and put us away from him, but we have sinned against our God, therefore he has brought all this evil upon us." Thus Israel instead of finding excuse for their sins were reminded of their sins. But God had never finally put them away, had given them no divorce. He hates putting away or divorcing, and he shows his mercies to Israel by forgiving them their sins and restoring them again to the land of promise. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer," Is. 54: 7, 8. The Lord continued to bless his people, whether in captivity or dwelling in

the land of Canaan in peace, even though they were rebellious and did not obey his voice, so that at the time the promise should be fulfilled and the Messiah should make his appearance on the earth they were dwelling at Jerusalem and in other parts of the land of Canaan to witness the fulfilment of all the prophets had said should come to pass. God's mercies to them should have provoked them to good works instead of sin, but there were many among them who were sons of belial and therefore haters of God and all his ways. God was not at all disappointed in Israel, for he knew their hearts and by his holy prophets had foretold all their vileness, and how they would esteem him when he made his appearance on the earth, and all things they fulfilled to the letter.

We are taught that what was written aforetime was written for our learning, that we through patience and comfort of the scriptures might have hope. These things were written aforetime and we are to learn something from them. I wish to notice a few of the things that appear to us in the gospel church as spiritual Israel.

As God called Abraham the father of all the faithful, even so does he call the faithful to follow him as Abraham did. As he chose Isaac to be his son and rejected Ishmael, and as he chose Jacob with all his vileness and rejected Esau, even so does he to-day manifest that he hath chosen all his children in Christ, the heirs of promise, and children of the free woman. As he set them apart from the world and put a difference between them and blessed them as he blessed no other nation that ever lived, even so has he sanctified his children and put a difference between them and the world that cannot be removed, for they are to God a peculiar people,

a chosen generation, a royal priesthood, an holy nation that they should show forth the praises of him who hath called us out of darkness into his marvelous light. As he gave unto them the old covenant even so hath he given unto us the new covenant in our hearts even the covenant of mercy and peace which he will never take away, and which all the world, heaven nor hell cannot remove nor cause to wax old. As they were a sinful people, often going astray from God, even so we are a sinful people and each true child of God has the witness in himself that he is a rebel against God. As it was not our goodness that caused the Lord to look in pity and compassion on us and have mercy on us. As their sins often sent them away into captivity and scattered them among the nations, so our sins often bring us into darkness and mourning where we have no comfort until God hears our cries and shows us his sure mercies that never fail and makes us living witnesses that his love he will not take from us. As their sins caused them to be put away out of the land of Canaan (but not by divorcement) and to be scattered among the nations, so our sins cause us to be put away into darkness and mourning but not by divorcement or falling from grace, for there is no such thing known of in Israel as that an Israelite can become one of another nation, but must remain an Israelite even though he be a disobedient one, so a child of God cannot become a child of the devil. As the mercies of God should have provoked them to obedience, even so the mercies of God to us, which are much greater than to them, for theirs are mere national and could not be remembered, but ours are spiritual and written in the heart and cannot be forgotten, should

provoke us to follow our Lord Jesus with our whole heart. Because we cannot fall from grace or eternal life is but the greater reason why we should follow our Lord and adore him because he has given to us such a great salvation that all enemies combined cannot overturn or upset. So great are his mercies to us that the love of a mother to her sucking child is nothing in comparison to it; "she may forget the child, yet will I not forget thee, saith the Lord." Instead of this being an inducement or license to sin it is the greatest inducement to do good works. For instance, a man claims a field but is not sure the title is good, he fears that some one else may some day come in and take possession and he will lose all the field and his labor together, what inducement has he to improve that field? Common sense says none, but suppose that his title is beyond dispute, can he not go on and work with a good will, and has he not every inducement that is necessary to improve that field? Surely he has. Just so with God's people and the title to their heavenly estate, the title is beyond dispute. The only fear is that they are not fit to be one of the heirs, but they are joint heirs, and all opposition may dispute their title, but it is freely given to the poor in spirit and those of broken hearts and contrite spirits. Therefore we need not fear any loss in following our Lord, for it is all given to us and if we are in darkness it cannot prevail, if tried and perplexed in spirit our Lord will deliver us, if tempted he will with the temptation make a way for our escape, if we suffer losses God is more than all the world to us, if Satan and all the world rise up against us our Lord Jesus has overcome these, and if death itself threaten us he has put that under his feet also. So in

conquering the last enemy he has conquered them all and in his mercies to us he reveals all these to us that we might have a strong consolation and a hope that never faileth.

In view of these things let us press forward toward the mark for the prize of the high calling in Jesus Christ our Lord.

Brother Gold, as friend Allbrook did not specify any particular point I may not have written anything to explain what he particularly wanted to know, but have written along as my mind felt directed. Do with this as you shall judge best, hoping that if it is published it may be of benefit to our friend and to the household of faith,

Your brother I hope in Christ,
L. H. HARDY.

ELDER P. D. GOLD, DEAR BROTHER:—I desire to say to my many brethren and friends through the columns of the LANDMARK that my neglect of compliance with their requests of letting them hear from me on my return from a tour through their country has been on account of my health. My sufferings have been very great since I returned home. I have hardly been able to set up a portion of my time and do the writing required in my business, and give my family the proper attention. My family has been very sick. My wife has been prostrated for several days with convulsions. All of this as well as other things have rendered me entirely unable to come up to my obligations. I hope, dear brethren, you will pardon me, and pray God for my deliverance. Your brother, I hope, in Christ Jesus,

E. C. SMITH.

Beaufort, N. C.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.
 P. G. LESTER,.....Associate Editor.
 SILAS H. DURAND.Cor Editor.

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EDITORIAL.

DAVID AND SAUL.

"Now there was long war between the house of David and the house of Saul: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."—2nd Samuel, 3: 1.

David and Saul are noted characters of the bible as emblematic men, each shadowing forth different principles, and coming to very different ends. David means beloved, and was a man after God's own heart, and given to the people. Saul means demanded or asked, and answers to the lustful demand of the people to the Lord for a king to rule them, as the nations surrounding were governed.

The desire of Israel to have a king to rule over them like the nations around them was not approved of God: but it was a rejection of God by them: 1st Sam. 8:7. It looks strange to us that Israel would reject the true and living God (for there can be only one true God,) that has chosen them and delivered them, and seek unto witches and wizards or false gods, in whom there is no deliverance.

God gave them Saul as a king, but it was an answer corresponding to their lustful desire, and brought them no deliverance. God gave them a king in his anger and took him away in his wrath. It is charged upon Israel that he had destroyed himself, but declared to him that in God is his help: "I will be thy king: where is any other that may save thee in all thy cities? And thy judges of whom thou saidst, 'Give me a king and princes? I gave thee a king in mine anger and took him away in my wrath.'" Hosea 13:10, 11. We cannot dictate to the Lord, nor suggest to him. When of a carnal desire we ask, if answered according to that desire, it will be a burning and a plague on us, or unto us. Samuel protested unto his people of their sin against God who had delivered their fathers, and of their desire to have a king, and be like the heathen nations around. Samuel was a prophet too of such integrity and authority that they could not question for a moment that God was with him. All Israel knew this. Added to his solemn protest there came thunder and rain in harvest time, a sure token of God's anger.

Paul tells us that God removed Saul: Yet Saul fell on his sword and slew himself: 1st Samuel 31:1. You would not think of such men as David and Samuel slaying themselves while in distress. It is prohibited in Scripture, and one wrongs himself in doing this. When Paul saw the jailor at Philippi about to kill himself he said, "Do thyself

no harm: for we are all here."

Some suppose that if one sins against God in such an act as slaying himself that God has nothing to do with that. Yet Paul said that God removed Saul: Acts 13:22. Many other such things might be cited that prove that there is no such complete exclusion of God's justice, power or wisdom from any event to the intent that he may not make the wrath of man to praise him, or work all things according to the counsel of his own will, even though it appears in such a manner that carnal reason will stoutly say, Why doth he yet find fault? For who hath resisted his will?

Saul answers to the lustful, corrupt desires of the flesh, and his administration of the kingdom of Israel is an illustration of the method and results of carnal policy when applied to control matters pertaining to Israel. Though head and shoulders higher than any other Israelite, and possessed of great mental strength. Yet he is a failure and his life is without deliverance to Israel. He never does what is clean and pure. There is sin mixed with all he does. This represents the flesh. Does he prophesy, or is he found among the prophets? There is some unbecoming conduct that leads the people to say, Is Saul also among the prophets? If God sends him to slay Amalek utterly, and leave him nothing, Saul spares their king and the choicest of their flocks. Is he commanded by Samuel to tarry a certain number of days until he (Samuel) shall come to him, when

a distress falls upon him he will not tarry, but thrusts himself into the priesthood to enquire of the Lord, showing that he is not possessed of patience, and therefore will not wait on the Lord in the time of a trouble, but must take the matter in his own hand and manage the case himself. If he meets the enemy in battle he does not obtain a victory, nor can he stand against his adversaries. If Jonathan opens the battle with omens of victory, Saul by rash vow lessons the triumph, and entangles the goodly Jonathan in the meshes of his recklessness. Such things show that the flesh always blunders, and that while one is under the law he stumbles, and that the law makes nothing perfect, for by the deeds of the law no flesh living shall be justified.

In this sense Saul represents the works of the flesh under the law which affords the clearest illustration of the weakness of the law through the flesh.

The first covenant is the covenant of works, or the law that made nothing perfect. Though it is what carnal Israel desired, yet it only demonstrated their failure and sinfulness, for by the law is the knowledge of sin.

While the office of King of Israel is a holy one, the corruptions or lusts of the flesh display their unholliness more grievously when acting in this capacity than they would if cast into some obscure place where nothing is required that is holy. It is manifest that Saul is in no sense equal to the demands and re-

quirements of the solemn and highly important trusts of the sacred office of being king over Israel.

When the commandment comes sin revives and the convicted one dies. Sin by the commandment becomes exceeding sinful. Because the law is holy, just and good the corrupt nature of man is shown and manifested the more clearly as that holy law enters with just demands on the sinner.

Not only is there a failure of Saul to fulfill the high trusts of the kingdom of Israel, but there was the display of the wicked principles of the flesh as anger, wrath, malice, envy and murder against a man better than himself, even David, a man beloved of the Lord, and innocent of all the evil Saul imputed to him. Saul was deeply indebted to David who had delivered him out of the hand of the Philistines slaying Goliath the giant. But when the people sang that Saul had slain his thousands, but David his tens of thousands, envy at once sprang up in Saul and he sought to slay David although he was innocent of wrong, and was his son in law, and had wrought a great deliverance for him. But who can stand before envy? This is one of the foul principles of unclean nature. It is silly, cruel, wicked, murderous. How foolish it is to envy another for his superior gifts or abilities? If God has given them to him and I envy him, am I not finding fault of the Lord who has given him this greater ability, or these gifts? If I were humble I would be glad that another

has greater gifts than I, because they enable him to render greater service to those that I should love, and therefore I should rejoice if another serves them better than I can.

Suppose the people praise another more than they do me, or think more of another than they do of me, what of that? If I am humble I will feel that he is worthy of being more highly esteemed than I, and that God's favors to me are far above my deserts. But is not envy in every heart naturally? I know it is in my heart or nature, and I know it is a sign of weakness and vanity. But envy is hateful to me, and I feel how foolish it is, and that I am far happier when free from it. When I love one there is no envy. It is a joy to me to see one prosperous whom I love. It is far happier to be free from envy, for it not only leads me to be cruel to another, but it harms me also.

Saul sought David's life and meditated and plotted his death. Instead of attending to the duties and calls of his kingdom and people, he devotes himself and employs his army in vigorous endeavors to kill David. It is so much better to be always employed in a good thing. Even the lowly and obscure commend themselves as worthy, if they are constantly engaged in useful business to the extent of their capacity. How much more would it be expected of a king to be occupied, and to employ his servants in useful labor. Especially would it be expected that the king of Israel would lead in the example of righ-

teous living, and command his ser-
vants to do likewise, illustrating
that the children of Israel should
be lovers of each other because they
are lovers of God.

Saul's conduct was such that
God departed from him, and then
his course was one of continued
blunders and sins involving Israel
in increasing distress and confu-
sion. No one can do that which is
right unless God be with him. If
one stands in the place where righ-
teousness is required, and the Lord
is not with him his conduct is worse,
and its effects more disastrous in
proportion as the ground is holy
and the service required spiritual.
Cowardice, cruelty, deceit, vacilla-
tion, infidelity, pride, rashness, in-
gratitude, slander, hatred, malice,
murder and every unclean princi-
ple or lust of the flesh is shown in
Saul. In consequence of his rash
and wicked conduct his cause be-
comes desperate. Samuel deserts
him, and worse still God casts him off.
No answer in his distress comes to
his relief. The priest gives him
no comfort. The Urim and Thum-
mim are silent. No answer from
God. The clouds of distress thicken,
the storm gathers darker. In
his distress he cannot wait upon
God, but goes to a witch for com-
fort. Though he had put away the
witches, yet he ignores his own
work, and seeks counsel from that
quarter. As the Philistines uncir-
cumcised and Israel's enemy invade
the land, and Saul hears the warn-
ings of evil, and feels the omens
that portend his death, he disguises
and prostrates himself before the

witch of Endor with his wretched,
guilty conduct stalking as an ap-
parition before him, as if in the
hideous form of a demon coming to
torment him the witch calls up a
form or appearance of Samuel, who
reproves Saul for such a visit, and
foretells his doom that shall speed-
ily follow.

Can you picture to yourself a
sadder scene than that of poor Saul,
an already fallen king, how abject
and wretched as the doom he so
much dreaded is confirmed to him.
Turn where he may evil meets him.
Determined to make an effort in
battle, for he was war-like, he with
his army meets the Philistines in
deadly combat, and, defeated on the
barren mountains of Gilboa, he im-
plores his armor bearer to slay him,
lest the uncircumcised triumph
over him. His armor bearer can-
not slay his king though sinning.
Saul slays himself courting death
rather than the anguish of defeat,
and the stings of his guilt.

Do you know a character in the
Old Testament scripture more op-
posite to Saul's than is David's?
Little of stature, anointed out of a
horn, not chosen by any man,
not even Samuel himself when sent
to anoint, as being the Lord's cho-
sen, coming slowly into the king-
dom, deeply tried, patient, endur-
ing, returning good for evil, honor-
ing Saul, sparing his life, and
respecting him, never losing a bat-
tle, a sweet singer, a type of Jesus,
full of gospel matter, reigning in
excellent majesty, seldom sinning,
and repenting deeply, dying in
peace and full of honors, leavin

the wisest son that ever lived to rule the most glorious kingdom of earth, and to build the house David's heart was set on. David's character is the opposite of Saul's. For Saul as representing the flesh begins better than he ends. He presents an imposing show in the inauguration of his reign, but difficulties accumulate in which he shows no wisdom necessary for their successful management. While David ascends very slowly through great perplexities, as if on slippery steps, to the kingdom, but he makes haste slowly; yet how safe his course and how wise his conduct. His bitter experience ripens him for the harvest of rich fruit that is so plentifully yielded in the most magnificent earthly reign that has ever crowned a king, or blessed a people. In youth he was called from the gentle avocation of nursing sheep to fight a giant who was defying the armies of the living God. After this signal victory, a type of Jesus alone treading the wine-press of the wrath of God, for of the people none were with him, but he alone dies for all, (for David fought for all Israel, for all of them together had no power to fight Goliath,) he is retained in the service of Saul in the camp, and marries Saul's daughter. But as David's glory is emblazoned Saul's cruel envy burns against him and he meditates the death of this wonderful youth. As Saul's dark and ambitious nature comes forth in guilty efforts to slay his son-in-law, David's character shines brighter and brighter. It is most lovely as shown in his league

with Jonathan, in his valor on the field of battle, in his calling on the Lord in the day of distress, in his fertile and wise measures in the moment of peril, in his pity towards Saul in sparing his life, or returning good for evil, and in honoring the office of King even when the incumbent's conduct was degrading and wicked. David always saw the high office, and not the vile man Saul. He was the Lord's anointed. He loved the Lord and that was above all. If you love the church of Jesus Christ, the misconduct of some or many of its members will not lessen your devotion to the truth. However wrong others may be, or however wicked their conduct is, your love to Jesus and the cause of truth should not be abated nor your faithful service at all chilled. If you are rooted and grounded in the truth the declension of even great multitudes will not cause you to swerve from your devotion to truth. In this day we see many untrue to their professions, but should that turn us again to folly? We see some disposed to abolish all distinction between truth and falsehood, making God the author of confusion, but should we do this way? God anointed Saul to be king over Israel, and David feared God, and, while he did not do as Saul yet he acknowledged that God made Saul King, and therefore he would do the Lord's anointed no harm.

When Saul ran him out of the land of Israel and David sought shelter among the Philistines, and proposed to their king to

fight against Saul and Israel, it showed the depths of his casting down. It was not that David hated Israel, or would harm Saul. If one is turned out of the church of Christ wrongfully I believe he should respect the church still and honor it for the truth's sake.

What David intended when he went to the king of the Philistines and tendered himself and men to fight Israel is not apparent, but God delivered him, for the lords of the Philistines said to their king this David was a wily man and a great warrior, and that when the battle was joined he would desert to Saul and do then more harm than if he were not among them. The Lord always delivered David out of his distresses, even as to this day the Lord will deliver his heart's delight, or those in whom he takes pleasure. David's life was one of faith in God, and it was most happily illustrated in his serving the Lord and waiting patiently on the Lord, who heard him, and inclined his ear unto unto him, and delivered him out of all his distresses. David was not a selfish, ambitious man, but he loved the God of Israel and therefore he loved Israel, and he served the Lord. He enquired of the Lord and sought to do God's will.

He was too a great sufferer for the truth's sake. Instead of gratifying his fleshly desires when Saul was put to death he sorely lamented his fall. His sad refrain when hearing of Israel's defeat, and the death of Saul and Jonathan, is one of the most exalted utterances of

unselfish devotion. His love of Israel and his desire for her glory rise far above the carnal rejoicings of a selfish nature that rejoices at calamities, and exults over a fallen foe whose death opens the way to its own promotion. David saw in the death of Saul that the Lord's people were dishonored, and that the uncircumcised rejoiced over the Lord's anointed fallen in battle. This David could not but mourn. He was not a cowardly man and vile who would rejoice over the calamities of an Israelite disgraced. What principle is that in us that will proclaim among our enemies the faults of our brethren, and seem to do this more than to talk about the things that accompany salvation. It is a vile spirit in us that gloats over the faults and sins of our brethren. You may be sure that where there is love there is no glorying over the calamity of another, nor publishing it in Gath or in the world. Charity hides the multitude of sins.

David, when he had opportunity, sought to appease Saul's wrath instead of provoking him. If thy brother trespass against thee go and tell him his fault between thee and him alone. That is so much better than to be publishing his faults all over the country.

While David's distress was so great and he was saying there was but a step between him and death, when one of the priests escaped the bloody decree of Saul that the Lord's priests should be slain, because one of them had entertained David in the integrity of his heart, thinking that he was doing Saul

himself a kindness thereby, and fled to David for protection, how strange was David's language to him, "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguare." 1st Sam. 22: 2. When a child of God is himself greatly distressed and overwhelmed at the temptation that there is no hope for himself, if another one should come to him with the grief of his own case, how readily he will receive and comfort that one, especially if their cases are similar, or if the enemy that seeks one seeks the other also. We must ourselves be poor in order to enrich others. We must ourselves be in prison to entertain strangers.

When one, thinking to secure a reward, brings to David the news of the death of Saul, supposing of course it would gratify David to know that his enemy was slain, instead of rewarding him by commendation or gifts, he commanded him to be slain. Thus he showed to all Israel he did not seek Saul's death, even under two of the most seductive motives that ever allure the heart of man, namely the gratification of seeing the downfall of one seeking our death, and opening the way to the greatest promotion ourselves. Who could withstand if God is not with him? Not David's implacable foe was slain, but the king and the armies of beloved Israel had fallen down slain before the mocking and uncircumcised Philistines.

After David was enthroned king over all Israel, and his enemies all

around him had been brought under fear and tribute to his dreaded power, he remembered poor, dear Jonathan long since slain in battle, and enquired if any of Jonathan's people yet lived that he might show them kindness because of the covenant between him and David. For the Lord was between Jonathan and David in a covenant of peace, and when the Lord is between two thus they are knit together in love.

Mephibosheth, a lame son of Jonathan, survives him. His great loss of power to walk compels him to be far off from Jerusalem, the city of the great king. Then he is of the fallen and polluted house of Saul. But what impediment is that to king David who loved Jonathan and therefore loved what was Jonathan's. His nobility of soul too is proven in remembering Jonathan in his own prosperity, and when Jonathan's son is in adversity.

Does David send down a conditional offer to this lame man, that if he will get up to Jerusalem and behave well, or do a certain thing, that then he may eat bread at the King's expense? No, he makes no propositions, but sends with kingly authority down to Lo-Debar, where the man lame in both his feet (not one with one good foot, or one with a spark of grace, that if he will improve may swell up into a sufficient quantity for all needs,) was living, and he brings him up to Jerusalem, the city of the great king, and there at the king's expense he eats bread at the king's table all his life.

Our Spiritual David brings the halt, lame and blind to his banqueting house, and, though they remain lame all their lives, he still feeds them. For the covenant of peace that was all of David's desire embraces all these vessels of mercy though broken at the fountain, and for the sake of the covenant of peace Jesus remembers all these when exalted a prince and a Savior at the right hand of God to give repentance unto Israel and gifts to the rebellious.

David's love for his people was very active and true. He loved Israel. We prove our love to the church by doing what is right and shunning what is wrong, by seeking the peace of Israel, and doing good, or that which is commanded in the word of God.

David's love to his own family, even to the ambitious and haughty, unprincipled Absalom, who would have slain his own father, and drenched the land in blood to be king, is one of the most touching incidents in the life of David.

The equity and justice of his administration of the law proclaims his fitness for kingship. To rule over men one must be just. His kingdom was the brightest on record. How few were the stains on his conduct. Once Satan stood up and moved him to number the people. In the day of his great prosperity, being flattered it may be by the great multitude of Israel, he desired to count the number. This number was not to be known. For this a plague struck the people and Israel was smitten. The manner of

one who has sinned under chastening indicates his true character quite as much as it may be set forth under any circumstances. When God gave David the choice of one of three things as a chastening for his transgression, he chose to fall into the merciful hand of God, knowing that God is compassionate, and that man is not merciful. The cruelty of war, and the waste of the hungry, gnawing tooth of famine are shunned; but the more direct touch of God in sickness is accepted. His unselfishness and love of Israel is manifest in his confession that he had sinned and not Israel, and his prayer that the plague might settle on him and his father's house, and that Israel as innocent sheep might go free. His refusal to accept as a gift the offering for sacrifice of Araunah the Jebusite shows that he would not offer to God that which cost him nothing. The place where the offering was made that stayed the plague is the choice spot where Mount Sion rested, a type of the church of God. Jesus offered himself, not something that cost him nothing, and made atonement for Israel. It is in the hearts of all true Israelites in the worship of God not to be counterfeits, not to profess to have and to offer something which they have not felt or experienced. What would you think of a preacher that would preach a borrowed sermon, or of a child of God that would offer a borrowed or memorized prayer, or come before the church in conference with an experience he had gotten from another man? We speak that we do know. That which we have

seen and felt in our own hearts we testify of. It is not becoming in a church member in the matter of church expenses to withhold his part of the contributions. Each member should minister as of the ability that God has given him in spiritual gifts, and also should give of his worldly goods his reasonable part that there be no inequality nor partiality; for the Spirit of our spiritual David is in all Israel, and each one therefore should bear his part and stand in his lot.

While we are redeemed without money and without price, for Jesus redeemed us to himself by his own blood, yet when we are brought into the house of God we all are brethren and should together serve one another in love, and all minister as of the ability that God gives. In the matter of David's other notable transgression there is food for reflection. At the time when kings went forth to battle, David sent Jobab forth with his army, but he tarried in Jerusalem and walked on the housetop. David or any other is more apt to sin when exalted, or while walking on the housetop than when in the valley or in the field fighting in the Lord's battles. David always behaved wisely while he was oppressed by Saul. It was when he was lifted up he sinned. When Ephraim spake tremblingly in Israel he was safe, but when he offended in Baal he died.

[TO BE CONTINUED.]

CALL.

The church at Mountain Creek has called upon Elders J. C. Williams and S. C. Little and the Liberty, High Hill and Watson Creek churches the 2d and 3d days of March. It is requested that all the brethren that feel concerned will meet them.

OBITUARIES.

I. J. W. and WILLIAM L. BROOKS.

Please publish the death of the following two brothers, who were removed from time to eternity so near the same time that their bereft friends prefer that their obituaries appear together viz: Iveson J. W. Brooks, born Dec. 26th, 1825, died Nov. 3rd, 1892, in the 67th year of his age; also William L. Brooks, born June 2nd, 1832, and died Nov. 4th, 1892, in the sixty-first year of his age. They were the sons of John L. and Mary B. Brooks deceased, of Rockingham co. N. C. Said Iveson J. W. Brooks was a man of unblemished character, a good husband, kind father and obliging neighbor, who will be greatly missed by his family and neighborhood. He never joined the church but was very attentive to hearing the gospel preached whenever and wherever he had an opportunity. He possessed a remarkable memory of texts and discourses that he had heard many years past, and could call them over with much sincerity. He was an able contender for the faith once delivered to the saints. A few weeks before his death while in usual health he said to his companion in answer to her question regarding his future prospects "Lizzie, I have a hope that I would not take this world for." He was taken with a severe chill about seven days previous to his death, which resulted in Pneumonia. He continued to weaken despite all the aid that could be given him until death relieved his sufferings. His body returned to earth and his Spirit to God who gave it, and may we be enabled to say with Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord, and may we all be resigned to his will and sin not with our lips. We hope that all his living children may consider and honor their father and mother and try to follow the example of father, though they can see him no more in this world. May the Lord prepare them and all his friends to meet him where parting will be no more.

The said Wm. L. Brooks of Caswell Co., N. C., was from childhood a steady, pious youth, brought up by religious parents. Father often spoke in public, admonishing both saints and sinner. Both father and mother were members of the Primitive Baptist church at Gilliam's for many

years, religion being their daily conversation. Brother Wm. professed a hope in Christ and united with the church at Gilliam's about '69 or '70. He lived an orderly member and acting deacon of the church for many years. He was faithful to his meetings and association unless providentially hindered. He taught the public schools in many neighborhoods, giving general satisfaction. The last few years or his life he spent on his farm, taking care of his family, consisting of an afflicted mother-in-law, sister-in-law and motherless daughter. He left a worthy example for the living, and died apparently in the triumphs of faith, saying to his daughter a short while before his death, if there was not a change soon he could not live, but if it is the Lord's will to take me I feel resigned, though if it could be his will I would love to stay with you longer. He soon sank into a slumbering condition, but aroused by being spoken to, for a short time. He passed away easy as one going to sleep, without a struggle or a frown, was sick only about two and a half days of bilious or cramp colic. Thus a good man has passed away. May the Lord sanctify his departure to the good of the church, his family and friends. The mother of the above bore eight children, all having passed away, leaving good evidence of a saving hope in Christ, but one brother Jonathan, deacon of the church at McCray.

JAMES A. BURCH.

Gospel Messenger and Biblical Record-er please copy.

SALLIE A. LUPTON.

It again becomes my painful duty to try to write an obituary notice of another one of our little flock. Sister Sallie A. Lupton daughter of Ambrose and Nancy Jones, born 1843 in Carteret co., near Newport N. C., married James Lupton 1858. There were born unto them 13 children, 9 of whom survive her. She united with the Primitive Baptist church at Goose Creek, on Saturday before the fourth Sunday in July 1872, and was baptized on Sunday by Elder Cartright. She was a true, consistent member, always glad to meet with the brethren, and talk of her trials and troubles in this life, which with the rest of God's afflicted poor were many. Her door was ever open to the Baptists, and never failed to fill her seat at meeting times, unless providentially hindered. I have known her to go when she looked too feeble to

walk, seemed to try to contend earnestly for the faith which was once delivered to the saints, ever depending upon Jesus to keep her from falling, and giving him all the honor and glory, for all things both natural and spiritual. I am glad to say she lived to see her husband baptized in the same faith and order of herself, but sorry she never communed with him, which she greatly desired to do. He was baptized the second Sunday in September 1892. She was taken sick Nov. 1st with Pneumonia and congestion of lungs and died Nov. 10th, 1892. I visited her as much as possible during her illness, and was with her when she died, she was resigned to death as long as she was conscious, told them all she must go, told me the first visit I made her, she wanted to see my husband, but he being absent at that time, said she should never see him again. She leaves a good name for well doing, which is far better than the wealth of the world. To her husband and dear ones that are left behind I feel to say, weep not for her, but try as much as lieth within you to follow the example she laid, looking unto Jesus for help in every hour of need, for he is a gracious burden bearer. She has heard the welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and "has gone from the evil to come."

EMMA J. EVERETT.

Washington, N. C.

MRS. MALINDA R. WOOD.

It being the request of her father and mother I will write for publication a brief biography of my dear wife Mrs. Malinda R. Wood. She was the second daughter of Elder Peter Corn and wife. She was born in Patrick County, Va., on the 13th day of October, 1864, where she spent her earliest childhood days. While she was yet a child her parents moved to Franklin County, Va., where little Ruth grew to be a woman of modesty, taste and beauty. 'Twas here I met, loved and admired her and spent many happy hours at her rural home. We were wed on the 14th day of April, 1881. We went to Floyd county, Va., to reside where we lived happily and prospered for about ten years, when troubles came and crushed our joys into an ebon mass of sorrow. She was afflicted of chronic rheumatism first, then tuberculosis or scrofula set in, settling in the left knee and rendering her a cripple the re-

MARY GENEVA,

remainder of her days. No tongue can tell nor tongue describe the pain she suffered during the last two years of her life, which she bore with all patience and christian-like fortitude that one could well sum up. She was attended by two of the best physicians in our reach but all to no avail. She died on the 26th day of November, 1892 in the 29th year of her age. She died in this county near her birth place, having been moved back here last April. She leaves four children, ages 11, 8, 5 and 3 with myself to realize the loss of a dear wife and mother. She was a woman of extra deportment and character, possessed a noble mind and heart, and had many woven friends. She was a constant bible reader and a regular attendant of church as long as health would permit. She was concerned I think about her future when quite a child. She seemed to desire brighter manifestations in God's mercy than she had, though she said she was willing and ready to die, wanted to feel happy enough to shout one time before she died. She said it was a cross to leave the little ones and myself behind, though she knew she must go and felt resigned to the will of God. When the morning of her departure came she looked calm and serene, was very weak, said she was not suffering any, but was weakening away, did not talk much. She told her father that she was willing to go, told her sister and myself that she was most gone and begged me not to weep for her, she would be better off. She was conscious to the very last moment, told me she was getting blind, which was the last word she ever uttered and only lived two minutes more, she then threw her hands up several times and tried to speak, but was too weak. Thus died the darling of my heart, almost without a struggle.

Farewell dear wife for this short life.

My heart seems rent in twain,
With heavy cross I bear my loss
For Thy eternal gain.

'Twas God above in his great love,
Who called thee from thy pain,
And caused a dart to pierce my heart
For thy eternal gain.

As thou art one around the throne,
No longer I'll complain,
But cheerfully bear each pain and care
For thy eternal gain.

D. H. WOOD.

Infant daughter of M. K. Piner and Mattie, his wife, was born July 26th, 1891, and died September 4th, 1892 of Cholera Infantum, just one year to a day after the death of its grand-mother our beloved sister Mary E. Piner. We have no doubt that the little babe has gone to rest with our blessed Jesus. Infant salvation is one thing that the scriptures are silent on, yet we fully believe that those dying in infancy are among the redeemed of the Lord. Salvation is of the Lord, whether of infants or adults. We really know nothing of any other salvation but infant salvation, for if a person be old they must be made as a little child, helpless before salvation is manifested to them, and at every manifestation of God to us all through our pilgrimage we are humbled as a little child. We cannot receive Christ in any other way. He is the Saviour of little folks only. David was assured by faith that he should go to his child. He believed in God and of course fully believed he should go to rest after death. This is sufficient to show us that David fully believed that his child was with God in heaven. Job felt that if he had died in infancy he would have been at rest and he was a tried servant of God. Many a child of grace has felt while under conviction that if they had died while infants they would have been at rest in heaven. Jesus our Lord said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." All these and perhaps more are evidences that those dying in infancy are the children of God. The little child as well as the adult must be regenerated, must be born again, born from above. As they are partakers of the Adamic nature by natural generation, so must they be partakers of the divine nature by spiritual generation. God is not confined to age any more than he is to circumstances. He called Samuel to the prophecy at the age of three years. Jeremiah was sanctified in the womb, and John the Baptist leaped in the womb at the salutation of the Virgin Mary three months before he was born. These evidences prove that God does visit some by his quickening Spirit before they are brought forth in natural existence and in early childhood. This is proof also that infants are sinners for if not sinners they would have no need of the quickening and

sanctifying Spirit of God. No one is saved but a sinner for Jesus died to save sinners. He came to seek and to save the lost and no one else, and if any are not sinners of course they are not lost and therefore are not among the saved of our Lord. I cannot see that any one is saved, whether infants or adults, unless they are sinners. Christ was a sin bearer and saved those whose sins he bore and nobody else. We fully believe that infants are sinners in their earliest stage of existence, therefore they are the subjects of salvation. Committing sin does not make one a sinner, but is an unmistakable evidence that they are sinners, just as stealing does not make a thief but is the fruit by which he is known, so sinning is the fruit of a sinner and by this we know them. Righteousness is the fruit of the Spirit, and by this we know the child of God. Baptists have been censured for many generations as preaching infants in hell because they say that the infant is a sinner, but I will say that they are the only people in the world who preach any salvation either for infants or adults. They are the only people who preach a Saviour for sinners, and such are we all. May the good Lord give consolation to the bereaved parents in my prayer. Your brother I hope in Christ,

L. H. HARDY.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

JOHN TRENT.

Tom's Creek.....	Feb. 7, 1893
State Line.....	8
Snow Creek.....	9
Russel's Creek.....	10
Spoon Creek.....	11 and 12
Senter.....	14
Liberty.....	15

J. C. WILLIAMS.

Pleasant Hill, Iredell Co., N C.....	Sat. and 4th Sun. in Feb.
Warren's Chapel.....	Sunday night
Piney.....	Tuesday
Flat Creek.....	Wednesday
Mountain Creek.....	Thursday and Friday
Tom's Creek.....	Sat and 1st Sun in March
Sugg's Creek.....	Tuesday
Pleasant Hill.....	Wednesday
Maple Spring.....	Thursday
Bear Creek.....	Friday
Big Meadow.....	Sat and 2d Sun.
Hatmoy.....	Tuesday

McCray.....	Wednesday
Arbor.....	Thursday
Lynch's Creek.....	Friday
Prospect Hill.....	Sat and 3d Sun.
Wheclers.....	Monday
Flat River.....	Tuesday
Stories Creek.....	Wednesday
Shiloh.....	Thursday
Roxboro.....	Sat and 4th Sun
Surl.....	Monday
Tar River.....	Tuesday
Camp Creek.....	Wednesday
Mt Lebanon.....	Thursday
Eno.....	Friday
Durham.....	Sat & 1st Sun in Apr.
Dutchville.....	Monday
Cedar Grove.....	Tuesday
Neu-e.....	Wednesday
Salem.....	Thursday
Healthy Plains.....	Friday
Scotts.....	Saturday
Wilson.....	2d Sunday
Smithfield.....	Monday
Clement.....	Tuesday
Hannah's Creek.....	Wednesday
Bethsaida.....	Thursday
Black River.....	Friday
New Hope.....	Saturday
Middle Creek.....	3d Sunday
Willow Spring.....	Monday

Conveyance needed when not on R. R.

RECEIPTS.

ALA.—E W Powel, 1.
CAL.—Henry Stipp, 2.
FLA.—J F Burtshaw, 3.
GA.—J C Huff, 1 50; James Rountree, 2 00; J W English, 2; J F Lord, 1; By S C Huff, 3.
MISS.—W F Berryhill, 2; S C Thompson, 1; Mrs T B Waldrip, 2.
N. C.—E G Hales, 1 50; I B Farmer, 2; Mrs Sallie Aycock, 2; L Walston, 25; Miss E Farmer, 50; Mrs L Taylor, 50; Elder Wm Woodard, 2; J T Lewis, 1 50; J L Edwards, 4; C Hill, 3; Mrs B L C Bryan, 1 50; Mrs J Beedsoe, 3; Mrs A Barrett, 1; Jesse A Moore, 1 50; A Hays, 3; Priscilla Parker, 1 50; John Carter, 1 50; Miss M J Moore, 1 50; Wm Lucas, 1 50; Jennie Thomas, 1; W J Morse, 1 50; By W R Hooks, 3; W R Hawkins, 3; Peter Adams, 3; Elder I P Bean, 4; G W Carter, 1 50; J W Thorne 4 50; By J A Crews 1; Ey C C Farthing 8 50; By Elder Y I Chandler 4 50; By E Watson 3; By J M C Nelson 10 50.
S. C.—By E B Brown 2; By Jephtha Watkins 3.
TENNES.—M S Hughs, 1 50; S Yates, 3; T W Harrel, 2; By M Wilson 2; Elder E W Needham 2; S Crittendon 3.
VA.—H Corell, 1 25; J H Lewis, 2; H W Chany, 2; W H Dawson, 2; C P Williams 1 50; Miss Lucy D Beck, 2, Mrs E A Fox, 1 50 Mrs M F Davis, 1 50; Elder J J Ayers, 1; J Gosney, 1 50, Isaac N Dodson, 1 50; By M N J Basset, 3; A J Condry, 3; J K Hutcherson 1 50.
W. VA.—J C Martin, 3.

**WILMINGTON & WELDON R. R. and
Branches & Polncene Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Jan. 1, 1893.	No. 43 Daily.	No. 47 Daily.	No. 15 Daily.	No. 41 Daily & Sundays.	No. 55 Daily & Sundays.
Lv Weldon	P. M. 12 30	P. M. 5 05	P. M. 11 20	A. M. 6 15	.....
Ar Rocky Mt.....	1 39	6 03	12 24	7 23	.....
Ar Tarboro	2 35	.....	.....	.....	.....
Lv Tarboro	12 58	.....	.....	.....	.....
Lv. Rocky Mt.	1 39	6 03	12 35	7 23	P. M.
Lv Wilson.....	2 25	6 33	1 15	7 53	2 35
Lv Selma.....	.....	.....	2 00	.....	3 30
Lv Fayetteville	.....	8 37	3 25	.....	15
Ar. Florence..	10 25	10 40	6 05	.....	30
Lv. Wilson.....	2 25	P. M.	.....	A. M.	P. M.
Lv Goldsboro..	3 20	6 45	.....	7 55	.....
Lv Magnolia...	4 30	8 35	.....	8 43	.....
Ar Wilmington	6 00	10 25	.....	9 55	.....
				11 35	.....

TRAINS GOING NORTH.

DATED Jan. 1, 1893.	No. 43 Daily.	No. 66 Daily.	No. 14 Daily.	No. 49 Daily & Sundays.	No. 51 Daily & Sundays.
Lv Florence.....	A. M. 5 10	A. M. 9 20	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville	.....	11 48	9 40	.....	.....
Lv Selma.....	.....	1 14	.....	.....	.....
Ar. Wilson.....	.....	1 58	11 30	.....	.....
Lv Wilmington	A. M. 9 30	.....	P. M. 8 00	P. M. 4 00	P. M.
Lv Magnolia...	11 10	.....	9 35	5 40	.....
Lv Goldsboro..	12 20	.....	10 33	6 59	.....
Ar Wilson.....	1 10	.....	11 15	7 49	.....
Lv Wilson.....	A. M. 1 10	A. M. 1 58	P. M. 11 30	P. M. 7 45	P. M.
Ar Rocky Mt...	1 47	2 42	12 08	8 20	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 58	.....	.....	.....	.....
Lv Rocky Mt...	1 57	2 42	12 08	8 20	.....
Ar Weldon.....	3 05	3 45	1 01	9 30	.....
	P. M.	P. M.	A. M.	P. M.	P. M.

Train on Scotland Neck Branch Road leaves Weldon 5.20 p. m., Halifax 5.45 p. m., arrives Scotland Neck at 6.40 p. m., Greenville 8.13 p. m. Kinston, 9.20 p. m. Returning leaves Kinston, 6.40 a. m., Greenville 7.47 a. m., Halifax at 10.20 a. m., Weldon 10.45 a. m., daily except Sunday.

Trains on Washington branch leave Washington 6.40 a. m. Arrives Farme 8.10 a. m.; Tarboro 9.05 returning leaves Tarboro 7.05 p. m., Farme 8.00 p. m. arrives at Washington 9.30 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 6.00 p. m., Sunday 3.00 p. m., arrives Plymouth 10.10 p. m., 5.20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5.25 a. m. Sunday 10.00 a. m., arrives Tarboro 9.45 a. m. and 12.20 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 6.15 p. m., arrives Nashville 6.50 p. m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7.30 p. m.; arrive Dunbar 8.40 p. m. Returning leaves Dunbar 6.00 a. m.; arrive Latta 7.15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.20 a. m., and 3.10 p. m., Connecting at Warsaw with Nos. 41, 40, 23 and 75.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Ray Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE
General Supt.
J. R. KENLY, Gen'l Manager.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Nov. 27, 1892.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 45 p m	Lv.....Fayetteville.....Ar	8 02 a m
7 20 p m	Ar....Fayetteville.....Lv	8 27 a m
6 00 p m	Lv.....Sanford.....Lv	9 45 a m
4 13 p m	Lv.....Climax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
3 37 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.N.&W.Pet—W.Cove.Ar	1 55 p m
4 51 p m	Ar.N.&W.Pet—W.Cove.Lv	2 33 p m
1 22 p m	Lv.....Rural Hall.....Ar	3 02 p m
12 00 m	Lv.....Mt. Airy.....Ar	4 25 p m
Daily.		Daily.
No 3		No 4.
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 22 p m	Lv.....Maxton.....Lv	6 30 a m
8 49 p m	Lv.....Red Springs.....Lv	7 02 a m
8 06 p m	Lv.....Hope Mills.....Lv	7 43 a m
7 46 p m	Lv....Fayetteville.....Ar	8 02 a m
No. 11		No 12
Mixed		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday.
6 00 p m	Ar.....Ramsour.....Lv	6 40 a m
4 20 p m	Lv.....Climax.....Lv	8 35 a m
3 04 p m	Lv.....Greensboro.....Ar	9 20 a m
No. 15		No 16
Mixed		Mixed
Daily Ex		Daily ex
Sunday.		Sunday
4 25	Ar.....Greensboro.....Lv	11 00 p m
3 08 a m	Lv.....Stokesdale.....Lv	8 35 p m
1 50 p m	Lv.....Madison.....Ar	7 10 p m
No. 17		No. 18
Mixed		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
10 00 p m	Ar.....Greensboro.....Lv	5 00 p m
8 50 p m	Lv.....Stokesdale.....Lv	6 15 p m
8 00 p m	Lv.....Madison.....Ar	7 05 p m

All Trains daily except Sunday.

Train No. 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

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Gen'l Mang'r. Gen'l Pas. Agt.

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P. D. GOLD.

VOL. 26.

FEBRUARY 1, 1893.

NO. 6

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

S. H. DURAND, Corresponding Editor.

Zion's Landmark Print, Wilson, N. C

JAN 26 1893

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

WHY AFRAID OF CHRIST.

BROTHER GOLD:—Late in October last a village Post-Master in Comanche county, Texas, said to me, "One hears strange things now-a-days. The other day some men were conversing about the prayers they heard at a meeting that Christ would come and make one in their midst: and one of them said; "Yes, and if he were to come and show himself there, they would every man of them break for the bushes and hide themselves scared half to death." Now," continued my friend, "that sounds mighty queer. I can't see why people should be afraid of Christ and run away from him. When he was on earth great multitudes followed him. Women rushed through throngs if they might touch the hem of his garment. Mothers brought their little ones to him and he took them in his arms and blessed them. Men climbed trees to get a look at him: uncovered the roofs of houses to let down their sick where he was. They laid their sick by the side of the way he was to pass and he healed them. He so far departed from conventionalities that he touched lepers and cleansed them. He accepted invitations to the houses of the wealthy and dined with them; but he mostly consorted with the common people. He was the friend of the poor. He joined in the festivities at a marriage, made wine

and drank it sociably with the other guests. He received sinners and ate with them, both men and women. Nobody seems to have been afraid of him then. Has he changed that we should be afraid of him now? Does not the Book say, "Jesus Christ, the same yesterday, to-day, and forever?" I wish he would come. And if I were to hear and know for certain he was personally at Dublin or any other place, I would gladly leave my store and at once go with haste and crouch at his feet and ask the privilege of staying with him. Why should we be afraid of Christ, man's best friend?"

O brother, how my hungry and thirsty soul drank in those words of that quiet, unpretending post-master! It was the biggest sermon I had heard in many a day. Eagerly I said to him, "I'd go too! And now for the second time in my life I feel to say Amen to John's prayer, "Even so, come Lord Jesus!"

That talk did me so much good—it came upon me like a sunburst in a cloudy and dark day. I have told it to many and now offer it to your readers for their comfort. Women, why are you afraid of Christ? Men, why are you dreading the day when Christ shall appear and you appear before him? Sinner, why are you afraid of Christ? Is it not written, "Christ Jesus came into the world to SAVE

SINNERS?" and that "this is a saying worthy of all acceptance?"

Brother Gold, give this to your readers. It will do them good.

Yours truly,

WM. S. SPEER.

Savannah, Ga

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—Most gladly I have received yours of yesterday, as an expression of christian love and affection, and you may rest assured that this feeling of affection is fully reciprocated by me, as far as one who is so dull and cold-hearted as I am, can appreciate and reciprocate such unspeakable blessings. It has indeed my brother "been a long while" as you say since we have passed letters of private correspondence, but in all the time there have been but few days, if any, but what I have thought of you and many other fellow-laborers in the gospel of Christ.

I hear you through the LANDMARK and seldom fail to enjoy more or less your articles therein. My wife also enjoys your editorials very much. And in this connection I mention that I never fail to think of your kind liberality in sending LANDMARK gratuitously for so many years, for of all the Old Baptist papers published, none of their proprietors "except you only" have thus done, (of course Gospel Messenger not included in this remark.)

But as I have been broken off twice since I commenced writing I had better try to answer your questions.

As to my health I have been an invalid in some sense for 50 years, suffering more perhaps than any man ever suffered to go about, travelling, preaching and serving churches, as I have done. None but God can ever know the depth of my sufferings and sorrows, and

none but He can ever administer supporting grace, strength or comfort. It is useless for me to complain before man, or to man, and this is one reason why, as you say, "I do not know that I have ever heard you speak of this matter" of affliction and death. I regard my preservation so long in the furnace as being so marvelous that I often feel to be dumb before God and man concerning it. The power and glory of God is clearly seen in the preservation of the three Hebrew children in the furnace and I can the more readily believe it, from the fact that I have been a partaker of the same power and grace in the many fiery trials through which I have been called to pass.

You ask "Am I robust or feeble?" I am always feeble, but exceedingly so for 18 months past, prostrated first with one thing and another. About one year ago I was taken with La Grippe from which I still suffer. I have been only twice eight miles from home by private conveyance in eighteen months. I have attended our monthly meetings at Mt. Olive, four miles from Opelika, tolerably regular, but at my request the church called Eld. J. T. Satterwhite as assistant pastor as I was not able to baptise, and the Lord is bringing some in the church which is in a live, healthy condition, though none of the members live near the church, and I and my wife for five years have been in Opelika with our children, as we could not well stay alone where we were when you were with us.

I have preached monthly here in Opelika for more than three years except when too feeble to get out, and my personal labors in preaching and visiting, though but little, are confined mostly among the Primitive Baptists of this city. Our youngest son and his wife, with infant child, are in the house with

us, and have been for twelve months, but business is such we fear he will have to leave us to get employment for a living and then we will be alone.

My last spell seems to have injured my mind and memory more than any afflictions I have ever had, and you see I cannot bring my remarks to the point I wish, without rambling like an old man telling a long story.

You ask if I am as anxious to live on this earth as I was years ago. Well, I don't think I am. Though my afflictions and adversities have made this earth but a bubble to me most of my life. And I have so often felt there was not a hair's breadth between me and death, that it seems one of the most wonderful things that I have been preserved till now I am nearing 74 years. It is wonderful grace and mercy to me, whether it so appears to others or not. I think I feel a greater degree of composure now about death or life than I have formerly done. For many days before receiving your letter I had been thinking of David's prayer, "Cast me not off in time of old age;" Psa. 71, and where he says, "I was cast upon thee from the womb." I had just finished writing an editorial for the Gospel Messenger on this line of thought, "time of old age," when I received your letter. Receive this as a token of continued love and regard.

W. M. MITCHELL.

DEAR BROTHER GOLD, IF ONE SO UNWORTHY AS I FEEL MYSELF TO BE MAY CALL YOU BROTHER:—I am well pleased with the LANDMARK, for it is all the preaching I get in this country, as there are no Primitive Baptist churches in this country. I have belonged to them for 25 years, and never have had any

cause to complain, for if they do not preach the truth I never have heard it. I was baptized by old brother Gold, of East Tennessee, in 1867. I have forgotten his initials. He went back to Tennessee and died. Peace to his ashes, and may his spirit ever bask in the sunshine of God's everlasting love; for he did give me, poor and unworthy as I am, the strongest consolation that I have ever received of mortal beings on earth; for when I told my experience he said brethren my heart leaps for joy. Brother Gold, I have thought for a long time I would try to write my experience for publication, but whether I will or not the good Lord only knows; for I do not. I was born in Person county, N. C. in the year 1829, and left that county in 1843. So you see I have been away a long time. But when I see Wheeler's church named in ZION'S LANDMARK my mind runs back to that old church: for there my grand-mother belonged, and there the split took place, and the Missionary Baptists left and went and built at the spring near George Burges, and called their church Mount Clement. I never could see how they could be the Old Baptists, when they went off from us, and we have got plenty of living witnesses yet, though I suppose it was to take away their reproach.

A. M. McKISSACK.

Poteau, Choctaw Nation, I. T.

Remarks.

The old brother Gold who baptized brother McKissack was my father's oldest brother I think. He went to Tennessee and became a Primitive Baptist preacher I have heard my father say. His name was Christopher Gold. If any of his relatives see this I request them to write to me, for I have an inter-

est in my kindred, especially when they are Primitive Baptists.

Wheeler's church, in Person Co., N. C., is in a good, prosperous state. Elder David Moore is the pastor, and has been for many years.

Brother McKissack, write out your experience and send it. Primitive Baptists are lovers of such things. A gospel experience will make the heart of an Old Baptist leap for joy. I have often noticed Primitive Baptists sleepy-looking under preaching, but I have never that I remember seen a sleepy one while a child of God was telling his experience of grace before a conference meeting.

P. D. G.

CONSTITUTION OF A CHURCH.

ELDER P. D. GOLD, MY VERY DEAR BROTHER IN THE KINGDOM AND PATIENCE OF JESUS:—Please publish the following in ZION'S LANDMARK. I met a large congregation of people in the Primitive Baptist meeting house in the flourishing little town of Ridgeway, in Henry county, Va., on the 29th of November, 1892, and after singing and prayer, I tried to preach to the people. Then according to previous arrangement, Elder J. M. Lewis and myself organized ourselves into a presbytery to organize a Primitive Baptist church at Ridgeway, Va., by brother Lewis agreeing to act as Moderator, and myself agreeing to act as Clerk. Then called for the letters of dismission of those who wished to go into the constitution, when the following named brethren and sisters presented letters of dismission from Matrimony church, in Rockingham county, N. C.: Elder A. L. Moore,

J. W. Griggs, J. M. Burgess, J. A. Miles, Sarah Cox, Louisa P. Gilley, Ann F. Boaz and Emma E. Griggs, eight members desiring to be constituted into a gospel church. Then called for articles of faith. We were then presented with the articles of the covenanted Baptist church of Canada. The brethren and sisters received them as their faith, and after reading the articles of faith, we then received the church covenant and rules of decorum, as drawn up by brother J. W. Griggs, and read them. And the brethren and sisters unanimously agreed to adopt the above mentioned articles of faith, rules of decorum and church covenant as theirs, and we believing all to be Biblical and orthodox, and each member subscribing thereto. We, the presbytery therefore declared them to be a Primitive Baptist church in regular order, by giving them the right hand of fellowship. Then signed constitution,

WM. R. WELBORN, Cl'k.

J. M. LEWIS, Mod.

Tuesday, Nov. 29th, 1892.

The church then agreed to be called the church at Ridgeway. Then chose Elder A. L. Moore pastor, and brother J. W. Griggs clerk and deacon of the church. The brethren and sisters would be glad to have the preaching brethren visit them. Their pastor and clerk's address is Ridgeway, Henry Co., Va.

Please dear brother Gold, give this a corner in your paper.

I am as ever your poor little unworthy brother in hope of eternal life,

WM. R. WELBORN.

DEAR SAINTS IN CHRIST:—I have written my experience from nature's darkness to the light and life of Christ, or a sketch of it, and now will try to write my experience from the time I received a hope in Christ until I united with the church. My purpose in doing so is to try to drop a word of encouragement for the little lambs who are too weak to come into the fold, for I have much sympathy for such as these. It is good that fathers teach children the teaching the good Father teaches them. I have always been disobedient, and my Father is so merciful. He is faithful and corrects me, though he makes me to mourn, lament or cry it is for my good, a benefit to my soul which is the most precious thing of all to me. The thoughts of my soul used to pain me when I saw nothing but death, but now it often bids me to sing, since I have light and life. We hope we trust in God whose love cannot cease. The next day after I obtained mercy it came on my mind I ought to be baptised. I felt like I was so blessed I ought to keep the commands of my Saviour, and I thought I would the first opportunity, but by the next meeting, at the old Reedy Prong where I expected to join, I was not in my feelings a christian, and I did not think I ought to be among the christians unless I was one. I thought I loved them, but I did not think they could love me, for I had found in this time I was still a sinner, and I thought it would not do for sinners to be in the church with the christians. What shall I do, said I, for I cannot stay in the world, for I do not love its principles. I cannot go to the church, it is too holy for such a sinner as I am. So it appeared to me I had no home, and seeking one was my great study for about twenty two months.

All this time I was very much dissatisfied. I moved in a strange neighborhood. I and my wife had no child at that time, my wife fell sick with pneumonia, nobody came to assist me at all. I was very poor and the people seemed to take no thought of my trouble. I sent out word for them to help me, or to come and help sit up with my wife; but no one came. I began to be astonished at them. I wondered was it because I was such a sinner. I sat up three weeks by myself, except one night my neighbor's wife that I spoke of in my first letter stayed with us. That night I slept a little, but I had lost sleep till I did not want to sleep. About the end of three weeks I was grieved over the thought of not being cared for by the people. One morning about day-break I lay down across the bed weeping over my sad state. I fell asleep and dreamed I was passing through an old field and saw the people very thick and very busy, and I walked in the midst of them crying and begging them to help me, but none of them noticed me. I passed all of them, and came to a thicket. I was more distressed than ever. I cried out, Lord what shall I do? Instantly my attention was called up in the heavens. I saw two shining ones coming to me with garments white as snow. They seemed to look me in the face. They alighted on the earth near me and came toward me hastily looking me in the face. I took them to be the angels of the Lord and said to them, Lord tell me what is the matter with my wife. They said to me her sickness is the signs of bearing a child. I told them it could not be so. They said it was so, and for me to go home and attend to my business, for they would attend to her this week, so I went home and the sun was rising just as I got home, and

when I awoke and went to the door the sun was rising. I began to rejoice in the Lord, and to think that he would help me, for I fully believed in the promise they made to me. But what way they would attend to her I did not know, but soon there came an old lady and brought her daughter, and said she had brought her to stay that week and raise my wife. Then I saw how the Lord could care for me. I began to praise him and think he was my friend when all creature help failed. I went out to bring in some light-wood, and there came some words to my mind saying, in the great day of the feast Jesus stood and cried and said, if any man thirst let him come to me and drink. These words came with sweet influence, so much so my tongue uttered the words as they came to me, and when I uttered them I commenced speaking them again and again. I could not help speaking them. These words ran on my tongue some three weeks, and they burdened me. I did not know the cause of it. Then I dreamed I was in a pondy place of water fearful of snakes. I was afraid to move any way for fear I would be bitten. I cried out to the Lord for help, and there came a man to me and said, come and go with me, and I followed him. He carried me to a large house and carried me up stairs and carried me west a few steps, and told me to look. I saw a burning pit of fire. I began to think I was to be judged there. He went east and bid me follow him, and he showed me a large city. He went in to see how I stood on his books, but bid me to stand at the steps. He came out and stood on the steps and began to cry. I saw that I was not worthy or safe. He began to say, in the great day of the feast Jesus stood and cried and said, if any man

thirst let him come to me and drink. I fell at his feet and begged him to spare me. I awoke. It was a dream. I saw it was him whom my soul loveth. Though these words are not just as they read in the testament, but they did my soul good. Dear little lambs of God, if you have evidence of the new birth I ask you to call on Him who is able to keep you. He is good and kind to all his children who call on his name. So let me say to you, pray to him in secret, and he will reward you openly; and think not that it is your duty to love the world, but love him and keep his commandments, or first seek the kingdom of God and his righteousness, and all these things will be added unto you. If you seek lawfully the things pertaining to God he will give them to you. It seemed to me I was not a christian, but I loved the christians, and oh how I wanted to live with them; but I could not come to the church. I would study nearly all my time saying what shall I do? Shall I join the church next meeting or not? Am I fit to join? This was a hard calculation for me to make. I would go back to my experience. I would say it was the Lord then, but would say I am so vile, so prone to sin I fear that I am not born again. So I studied so hard I could hardly eat, especially about meeting time, and just before. I would go to meeting every time and say to myself, I hope I will join this day, but when the dear old pastor would give the invitation I would sit and tremble over my unworthiness, then would go home and study about it another month. Finally I told my wife one day she might prepare me two suits for the next Sunday, for I expected to be baptized. She prepared them, but it was the same with me. I could not join. There were sev-

eral meetings. I told her she could get my clothes ready, and I failed in them all. Then I went to see Elder James W. Lee to tell him I desired to come to the church and learn of him how I would get about it, for I had never seen any body join, but when I came in his presence I could not mention it to him. I stayed my time out and went back home making my calculation to never join the church, for I knew I was sinful, and thought it was not for such as I was, and I should have to stay in this lonely condition all the days of my life. Soon after this I dreamed one night there came a man to me and told me I had to go and preach at a certain place, and I went with him, and when we got there, while I was getting ready, the devil appeared at the same place to preach in my place. He tried to preach but could not. He confused the congregation so we all started home. I had not gone far before some one said to me I had not preached yet, pointing to a door that opened from the north-west I saw in at that door-way a host of enemies in angry rage desiring to slay me, and I saw there was no way to overcome them but to do what I was commanded, so I stepped to the door and opened my mouth, and the Lord gave me utterance, and as I preached I saw them all sink down out of my sight, and they troubled me no more. Then something like white bread began to fall from above, and I began to eat and rejoice in the Lord; but I did not know my fears of joining the church were gone. Soon after this I was going to meeting and my thoughts were on the way, will I ever join the church or not? I would be glad if I could to-day, but did not think I would: but when the door was opened it was no task for me to rise and go and

tell the church what I thought or hoped the Lord had done for my soul, was received and baptized the next day. When I came up out of the water I felt to rejoice greatly, for it seemed to me I had left the world almost. My spirit rejoiced in being baptized for some time. I will write my call to the ministry soon. Now young converts, it is your duty to join the church. I don't persuade sinners to come to the church, but you, the humble saints that have been brought to know the truth. Some say they would, but they fear they are deceived. Jesus says, come unto me, all ye that labor and are heavy laden. I will give you rest. Is not rest and peace of mind what you want. So come to his word or commandments, and you will obtain it. All the invitations of the gospel are inviting you, but you remain in trouble, or why is it? Because you do not the things he commands you? See Deuteronomy 30th chapter. You see there that you should turn to him and do all he commands you, and if ye do this ye shall live, but if ye will not turn unto me and do whatsoever I, the Lord thy God, command you this day ye shall die. We do not believe sinners are able to come in possession of life by their works, but we believe those he has given life should make it manifest by serving him. We cannot serve him right and not follow him into the water, but says he if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live. Do we love the brethren? If so we love the Lord. Are we at their feet? If so we are at the Lord's feet. Your humble servant,

B. WOOD.

DEAR BROTHER GOLD:—Brotherly love is the most important of all the things interesting to the people of the living God, to possess which is the evidence of our acceptance with the Lord. Our Saviour said to his disciples as the Father hath loved me so I have loved you; continue in my love. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. Therefore as love is a fulfilling of the law and works no ill to its neighbor it is the highest point of elevation in the christian experience, and their faith is that which works by love and purifies their heart so each one has the victory by the same power for this is the victory that overcomes the world, even their faith which is given of the Lord unto them; so each one feels like Paul in their consciousness of sin to be the chief of sinners and are humbled before God and are at the feet one beneath the other in the knowledge of this great salvation manifest to them, and while thus led and exercised they will esteem others better than themselves and can do nothing through strife or vain glory, but each one will desire to glorify God in his body and spirit which are his; for it is in this they acknowledge they are not their own, but that they have been bought with the greatest of prices even the precious blood of Christ.

This my dear brethren and sisters, has been my stand point I believe in all my way in Zion. Remembering the way the Lord hath led me as one that was blind, utterly blind to a knowledge of his mercy and grace, being brought by a way I knew not, to rejoice in him and to love his name, his word, and his people, and in this a knowledge of his commandments, and to desire to do them, in accord with that

greater love which no man hath than this that he laid down his life for his friends, and that they are the friends of Jesus if they do what he commands them, and these things he commands them, that they love one another.

The whole tenor of God's word unto his people is in the remembrance of his love to them, and this love is such in its fullness to them at times they can sweetly sing,

His love in times past forbids me to think
That he will leave me at last in trouble to
sink;

For, even down to old age all my people shall
prove

My sovereign, eternal, unchangeable love.

It is therefore the strong band, the drawing cord and the fulness of union in the kingdom of our God for his people are knit together in it being one thread from beginning to end, and well could the man of God say, whence come wars and fightings among you? come they not from your lusts? Therefore the lusting to envy makes all the differences by leaving their first principle of interest in God instead of crucifying the old man with his affections and lust, and putting him off and putting on the new man which after God is created in righteousness and true holiness, and putting away all malice, guile, envy, evil speaking, &c., and as new born babes, desire the sincere milk of the word that they may grow thereby, proving the kingdom of God to be not in words but in power, not in meats and drinks, but in joy and peace in the Holy Ghost.

It does seem strange at times that God's people should fall out by the way, but such is apt to be the case. This is the record of truth concerning them that the admonitions and exhortations should be of use to them that have an ear to hear what the Spirit saith to the churches, and participate in the

gospel salvation of believers to prove that he that endureth to the end should be saved. May the Lord bless your labors of love.

J. D. HUBBELL.

Kelley's Corners, Delaware Co. N. Y.

The following piece of writing put forth by an interesting young son of our dear brother William Golding just before his death is published by request. Ed.

This a copy of C. C. Golding's writing just before his death.

"God is the greatest and wisest of all beings. It is in Him we live, move and have our continual existence. We should never use His holy name in vain, but His glorious name should be exalted and praised by every creature here below."

(His writing about the death of his uncle Thomas and his people.)

"I was very sorry to hear about the death of Uncle Tom's folks. I never heard anything about it until they were all dead and buried. They have gone the way of all the world, and paid the debt we all owe. If they were prepared to die all is well with them now.

The most glorious thing for me to think upon is the little hope and the great probability that my fathers whole house will be prepared to meet King Jesus in midway of the air, and see his shining face in peace when he comes the second time. Oh that our family may compose a little family of angels around God's throne in eternity without one of us being missing. Columbus."

DEAR BROTHER GOLD, please give the following a place in the LANDMARK. The church at Bethlehem, in Tyrell Co. N. C., (of which I am the unworthy pastor) have com-

menced to build them a new House of Worship. They have it ready for the shingles and weather-boarding and are very much in need of means to complete it. They are willing to finish it themselves if able, but they, like the most of us, are poor as to this world's goods and the past year many of them have not even raised bread enough to serve them, therefore they are having a hard struggle and for these reasons the church in Conference Saturday before the third Sunday in Dec. 1892, requested me to say through ZION'S LANDMARK to all brethren and friends that any amount they may feel willing to contribute will be thankfully received. They do not propose to build a fine house, but desire to make it comfortable. They are living christians and much interest is manifested by many outsiders. I hope the Lord may put it in the minds of many to help them.

Any one desiring to send them anything will send it to brother C. H. Davenport Columbia, Tyrrell Co. N. C. Yours in hope,

J. T. ROWE.

Aurora, N. C.

ELD. P. D. GOLD, MY DEAR BROTHER, FOR AS SUCH I DO REGARD YOU:—If I could express to you my feelings to-day it would be great pleasure, but neither tongue nor pen can describe my feelings toward the people of God—the household of faith. The very thought of Jesus and his love to a chosen people inspires my heart to love these despised people. Oh for more faith, more humility, more faithful serving Him who is all and in all! I feel so weak. If my brethren only knew how vile, imperfect and worldly-minded I am they could not and I think would not manifest such love for me as they do, but I want to tell them

that my trust is not in my own weak self.

If Jesus who has all power is not my Saviour then I am lost. I have read the consoling words of dear brother Chick in June 1st, and feel from my heart that I am not one serving from reward, but rather, if I serve at all it is in love. I hate the ways of sin, yet daily I find myself a sinner by actual transgression. I have no desire to sin, I hate sin, yet I sin wilfully. Brother Gold, why do I do this? Is it because I have not tasted of the heavenly grace, or am I like Paul who said it is no more I that do it, but sin that dwells in me.

But what am I doing? I have forgotten my work. When I took my pen I intended only that I was sending some money and what to apply it for, but my heart was filled with the love of God and with abhorrence of my own vileness and I have wandered thus far in my remarks, but at present will add no more on this subject. Your sister in hope of life.

S. C. BROYLES.

DEAR SISTER IN CHRIST JESUS:—
How very welcome your letter was? I read it with a good deal of pleasure and hope that I may hear from you again soon. I am glad that you find some comfort and delight in the love and fellowship of the members of the church, which is Christ's body, the fulness of him that filleth all in all. In the companionship of the dear people of God, in the things of the kingdom of Christ there is a sweet retreat from the vexations and tumult and din that we encounter in the world.

In mingling with the dear people of God, whether in the regular Conference meetings of the church or otherwise and hearing them tell one to another of their felt sinfulness and helplessness, and of all their

hope being in the blood and righteousness of the Son of God, they tell the daily exercises of my own soul. I may have been thinking that I was journeying in a path altogether alone, "a solitary way" Psalm 107. But when the children of God tell of their wanderings I find that here and there some of them have been in the self-same path. There seems to me a gathering together of these solitary ones when the saints are gathered together in Jesus' name. "God setteth the solitary in families." Psm. 68: 6. He says in Jeremiah 32: 38, 39, "They shall be my people, and I will be their God: and I will give them one heart and one way." This one way is the path in which the footsteps of the flock have been led in all ages. It is the high way in which none but the redeemed are found, Isaiah 35. If any poor sinner is found walking in this one way the evidence is that he is a child of Jehovah, a subject of grace. "As many as are led by the Spirit of God they are the sons of God. Let us look dear sister at some of the features peculiar to the new covenant people to whom Jehovah gives "one heart and one way."

There are a few words recorded in the prayer of Jabez, that to my mind are descriptive of the regenerated household of God. "Jabez called on the God of Israel saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, and that it may not grieve me. And God granted him that which he requested." 1st Chron. 4—10. The Lord Jesus Christ came into the world to save his people from their sins. And is it not from sin that every one that is taught of the Lord yearns for relief? The fear of the Lord in our hearts is to hate evil, Prov.

8:13. Yes my dear sister, be assured that where the grace of God is in the heart of a sinner it teacheth him to deny ungodliness and worldly lust, to live soberly, righteously, and godly, in this present world. Titus 2:18. Our own sinfulness is a grief to us, and this being so shows that God has put the love of righteousness in our hearts. Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

Our felt inability to keep from evil constrains us to seek that help and grace from our God that we may be kept from sin: for if not kept sin will overwhelm us and we shall be swallowed up with grief. "Tis sin that doth my spirit grieve, and Jesus only can relieve." Every one of all the Israel of God knows his own sore, and his own grief, and with prayer and supplication spreads forth his hands unto God. 2nd Chron. 6:29. This was the experience of God's chosen in Solomon's day, and to-day it is the same. Often we become faint and weary and discouraged by the continual warfare against the world, the flesh and the devil. They make so many inroads into our happiness and peace. But the life of conflict with iniquity is the very pathway that the redeemed walk in. Our dear Redeemer as the Captain of our salvation trod this path before us. He went forth against our sins, conquering and to conquer. He traveled in the greatness of his strength, mighty to save his people from their sins. He was wounded and bruised, smitten and put to grief. Yea, he poured out his soul unto death for the redemption of his people from all their transgressions. Isaiah 53. All the flock of God that follow Christ Jesus, the good Shepherd, are manifest as such "striving against sin." Heb. 12:4. Our glorious and pre-

cious Saviour resisted unto the shedding of his own precious blood striving against our sins. Blessed be his name he triumphed! Oh, may the Holy Ghost, the Comforter, constrain us continually to be considering the works, and sufferings and triumphs of our Saviour. Seeing that 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 to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood striving against sin." Heb. 12:1-4. In this quotation is portrayed the people with the "one heart and the one way," and this is the path trodden by them all. By the grace of God they are found "striving against sin," and looking by precious faith unto Jesus as their only hope of righteousness and victory.

We shall be more than conquerors through him that loved us. We shall overcome all by the blood of the Lamb. If we have this one heart and one way then we shall love the Lord our God, we shall love his doctrine and love his people. For "he that loveth is born of God and knoweth God, John 4:7, and we know that we have passed from death unto life, because we love the brethren. John 3:14.

Oh may this be manifest in us in deed and in truth to the praise of our God. May the Lord's mercies crown your pathway is the heart's desire of your brother in Jesus.

FRED. W. KEENE.

Kelley's Corners, New York.

DEAR BROTHER GOLD:—In the LANDMARK for January 15th, 1893, there is a typographical error in the piece over my name which I hope you will correct. In first column on first page, I am made to say, "So we must look for some other way to get at the true meaning of the mark, &c." Now if you will take the whole of the first line on second or 98th page, 1st column, and place it over the word mark in 2nd column, 1st page, it will read right as follows, "So we see we must look for some other way to get at the true meaning of the parable. I may be far off the mark, but nevertheless," &c. Then if we will begin at the bottom line of second column, 1st page, and turn to 2nd line, 98th page, we can read thus, "the trophy of grace which was given in Christ Jesus before the world began," &c. Please make the necessary change and oblige, as what I write is very poor at best, and when the type does me injustice it is perfectly impossible to get at what I aim to say.

Yours truly,

J. C. HALL.

Gogginsville, Va.

ELDER P. D. GOLD, DEAR BROTHER:—Please state in the LANDMARK, that at our Association at Sandy Grove there was an overcoat left at our house, and we have not heard to whom it belongs, and would be glad to know whose it is.

Your brother in Christ I hope,
JOHN R. ROWE.

Aurora, N. C.

G. C. FARTING, DURHAM, N. C., DEAR BROTHER:—Writing to you has been on my mind for some time, as I have not chanced to see you. I am very much concerned about my debts. I owe just debts that I am not able to pay with my pres-

ent arrangement at farming. I am very busy the few days I am at home in each week. I am attending five churches as pastor, and some other calls, but my labors do not seem to be blessed much either spiritually or temporally. I often fear that I am deceived in my hope, and also in the call to the ministry. If I was what I profess to be, would it be so with me? I am bereft of my children. We were blessed to raise ten, five boys and five girls, all looked well to us. While they were all with us we could not see what we now see, my wife and myself alone. When I leave home my wife alone, two fine looking young men buried, the others all left us. I would be constrained to feel all the while that my sufferings are on me for my sins, but I see so many that bear fruit of the true servants of God that have to suffer perhaps much more affliction than I do. So I can only hope in the Lord that his purpose is for my good. The difficulties in the church are a trouble to my mind. The question arises, are we the kingdom that John spoke of, and Christ spoke of when they said, repent ye for the kingdom of heaven is at hand! His militant kingdom, the church, the visible kingdom of heaven on earth, where he makes his saints sit together in heavenly places in Christ Jesus. He is not the author of confusion. The question may arise, is confusion a rod of his, or does the church leave his commands and examples by fleshly construction of his word, and confuse each other by the way? I will try to give you my feelings upon the subject of confusion among brethren of the Primitive church, which is the pillar and ground of the truth. It is not in the Spirit of Christ, the only church that the Lord ever built, according to his word, that he gave to her his

eternal love. This confusion arises by the imperfect membership of that body. We think if we all could feel our imperfections enough to say with the Apostle, when I would do good evil is present with me, that being the case I do not feel that I can judge my brother and dictate for him what he shall say or do: for I look upon him as being better than I feel. So if he feels to be at a communion meeting and refuses to partake of the elements, or sits and looks on at the brethren and sisters, who may feel that they wish to wash each other's feet, and takes no part with them because his feelings do not point him to do so, should we not say in ourselves that he is accountable to his God, and not to us, and have fellowship for him, hoping that he is honest and is waiting on the Lord. If any of us perform anything outwardly to the Lord without a will to do so are we not acting deceptively? Then we think it best to bear in meekness, temperance, patience, godliness and in brotherly kindness, and long forbearance one toward another. I have not written what I started. I want to sell my land and pay all my debts. Thanks for all favors.

Yours in hope,

JAS. A. BURCH.

Burlington, N. C.

ELDER GREENWOOD'S BOOK.

Elder B. Greenwood still has on hand a number of copies of his book published sometime back containing his experience and much of his life. He sells them at 25 cents each, he paying the postage. It is cheap at that price.

Send to Elder B. Greenwood,
Wilson N. C.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.
P. G. LESTER,.....Associate Editor.
SILAS H. DURAND.Cor Editor.

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EDITORIAL.

EDITORIAL CORRESPONDENCE.

DEAR BROTHER GOLD:—I cannot write by my own appointment. I conclude I would not do for an editor, for sometimes I wish to write on some subject because I have been requested to do so, but find that it is all merely mechanical, head work; no power, no life, no feeling in it. Last night I tried to write an article for the LANDMARK. Something had been upon my mind with power the night before, but that I could by no means recall. I finally selected a subject that has often been sweet to me; The Lord is my Shepherd, and wrote a few pages. Upon reading it over I found the words and sentences were very much as though they were made out of wood, no vitality, no heart work. It is about the same with me as in trying to preach. Whenever I try to say what was on my mind or in my heart yesterday, or try to use a subject because I have had liberty in speaking about it before, I have

"All thy works shall praise thee, O Lord; and thy saints shall bless thee." Psalm 145: 10.

a dry, miserable time, and I conclude the spiritual hearers do too. If there is ever anything for me to write or speak that will be for the benefit and comfort of any of the Lord's people 't is just what he gives me at the time, and I ought to be contented to deliver just that, whether little or much, with the ability he gives. For many years I have not often answered requests to write upon. I am thinking this morning of how the Lord answered Moses' prayer, "Show me thy glory." Ex. 33:18-23.

I will express a few thoughts concerning the words of the Lord, "Thou shalt see my back parts, but my face shall not be seen." Moses was made to stand on a rock, in a place which is by the Lord. This rock was Jesus, and this place an heavenly place. The Lord caused all his goodness to pass before Moses. This was done by proclaiming his name. In that name of the Lord is all his goodness and glory. While his glory thus passed by Moses was hidden in a cleft of that rock, and covered with the Lord's hand. This appears to set forth the gospel truth that the glory of God is seen in the execution of the just sentence of death against the sinner, and that only in the death and resurrection of Jesus is there deliverance from that condemnation and death; that those who are in him, in the cleft of the rock, have answered in his death all the demands of the law, and are secure from condemnation, while they are enabled to behold the glory of God. While he was glori-

ous in the law that condemned them, they see a greater glory in the ministration of righteousness to them through the death and resurrection of Jesus which redeemed them from death, and presents them holy and unblameable before God in love.

But they cannot see this glory beforehand, nor even as it is passing by. But after it is passed then the hand of the Lord is taken away, so far as it hid what he was doing from their sight, so that they can now understand the meaning of his acts that are past. His hand protected them, though they did not know even that. The gospel is "the power of God unto salvation; but not until afterward can they see that it was his power that saved them. They cannot see his face, cannot know what his will is beforehand, cannot know what he is going to do. This knowledge would kill them. Jesus saw his approach, knew what his will was, saw his face, and died. In his death is their salvation from death. They are covered in that death with the power of God. Yet God's way is hidden from them till his glory is passed by, till his goodness has all been performed in their behalf; then he removes his hand, and they see his back parts, see what it all meant, see his glorious purpose of love and mercy fulfilled in their salvation. Then they can praise him with understanding.

We want to see the way before us. We want to know what things mean that are now taking place. When great afflictions are upon us,

when circumstances are contrary to our will, we say, "I cannot see how these things can work for my good." But it is not according to God's will that we shall know till afterward. "We walk by faith, not by sight." We cannot see the footsteps of one whose way is in the sea, nor trace the path of one who walketh on the wings of the wind. However dark and mysterious and terrible are our surroundings, we know that the Lord is over all, and that his way is the very whirlwind which seems about to destroy us. It is a wonderful blessing to be enabled to feel and say, as Job did, "Though he slay me, yet will I trust in him."

An experience of grace cannot be known by the subject of it to be such until it is past, and is interpreted to us by the dear Saviour. The man that was born blind, and whose eyes Jesus opened, could say "A man that is called Jesus opened mine eyes," and could contend that he must be a good man, and could submit to being forsaken by father and mother and to being cast out of the Synagogue rather than deny what he had experienced; yet he did not know that all this was a revelation of the Son of God to him, until Jesus asked him, "Dost thou believe on the Son of God?" He answered, "Who is he, Lord, that I might believe on him?" "Jesus answered, thou hast both seen him, and it is he that talketh with thee." Those who were in the midst of the sea, in the night, toiling with rowing, with the waves boisterous and the winds contrary, and a Spirit, as

they supposed, coming towards them on the water, so that they cried out for fear, did not know what it all meant until Jesus spoke to them saying, "It is I," and came into the vessel. Then the storm was over at once, "and immediately they were at the land whither they went." Peter did not know the meaning of his hunger on the housetop, and the vision of the sheet which was shown him there until he was at the door of the house of Cornelius a day or two after. Then the Lord's words to Cornelius made it all plain. It was not until the flood was past, and the ark had rested on Ararat, (Holy Ground) and the cover was taken off the ark, as the hand of God was removed from over Moses, that those in the ark were told by the Lord what it all meant, and saw the rainbow against the storm cloud that had gone by.

Elihu told Job how God works with man, bringing him in hunger and weakness and desolation and terror, to the very gate of the grave and destruction. Then he does not show him what he can do to escape, for man can do nothing, but he speaks of an interpreter, one among a thousand, who will show him what all this experience of trouble and affliction means, that it is the way the Lord brings him away from his righteousness and strength which are vain, to the righteousness of Christ. Job 33:14—26.

Concerning all his ways and works, Jesus says, "I tell you these things before they come to pass, that when they come to pass,

ye may know that I told you of them." But not until they are past can the Lord's people see and know them. And all who can see the wonderful works of the Lord have surely been hidden in the cleft of the rock. All who saw the rainbow had been saved in the ark. No one else was in the world then, and they all stood on Ararat, holy ground. So all who see the everlasting covenant have been saved in Jesus, and are standing on holy, gospel ground. The secret of the Lord is with them that fear him, and he will show unto them his covenant.

SILAS H. DURAND.

De La. 1. Fl.

DAVID AND SAUL.

"Now there was long war between the house of David and the house of Saul: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker."—2nd Samuel, 3:1.

[Continued from last issue.]

David walked on the house-top and saw the wife of Uriah bathing herself. He sinned and thought to cloak his sin, for one bad thing leads to another. How powerless is even such a man as king David in the hands of Satan. He procured the death of an innocent man in battle and consoled himself by the chance reasoning that one man is as liable to die as another in war, and there is no special providence in it. How different from his once bright reasoning as he comes an innocent youth from the sheep-fold to slay Goliath, and said, is there not a cause? How blinding is sin? Does David think he can hide this deed? Yet he reasons

well when Nathan comes to him. We know better than we act. It often seems to me that I might do better than I do. We can tell others how to act better than we act ourselves. When Nathan presents a case that embraces the history of his own recent conduct, David passes a righteous judgment against that rich but heartless man that spared not the one little ewe lamb in the bosom of that poor man, but took none of his own sheep for the slaughter.

When the prophet said to him, "Thou art the man," David at once said I have sinned. How much that expression embodies when uttered in its depth and breadth. It is easy to say it from the lips, but to feel the power of that burden of shame and death in the heart, with no plea nor excuse, and also realizing death as the wages of sin is so seldom felt by man. There is in David this blessed trait of humility. Without an apology he confesses and repents of his sin. It is so common to see Baptists stout and stubborn, and when they sin excusing, if not justifying, their conduct, or half way confessing. It looks like that people that are so often speaking of their vileness as some Baptists do, until some charge is justly brought against them, would humbly confess their sins when they transgress.

While God pardons the sin of David, and he is not put to death for this grievous sin, yet he has that sin to burden him as long as he lives, for the sword shall never depart from his house.

Here is an example of the case of

a child of God whose sin since he received a hope is pardoned, yet the painful, humbling remembrance of it is to distress him to his grave. He pardons his saints, but let them not turn again to folly.

The conduct of David's own children, first Ammon defiling his own sister, then Absalom slaying Ammon, and finally seeking to steal the kingdom from his father, flattering David's subjects to induce them to think he would make a better king than his father, and then failing in this he seeks to slay his father with the sword, are things that painfully remind David of his conduct.

It is a good sign when our sins do oppress us and we carry a bitter remembrance of them to the grave. Paul never forgave himself because he persecuted the church. This persecution too was done before he was a believer in Jesus, and while he was in unbelief. One of the surest marks that we are subjects of grace is that we feel that we need grace, that is that we abhor ourselves as sinners and repent in dust and ashes and that this repentance continues; for it is a godly sorrow that works this repentance or causes it. Hence those who are the subjects of grace carry an abiding conviction of vileness. Such souls as these are the humble ones knowing they are conceived in sin and brought forth in iniquity, and therefore are vile in their nature. Such souls as these justify God and abhor themselves.

As a warrior David is famous. The captains of his tens, the captains

of his hundreds and the captains of his thousands struck terror into the hearts of his enemies as they led his armies with weapons supplied from his armory. They girded on buckler and shield for the battle. There is no other king, general or commander I have ever heard or read of that was always victorious in a battle, nor did his men ever flee in battle. He was a man of war, and fought many battles. He gathered much material for the temple which he could not build because he was a man of blood. In this he represents Christ who is the leader and commander of his people, the captain of our salvation made perfect through suffering. The Lord God remembers all his wars and sorrows. Jesus fought the battles of his people alone. He was never defeated. He is more than a conqueror. For every battle of men is with confused or doubtful noise. At times it looks like this will conquer, and then it looks like that will conquer, and then there are garments rolled in blood, or much wounding and many deaths, and much loss, but this battle of Jesus the Conqueror shall be with destruction to every enemy, or with consuming every foe. He shall finish the work, make an end of sin, destroy death, and him that has the power of death, that is the devil.

Jesus in the flesh felt this suffering and did this fighting, and in the flesh he must be put to death. He was verily a man, and was in the likeness of sinful flesh. He must die to enter into his glory. It

was in his resurrection that he was declared to be the Son of God, and entered into his glory, or ascended on his throne where God should give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. For in the resurrection all power in heaven and earth is given into his hand, and his kingdom is higher than Agag's, (Satan's) and shall destroy all the worldly kingdoms; for he must reign over the house of Jacob forever, and of his kingdom there shall be no end to order and to establish it forever upon the throne of his father David. For he is this child born unto us, and this Son given who is of David's seed according to the flesh, but who is the mighty God, the everlasting Father, and the prince of peace. As Solomon built the temple of David's material in his reign of peace, so the Holy Ghost builds the church, or Jesus does it by the Spirit. Hence Jesus says he that believeth on me the works that I do he shall do also, and GREATER WORKS than these shall he do also because I go to my Father. The works that Jesus did in his apostles after his resurrection in building his church were more wonderful or greater than what he did in the flesh. For on the day of Pentecost, when the Holy Ghost came as a rushing mighty wind, the displays of that gracious power of God unto salvation in building the church were far greater than any ingathering while Jesus was in the flesh here on earth. It was seed time, sowing time, while he was in the flesh. He went forth bearing

precious seed weeping, but after his resurrection was the feast of harvest, or feast of Pentecost, ingathering of the harvest, the time of rejoicing and gladness.

In Saul's wars with David Saul was the aggressor. He sought to kill David. After David ascended the throne through the preparation God had made, and acted so that all Israel knew that David's ascent to the throne was pure and clean, then he slew some opposing and offending members of the house of Saul. These two houses could not both reign at the same time over Israel. While Saul was reigning David could not reign, but he must walk out and prove what are the true principles of the law, loving his enemies, doing good for evil, suffering for the truth's sake. David did this in the type. Jesus did it in glorious fullness and perfection. When Saul is taken away by death, then David rises under that holy anointing of the horn, and reigns in truth and with great blessing to Israel.

After this there was still war between David and the house of Saul. Some of Saul's sons aspired to be king, and made the attempt, and some Israelites leaned to that house and bolstered such pretensions. These pretenders were put to death after or in battle. It matters not how sweetly the kingdom of Jesus is set up in the new heart, and though it seems for the time that all enemies are slain, and we shout long live the Lord Jesus, yet there are the lusts of the flesh still lurking about and ready under any pretense,

or on the slightest occasion, to attack David's kingdom, and carry on this old war.

There never was peace between the houses of Saul and David. Though Abner, Saul's captain, came over to David in peace, yet he is slain. Long after Saul's death, and after David had reigned for many years, when David fled before Absalom in deep abasement and sorrow, Shimei, an apparent friend to David in prosperity, but really a friend of the house of Saul, now creeps forth in the bitterest mockery of David as he flees for his life from his own rebellious son Absalom, and charges him with the murder of Saul, and that now these calamities have overtaken him in just retribution for his injustice to the house of Saul. This was very bitter, but what was it compared with the humiliation of Jesus? But how humble was the king? David owned the hand of God in this cursing of Shimei, for he refused to take vengeance, saying, God hath bid him curse me. The humbler we are, the more we see the hand of God in all things and this keeps us from rebelling or murmuring.

The flesh lusteth against the Spirit, the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

There is in our flesh that which is contrary to Jesus. The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be. It must be slain, and that is done by the cross of Christ, and in no other way.

The carnal mind embraces and controls the entire body of death, and it makes war against God. As Saul's house after his death sought all manner of occasion to overcome David, and when any pretext occurred, or there was apparent defection in David's conduct, or any act of his that gave offence to any, furnishing the least semblance of an opportunity to attack his kingdom, some member of Saul's house would be up in arms to usurp David's kingdom; so the foes in the fleshly nature of one born of God are his enemies watching for his halting, and ready to seize any pretext for an insurrection. They are as little foxes, or old foxes, full of cunning and always on the alert to spoil our comforts, and they work havoc on these branches if they once get the advantage. This is the warfare typified by Saul and David, and it was a long warfare. Indeed there is no discharge in this warfare except through death when there is an honorable discharge and a glorious pension that lasts forever.

There is one encouraging feature in this conflict, and that is that the house of Saul waxes weaker and weaker, while David waxes stronger and stronger.

Often the child of God becomes very much discouraged by the way, for it seems to him that he becomes weaker and not stronger, worse and not better, viler and not purer, and hence that there is no growth in grace in him. We will suppose that one professing to be a follower of Jesus should feel that he is stronger, better, purer and holier, freer

from sin than he was a year ago. We will suppose another one professing to be a child of God is sensible of his decrease, feels and laments more and more the longer he lives his vileness and unprofitableness, and feels that the longer he lives the more need he has of grace, and the more exalted Jesus is to him. The first one we presented prays with himself thanking God he is not like others, he fasts twice a week, he pays tithes of all that he possesses, while the other beats upon his vile breast and says, God be merciful to me, a sinner. The one declares that he is doing just what the scripture says do—go on to perfection—be ye holy as God is holy; while the other says he is not meet to be called a disciple—he is less than the least of all saints, and is the chief of sinners, but in faith can say, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Which would you prefer of these two characters?

It is David that waxes stronger and stronger—NOT YOU. True, you become stronger as you become weaker, and when you are weak you are strong; but you do not think so. All the world could not make you conclude that you are strong when you feel weak, that you are holy when you feel vile. Yet that is true. But all this is to exalt Jesus, in that you feel your need of him, to the utmost. The viler you see yourself to be, the more holy he appears, the weaker you feel yourself to be, the stronger he appears. Jesus, in this sense, waxes greater and dearer to you in your experience.

What a wonderful prophet, priest and king is Jesus. David was a prophet. The Psalms richly set

forth this gift in him, and show that Jesus is the subject of all his prophecies. He prophesied much of the time in sackcloth, setting forth the sorrows of Jesus and his sufferings. The spirit of the priest was also in David, for he ate the shewbread and showed forth the praises of Jesus though he was not literally a priest. For no one character or man of bible fame blended in him all three of the chief offices of prophet, priest and king; but Jesus is all of them in perfection.

David was a great king, though only a type of the righteous and everlasting kingdom of Jesus, all of whose ways are justice and judgment, for faithfulnes is the girdle of his loins, truth the sword of his excellency, and holiness the crown of his head, while grace makes him the chief among ten thousand and the one altogether lovely. His throne is forever, and his sceptre is righteousness.

While David was a bright and wonderful character, the choice of the Lord, and a man after God's own heart, the sweet singer of Israel, yet he never trusted in his own works, but all his trust was the Lord. The covenant that God made with him ordered in all things and sure was all his desire. Grace, grace was David's theme. He was of gospel spirit. He saw Jesus of the fruit of his loins according to the flesh humbled to death, then exalted to the right hand of God until his enemies be made his footstool, and his kingdom made higher than Agag's, or than all his enemies, for it was an everlasting kingdom, and this filled David with joy. Jesus came from heaven delighting to do his Father's will. He received a kingdom of his Father and reigns in righteousness. He waxes greater and greater, stronger and stronger, and his kingdom endures forever. All his enemies shall be slain. The

warfare is long, but the end is sure, the triumph certain and glorious, and blessed are all they that put their trust in him.-

Did you ever think of the difference between Saul's death and David's last words and sweet end? See 2nd Sam., 23: 1-7: "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake unto me. He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron and the staff of a spear: and they shall be utterly burned with fire in the same place." What could more clearly show that David's hope is Jesus and that he died in the Lord and rests in him forever? Precious in the sight of the Lord is the death of his saints. It is further evident that David knew and felt the war even till death, and felt that there is no handling of these inveterate enemies only by the shield of faith, and that in death all our sins shall be utterly destroyed, and we released forever from the bondage of corruption into the glorious liberty of the sons of God, P. D. G.

DISCIPLINE.

A brother requests my impression on this question: Has a church the right of withdrawing fellowship from a member of its body for dealing in spirituous liquors in any way imprudently to the extent of destroying the peace and fellowship of said church, whether that member be dealing according to the laws of the land or not.

My impression is that a church can withdraw from such a member, and that she is wrong if she does not do so, and do it quickly too.

A thing may be lawful, such as running a government distillery according to law. But suppose it destroys the peace and fellowship of a church, is it expedient? Is it wise? Is it good? Is it brotherly? Paul says if eating meat cause my brother to offend I will eat no more meat while the world stands.

We know that drunkenness is condemned in scripture, and that it has caused much distress among our people, and that is a good reason why we should shun this thing which is worse than the appearance of evil, for it is an evil itself.

We know that it is right to keep sober, and to avoid the things that tend to drunkenness.

My advice to a Baptist that is so anxious to distil spirits that he will do so, ever if he sees and knows it will hurt the feelings of the brethren, is that he tell the church to cut him off from them, and not shoulder them with this burden; and my advice to the church would be, if one of their members is determined to do this

thing, even if it destroys their peace, that all act together and withdraw from him at once, and let the wrong all fall on him where it belongs.

But suppose a brother says it is not the business of the church to notice this, if he does not still some one else will, and he might as well do this as any one, and that he must support his family, and they ought to let him alone, and allow him to do as he pleases for it is lawful to distil spirits.

Well is it a fact that the members of a church should allow one to do whatever he pleases whether they think it right or not. Are we separate from each other and independent of each other, so that one is not linked to another member at all? If I put my foot in the fire and burn it has my mouth no right to complain? It hurts my whole body if my foot is burnt. So much wrong and scandal grows out of making and drinking liquor that the best members among our people feel it is wrong to encourage it.

I should say a church is falling into great declension and decay if none of its members are troubled by such conduct.

I wish here to make some remarks generally on the duty of Baptists to each other.

If we are God's people we love one another, and cannot live in peace and happiness unless we walk in love. We cannot manifest to others, nor to our own hearts, that we are God's people unless we walk in love and peace.

Why is it we fall out by the way about anything? One member does

wrong. His church or part of it defends him. Others oppose him. Two parties get up. The flesh rules all around. Their tongues break out like wild beasts, tempers get high, rough words are used, friends and brethren are parted asunder, correspondence between churches and associations is dropt. Bitter feelings rule. They bite and devour each other. No one is benefited. Everybody is damaged. The comforts of the brethren are gone—their church meetings no joy—their congregations wasted, and we are weakened as a people. What fools we are. How silly? Why, people of the world do not act as foolishly as that. If they quarrel they will make up again and be as though there had been no trouble. But such Baptists confess their faults and forgive? No sir, that will not do. I will not bow to that Baptist. I will die first. Yes and you are about dead now, but do not know it.

Whence come wars and fightings among you? Take heed lest any root of bitterness spring up among you, and many thereby be defiled. If you bite and devour one another you shall be consumed one of another.

You had better suffer a hundred impositions on you, and bear with a Judas than kill yourself by your stubbornness and ambition to have your own way.

Rebuke them sharply that they may be sound in the faith. A part of this soundness in the faith that is indispensable is that ones conduct be good, that he be peaceable,

quiet, returning not railing for railing, but contraywise, blessing. But you say you must not fellowship evil. Do you ever see any evil in yourself? If you say you are without sin then go to throwing stones and slay better men than yourself.

P. D. G.

PROF. S. E. WARREN'S

Institute at Wilson, N. C., is a deservng School for Young Ladies and girls.

I know of no school that I consider more worthy of patronage, because Mr. Warren is himself a capable Teacher that enforces good discipline and requires thorough work of his pupils, and he employs the best of Teachers. He is himself very diligent and watchful over the interests of the School. He is no man for show and pretense. Send your daughters to him if you wish them well educated. P. D. G.

REQUEST.

If each one of our subscribers, or as many as can, will send me an additional or new subscriber it would very much relieve me. Suppose each one see what he can do in this matter.

Quite a number of subscribers are several years behind. If such will send on all or even a part of what is due it will help me very much.

P. D. G.

OBITUARIES.

MISS SMITHEY E. CORDELL.

In loving remembrance of Miss Smithey E. Cordell who departed this life Jan. 6th, 1892, in the 70th year of her age. She had been in feeble health for several months, but able to go about the house. Although a constant sufferer, she was perfectly resigned to her fate. It seemed

she tried to provide a living as though she expected to live a long time, but tried to live as if she expected to die to-morrow. Oh what a christian example. She was a strong believer in the Primitive Baptist faith, and had been for many years. She expressed a desire to see brother Haywood Honeycutt and wife, also brother A. J. Walton and wife. She said she wanted to talk with them in particular, and would be glad to see any of the members of the Baptist Church that felt a willingness to go. A few days before she died she said she felt like God was coming to cure her, for her folks and the doctor had failed. She was perfectly reconciled to death, said she had as good a hope as anybody ought to wish for, all she dreaded in leaving this world was in parting with the breath; and it does seem that God in his infinite wisdom and tender mercies saw fit to make her suffering short when the final summons came: for she sat at her table and ate her dinner, and was dead in two hours. She was perfectly conscious to the last, told them she was dying, and gave directions as to her burial. Her sister who was her constant nurse during her sickness, says she never even saw her frown during her suffering, and she died without a groan, leaving a pleasant look on her face. Wonderful art Thou, oh God in all thy ways.

She leaves three sisters, several nieces and nephews to mourn their loss, yet we cannot grieve as those who have no hope, believing our loss is her eternal gain.

MARY E. KING.

Pratts, Johnston Co. N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. C. WILLIAMS.

Pleasant Hill, Iredell Co., N. C.	Sat. and 4th Sun. in Feb.
Warren's Chapel	Sunday night
Piney	Tuesday
Flat Creek	Wednesday
Mountain Creek	Thursday and Friday
Tom's Creek	Sat and 1st Sun in March
Sugg's Creek	Tuesday
Pleasant Hill	Wednesday
Maple Spring	Thursday
Bear Creek	Friday
Big Meadow	Sat and 2d Sun.
Harmony	Tuesday
McCray	Wednesday
Arbor	Thursday

Lynch's Creek	.....Friday
Prospect Hill	.....Sat and 3d Sun.
Wheclers	.....Monday
Flat River	.....Tuesday
S. ories Creek	.....Wednesday
Shiloh	.....Thursday
Roxboro	.....Sat and 4th Sun
Surl	.....Monday
Far River	.....Tuesday
Camp Creek	.....Wednesday
Mt Lebanon	.....Thursday
Eno	.....Friday
Durham	.....Sat & 1st Sun in Apr.
Dutchville	.....Monday
Cedar Grove	.....Tuesday
Neu e	.....Wednesday
Salem	.....Thursday
Healthy Plains	.....Friday
Scotts	.....Saturday
Wilson	.....2d Sunday
Smithfield	.....Monday
Glement	.....Tuesday
Hannah's Creek	.....Wednesday
Bethsaida	.....Thursday
Black River	.....Friday
New Hope	.....Saturday
Middle Creek	.....3d Sunday
Willow Spring	.....Monday

Conveyance needed when not on R. R.

A GARDNER AND J D VASS.

Saint's Delight	.....Feb. 14th
Abbott's Creek	.....15th
New Shepherd	.....17th
Rock Hill	.....18th
Mt. Tabor	.....19th
Pleasant Hill	.....20th
White Oak Springs	.....21st
Suggs Creek	.....22d
Big Creek	.....23d
Mountain Creek	.....24th
Freedom	.....25th
Liberty Hill	.....26th
Jones Hill	.....27th
Jerusalem	.....28th
Tyson's School House	.....March 1st
Bethany	.....2d
High Ridge	.....4th
Mountain Spring	.....5th
Liberty	.....6th
High Hill	.....7th
Watson	.....8th
Crooked Creek	.....9th
Meadow Creek	.....10th
Bear Creek	.....11th
Flat Creek	.....12th
Riley's School House	.....13th
Tom's Creek	.....14th
Brother Workmans	.....15th
Pine	.....16th

Conveyance needed.

J. M. WYATT.

Saint's Delight	.....Feb 16th
Walnut Grove	.....17th
Sandy Creek	.....18th
Big Meadow	.....19th
Will Elder W. C. Jones arrange for him so as to reach Mt. Tabor	.....Feb. 24th
Pleasant Hill	.....25th
Sugg's Creek	.....26th

White Oak Springs	.....27th
Big Creek	.....28th
Mountain Creek	.....March 1st
Freedom	.....2nd
Liberty Hill	.....3rd
Jones Hill	.....4th
Jerusalem	.....5th
Lawyers Spring	.....6th
Bethany	.....7th and 8th
High Ridge	.....9th
School House near Mr Smith's	.....10th
Liberty	.....11th
High Hill	.....12th
Watson	.....13th
Crooked Creek	.....14th
Meadow Creek	.....15th
Bear Creek	.....16th
Flat Creek	.....18th
Pine	.....19th

At 11 o'clock each day. He will need conveyance.

JOHN A. WILLIAMS.

Chapel Tuesday after 1st Sunday in February	
Cross Roads	.....Wednesday
Bethany	.....Thursday
Juniper	.....Friday
Hickory Grove	.....Sat. and 2nd Sunday.
Hannah's Creek	.....Monday
Middle Creek	.....Wednesday
Neuse	.....Sat. and 3rd Sunday

He will have his own conveyance.

RECEIPTS.

FLA.—Jas S Massey	1 50.
GA.—Elder John Vickers	1 50.
I. T.—A. M. McKissack	1 50.
LA.—Thos Salter	3 00.
N. C.—Mrs L Taylor	50 C W Chippen 5 00
J M Howell	1 50 J H Barnes 1 50 Barnes
Daniel 1 50 A Davenport 1 50 Mrs S A Mor-	
gan 1 00 Mrs E J Baum 2 00 J P Gully 1 00	
Mrs Marena Jenkins 1 00 Samuel Farmer 75	
By Elder Geo Robbins 1 50 Alex. Wiggs 7 50	
Thos Tyson 6 00 J H Campbell 1 50 W H	
Lassiter 1 00 Elder Geo Robbins 1 50 B Bul-	
lock 3 00.	
N. Y.—By E Hix	4 50.
PA.—Miss M B Baines	2 00,
TENN.—J W Caywood	1 00.
TEX.—J C Latta 1 50 J L Taylor 5 00 Tom	
Brown 4 00 Elder B Carter 1 50 J H Faught	
4 60.	
VA.—S B Riddle 2 00 H V Cole 2 00.	
WASH.—C W Wilson	1 50.

WHITAKERS' ACADEMY, FOR BOTH SEXES. STRICTLY NON SECTARIAN.

The Twenty-Ninth Session will open, the Lord willing, the Third Monday in January, 1893, and continue Twenty weeks. For further particulars enquire of A J. MOORE, Prin.

**WILMINGTON & WELDON R. R. and
Branch. & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Jan. 1, 1893.	No. 23, Daily.	No. 27, Daily.	No. 15, Daily.	No. 41, Daily & Sunday.	No. 55, Daily & Sunday.
Lv Weldon.....	P. M. 12 30	P. M. 05 05	P. M. 11 20	A. M. 6 15	.....
Ar Rocky Mt.....	1 39	03 03	12 24	7 23	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 53	.....	.....	.....	.....
Lv. Rocky Mt.....	1 39	6 03	12 35	7 23	P. M.
Lv Wilson.....	2 25	6 35	1 15	7 53	2 35
Lv Selma.....	.....	.....	2 00	.....	3 00
Lv Fayetteville.....	.....	8 37	3 25	.....	15
Ar. Florence.....	10 25	10 40	6 05	.....	30
		No. 47, Daily.			
Lv. Wilson.....	2 25	P. M. 6 45	.....	A. M. 8 55	P. M.
Lv Goldsboro.....	3 20	7 35	.....	8 43	.....
Lv Magnolia.....	4 30	8 47	.....	9 55	.....
Ar Wilmington.....	6 00	10 25	.....	11 35	.....

TRAINS GOING NORTH.

DATED Jan. 1, 1893.	No. 78, Daily.	No. 66, Daily.	No. 14, Daily.	No. 40, Daily & Sunday.	No. 57, Daily & Sunday.
Lv Florence.....	A. M. 5 10	A. M. 9 20	P. M. 7 30	.....	A. M. 6 30
Lv. Fayetteville.....	.....	11 48	9 40	.....	9 50
Lv. Selma.....	.....	1 14	.....	.....	11 49
Ar. Wilson.....	.....	1 53	11 30	.....	12 10
			No. 43, Daily.		
Lv Wilmington.....	A. M. 9 30	.....	P. M. 8 00	P. M. 4 00	.....
Lv Magnolia.....	11 10	.....	9 30	5 40	.....
Lv Goldsboro.....	12 20	.....	10 33	6 50	.....
Ar Wilson.....	1 10	.....	11 15	7 40	.....
			No. 11, Daily.		
Lv Wilson.....	A. M. 1 10	A. M. 1 55	P. M. 11 30	P. M. 7 45	.....
Ar Rocky Mt.....	1 57	2 24	12 08	8 20	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 53	.....	.....	.....	.....
Lv Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Weldon.....	3 05	3 45	1 01	9 30	.....
	P. M.	M.	A. M.	P. M.	

Train on Scotland Neck Branch Road leaves Weldon 5.20 p. m., Halifax 5.45 p. m., arrives Scotland Neck at 6.40 p. m., Greenville 8.15 p. m., Kinston, 9.20 p. m. Returning leaves Kinston, 6.40 a. m., Greenville 7.47 a. m., Halifax at 10.20 a. m., Weldon 10.45 a. m., daily except Sunday.
Trains on Washington branch leave Washington 6.40 a. m. Arrives Parmele 8.10 a. m.; Tarboro 9.01 returning leaves Tarboro 7.05 p. m., Parmele 8.00 p. m. arrives at Washington 9.30 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 6.00 p. m., Sunday 3.00 p. m., arrives Plymouth 10.10 p. m., 5.20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5.25 a. m., Sunday 10.00 a. m., arrives Tarboro 9.45 a. m. and 12.20 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 6.15 p. m., arrives Nashville 6.50 p. m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.55 a. m., Rocky Mount 9.15 a. m., daily except Sunday.
Trains on Latta Branch Florence R. R. leave Latta 7.30 p. m.; arrive Duncas 8.40 p. m. Returning leaves Duncas 6.00 a. m.; arrive Latta 7.15 a. m. Daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.00 a. m., and 3.10 p. m., Connecting at Warsaw with Nos. 41, 40, 21 and 75.
Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE
General Supt.
J. R. KENLY, Gen'l Manager.

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The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
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P. G. LESTER.

Southampton, Pa., Aug 2, 1892.
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The 16th Session will open Tuesday, Nov. 1st, 1892, and Continue 20 weeks. Rates reasonable.
The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.
Pupils will be met at Burlington and Reidsville Oct. 31st, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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P. D. GOLD.

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Cond. Schedule—In effect Jan. 22, 1893.

S. Bound Daily.	MAIN LINE.	Bound Daily.
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 40 p m	Lv.....Fayetteville.....Ar	8 02 a m
7 40 p m	Ar.....Fayetteville.....Lv	8 27 a m
6 00 p m	Lv.....Sanford.....Lv	9 48 a m
4 13 p m	Lv.....Climax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....Stokesdale.....Lv	1 23 p m
2 30 p m	Lv.....N & W. Pct—W. Cove.....Ar	1 55 p m
1 51 p m	Ar.....N & W. Pct—W. Cove.....Lv	2 33 p m
1 22 p m	Lv.....Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....Mt. Airy.....Ar	4 25 p m
Daily.		Daily.
No 3		No 4
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 20 p m	Lv.....Maxton.....Lv	6 30 a m
8 49 p m	Lv.....Red Springs.....Lv	7 02 a m
8 05 p m	Lv.....Hope Mills.....Lv	7 43 a m
7 47 p m	Lv.....Fayetteville.....Ar	8 02 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
6 35 p m	Ar.....Ransecut.....Lv	7 00 a m
4 55 p m	Lv.....Climax.....Lv	8 59 a m
4 00 p m	Lv.....Greensboro.....Ar	9 45 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex
Sunday		Sunday
3 40 p m	Ar.....Greensboro.....Lv	10 15 a m
2 10 p m	Lv.....Stokesdale.....Lv	11 40 a m
p m	Lv.....Madison.....Ar	12 30 p m

All Trains daily except Sunday.

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north and East, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

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P. D. GOLD.

26

2-15. 1893

7

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

DAYLIGHT.

When from above, dear God of love,
Thy Spirit Thou dost send,
My foes to quell, my fears dispel,
My spirit to thine bend.

At morning light, 'tis my delight,
My Savior and my King,
Of mercies sweet, with love complete,
And thy free grace to sing.

From morn to noon, with that sweet boon,
My feeble strength's renewed,
'Tis God's pure light that gives me sight,
The darkness then subdued.

From noon till eve, from sin relieved,
I'll praise no God but Thee;
Up to the skies, with streaming eyes,
My songs shall follow Thee.

At eventide, strong faith my guide,
I praise I'll still repeat;
Then my frail mind I find inclined
To things divinely sweet.

'Tis not my fate, long in this state
Of happiness to dwell,
But thro' great fears, with sighs and tears,
I roam the lowest cell.

Yet when the night has dimmed my sight,
I still will trust in God;
In Him will hope, while here I grope,
Upon the mould'ring sod.

While I am left this mortal breath,
This still shall be my plea,
That God above for me atoned,
Just by His own decree.

And when by death, my soul's bereft
Of this it's mortal clay,
In Heaven with Thee, I hope to be,
And there forever stay.

DEAR BROTHER GOLD:—I have been in the dark for a long time, until last week. Then being enabled to look on the work of God with light and joy, the above lines were presented to my mind, so I have put them in words for all to see that like. Yours in much love,

Walter, N. C.

ELIZA C. SMITH.

OUR MEDIATOR.

DEAR BROTHER GOLD:—Having been requested to write on the following subject, I attempt the task. "Now a mediator is not of one, but God is one," Gal. 3:20.

The text sets forth this in the present tense: such a thing as a mediator could not exist without two other parties. I understand an offended God constitutes one of the parties; on the other hand the sinner, or man, is the offending party. The law that was given 430 years after the promise man had violated, yet this did not set aside the promise. There have never been two parties further apart than these. All the wisdom of the world could not suggest a plan that would bring reconciliation. Justice would not be satisfied till the law was satisfied. We were in debt ten thousand talents, and nothing to pay with. So we were not able, could not deliver nor suggest a system by which justice could be satisfied and we justified. Here we have a Mediator with all the means of salvation ordained in him, and yet he is not of one, but God is one. If the Armenian idea is true he would not be a mediator, but an arbitrator. An arbitrator is one that is not interested on either side. In his labors he pays nothing, but labors to get the two parties to meet on half-way grounds, or at some inter-mediate point, most generally getting the creditor

to come half way and the debtor to come the other, and effect a peace. But we in this text have one that is equally interested on both sides and is of both parties. If he had been wholly of one party he could never have effected a peace. If he had been of God alone then he could never have died and the law would never have been satisfied, and we would have remained under condemnation. If he had been of man alone then he would have been as man imperfect, and the law is perfect, and thereby he would have been unable to atone for our sins. So he would have been a failure either way. But he is of both parties equally interested. God is his father, humanity his mother, and so he stands as near to one as the other, and is of both parties equally interested. First, he is a perfect God; second, he is a perfect man. He is the Son of God, also he is the Son of man, and is given to us in full payment of that promise, and with him all things that we need. He, when instructed by his father came to this world in obedience to him. When he was born of woman he was manifested to us under the law to redeem them that were under the law. He lived the life of obedience to the law of man and God. He was man; he partook of our life which is a natural or time life, and instead of doing the work of an arbitrator, he performed the work of a mediator, which was to pay all the indebtedness of one party to the satisfaction of the law or other party. He gave us eternal life, and took ours that was a natural or time life, and lived a perfect life of obedience to the law, and of himself he was innocent, and came as our representative, and he himself paid the whole debt of sin for us. Justice was satisfied and he was laid in the heart of the earth

three days and came forth from the grave. He as man had died, but as God he had not, and as a proof of that fact he came forth, was seen of men, and last of all about 500 of the brethren, and ascended to his father with all the cheerfulness of an obedient son. So our life had been given up in him, and the first proof that we have been given his life that is eternal is action on our part. We do not pray to get life, but is a proof that we have life. We do not work to get life, but from the fact we have life. As this life was eternal we wanted the blessings of eternity to support it. We do not seek to get life, but because we have life. We then, having eternal life given us, we as an offending party meet God, the offended party, in Jesus, the mediator, in perfect peace through what he has done for us. We cry Abba, Father, and feel that we are children. So he is in the present tense a Mediator, and just at this time we feel he is our Savior because we and God are at peace in him. So we always find peace in him and not in the world. Now, brethren, he is a perfect son of both God and man, he, as a son in obedience to his Father, maketh intercession at the right hand of God for the saints according to the will of God, and it is always the will of the Father for the son to hear his mother's request. So he has never failed to hear and obey his Father, and if he were to fail to hear and grant relief to one of God's little ones that cries to him for mercy, he never could truthfully again say he had obeyed his Father in all things. So while he hears and obeys his Father on one side, he hears and obeys or grants relief to poor suffering sinners. So he does as instructed by his Father, and as requested by his mother. Suffering humanity then learns to

ask him according to the will of his Father. Oh! the depth of gratitude we owe to him. We can never pay. He is so lenient and reasonable with us that he forgave us all the debt after he had paid, and all he asks of us is to show that we appreciate it to the world by our works. To do this we are found engaged in every good word and deed. JAS. D. DRAUGHN.

White Plains, N. C., Dec. 21st, 1892.

DEAR BRETHREN GOLD AND LESTER:—I will try to write something of the dealings of the Lord with me, as I hope, though I do not feel myself competent to write anything for the public gaze that would be edifying to God's dear people. I was brought up in Alleghany County, N. C., by strict parents, who were members of the Primitive Baptist church. They did not allow me to go to parties and drinking saloons and many other such places, as many Baptists do now. They allowed me to go to preaching when they thought it prudent, but never tried to teach me religion; but they did endeavor to teach me to be a good, moral boy, and it is the duty of all parents to teach their children good morals, as morals, and not religion. On the 17th day of September, 1867; I went to one of my uncles' to hear old Brother Tommy Carr preach, though I was caring but little about religion. I reckon I went to meeting as careless and unthoughted that day as I ever did in my life, but was always taught by my parents to sit still and listen to the preaching. While old Brother Carr was preaching, it seemed to me that he was preaching right to me, and told me every thing that I ever did in all my life; and it did seem to me that every word that he spoke sank deep into my poor sinful heart with condemnation. That was the first time that I had ever

fully realized that I was a poor, undone sinner in the sight of God, though I had never been a swearer or gambler, or drunkard, and many other outbreacking practices that many other youths were engaging in. When I saw myself that day so great a sinner in the sight of God I could not help crying out Lord have mercy on me, a poor undone sinner. I then felt that I surely was the worst of all God's creatures. Oh, that I had been of the brute creation that have no future being, or had I died when I was young. The time has been when I might have repented; but now it is too late. But I do hope that then was the Lord's time, not my time. So I went on in this condition, sometimes seemingly better, and sometimes worse, and the very breathing of my poor soul was, Lord have mercy; and many times would seek some secret place to beg for mercy; and it seems that something would say, it will not do to get down here, some one will see you; go somewhere else; and many times I could not find a place to bow at all, for fear some one would see me. This is a little of my trial up to the 18th of October 1868, when I again was away from home at a night meeting, and my burthen became so heavy that I was prostrated to the floor, and it seems to me that I felt the very pangs of hell get hold on me. I felt that I was already condemned, and in a moment's time that I would be in hell, both soul and body, though strange it may seem to some; but from then there was a space that I was unconscious of anything. The unconscious time I know not how long (but I had thought if I went to hell it was just, and if I had to go, let me go praying); but the first thing that I remember I saw, not with my natural eyes, but I hope by an eye of faith, a great train coming to—

wards me with a great and innumerable company on it, and they were all of one size, and all dressed in one uniform, and were as white as snow; and then Christ, the Captain of the ship, or train, and as it passed by the Captain took me by the hand. Then my burden was gone in an instant, and I was on n.y feet; everything seemed to be love in and around me, my sorrow and sighing were gone, and I, like the Children of Israel, when they crossed the Red Sea, could sing the song of deliverance, fully believing that I would never see any more trouble; for there was nothing to trouble about, my sins were all gone. I went home, and my mother, who I have no doubt had prayed for me thousands of times, asked me some questions, and I told her what I hoped the good Lord had done for me. Everything seemed to glide on smoothly with me until the third day, and this many times gives me trouble, for I hardly ever hear any of the brethren talk that were three days without troubles; but the third day, while in the field with my father at work, about ten o'clock in the morning, there was a great darkness in and around and about me. In a moment I felt that I was deceived, that I had caught at the substance and only got the shadow. I then for the first time went to a very lonely secret place and tried to ask the Lord if I was deceived, and if I was, that he might undeceive me, for I did not want to be deceived. Here is more than I can can write or tell. While I was bowed with my face towards the ground, light sprang seemingly into me, and I saw, as I do believe, the church in her militant state, and then in her triumphant state. I saw, as I believe, the church and world divide, and if I ever felt a divine impression of any public duty, it was right at the time that I was enabled

to discern between the church and world. Then came another trouble that I cannot tell. My cry then was, Lord, I cannot go; send some one else. I viewed the cause so pure, and I so sin-defiled, that I could not speak in his great name. The brethren soon began talking to me about joining the church. I thought my hope so small that it was not worth going to the church with, and the church could not receive such an experience as mine, and I thought that I could not tell my reason of a hope without telling of my other troubles, and that I never intended to tell; so I stayed away from the church for about two years. When I was at church the door was published open. I did not aim to join the church that day, but the first thing I knew I had taken my seat to talk to the church. When I had told them something of my reason of hope I was received and baptized next day into the fellowship of the Piney Creek Church, in Alleghany County, N. C., by Elder Wm. Halsey. I moved the winter after I joined the church. When our first child was about four months old it was taken sick, and was sick forty-one days and then died, and I felt that it was my disobedience that caused that child's sickness, and I felt that if I, the guilty one, could suffer and die, it would be a blessing to me. I tried to ask the good Lord to take my life, and spare the innocent little child; but alas, "the little babe is gone to rest, to reign with God, forever blest." I then thought that I would run away from the impression. I moved to West Virginia, where hardly anybody knew me, and I thought that trouble would leave me, but alas, the same trouble went with me, and grew worse and worse, and I did verily believe that I had a disease seated in my breast that would kill

me soon, and I wanted to get back to North Carolina. My wife was soon taken very ill with fever. I at once called the best doctor I could get. This was on Wednesday night. He attended regularly almost every day and night. On the next Sunday evening while I was standing on the porch feeling condemned for disobedience, and that these afflictions were for my sins, the doctor came to me and said that he had done all he could do. I again left the house and tried to make a solemn vow that if the good Lord would restore her, I would go; and when I returned to the house the doctor met me at the door and said he saw a change for the better, for which I felt great relief, and as she got better, I got worse—further in rebellion—not that I believed that the Lord was disappointed with me, but I believe this is the Lord's doing, and I had not tarried in the city of Jerusalem long enough; so I went on this way. It seemed to me that I was desiring to die in peace with God for about seven years and six months from the time I felt the impression of preaching. Now, some of my dear preaching brethren say that I miss them right here; but it is my own feelings that I am trying to write. I had gone just as far as I could, when I was called to a halt in my feelings, and death, as I did believe, was placed before me, and not only death, but condemnation. I fully believed that I would be dead and in torment before morning for my disobedience; and if ever I felt the power of God, I did then. My cry by day and by night was Lord spare, and I will go, not believing that I could live until our next conference, that being two weeks off; but when the time came, and the church was in conference, I told them some of my feelings, believing they could see my imperfection, and they would tell me to wait

a little—that perhaps I was deceived; but when the answer came, it was for me to exercise in the bounds of the Mountain Association in exhortation and in prayer. So, next morning I went back and tried to introduce the worship by singing and prayer, and obtained great relief in my feelings. So, I have been trying to discharge my duty as best I could, from then until now, sometimes up and sometimes down. This world is too poor to hire me to preach sometimes, and sometimes I feel like it is too poor to hire me not to preach. Now, Brother Gold, do as you think best with this poor scribble. If you think it would comfort some of God's dear children publish, and if not, throw it by. Your unworthy brother in hope,

J. M. WYATT.

REMARK.—I was made to shed tears while reading the above.

P. D. G.

DEAR BROTHERS AND SISTERS IN CHRIST, IF WORTHY TO CLAIM THE RELATIONSHIP: I have had for some time a desire to write something of what I hope the Lord has done for my soul. I will try this evening in my weakness, if the Lord will direct my mind. I became in trouble about the date 1864. I had a dream, and dreamed that I was dead. I viewed myself lying in my coffin, and Mother was standing by me. I thought the world was going to come to an end. It seemed that everywhere looked lonesome and desolate, and I knew that I was not prepared. O, brethren and sisters, I felt awful, for I could do nothing, for I viewed myself dead. I awoke and was afraid, for I believed that I was lost. I tried to beg the Lord for help. I went on in trouble for some time. I thought I would throw this distress away, and it gradually wore off. Finally I thought it had left me. I went on in sin for seven

ral years, when I took a very bad cough. The doctors said I had a lung trouble. I seemed to get back in trouble again. I sometimes tried to pray, going to the lonely groves, but was afraid to make the attempt to get on my knees, for it would just be adding sin to sin for such an unworthy being as I was to be taking his precious name in my sinful lips. I would go to see my play-mates on Sundays and pass off the time very well until night came on, and then I would have to go home. I have many times parted with them with an aching heart, and cry almost all the way home, and try to beg the Lord to have mercy on me, a sinner. When I arrived at the age of 22 years I was married to Mary F. Stone. She treated me with all the kindness one could wish. I thought that now my troubles would leave me, and it seemed that they did for a time, though I went on in distress at times. My mother was taken with consumption. It seemed to give me great uneasiness again. I think it was the date 1833, it pleased God to take her from this world. She had been a member of the Baptist church many years. I believe she was a good mother, and prayed for me many times, no doubt. I looked at her when she was laid in her coffin, and thought "Farewell, Mother; you are gone to rest, and I shall never hear your kind and gentle voice any more. I shall never be able to meet you." I felt that I did not have a friend on earth, and worse than all, none in heaven. My father came to live with me; that gave me some company at times. He was a member of the Primitive Baptist church. I tried to read the Bible and found many precious promises, but they did not reach me. It seemed to condemn me. I tried to pray, though I could not get on my knees and was afraid it would

just be a mockery. I tried one place and it would not do, and would go somewhere else, and it would be the same thing again, until December, 1837, when it pleased God to take my father to himself. He instructed me on many occasions, but now he was gone to meet dear mother, where I never could go, because I had trampled God's mercies under foot, and had done so over and over against a better-informed judgment. Would I could say with Paul, what I did, I did ignorantly; but it was not so with me. I knew to do better. It seemed after father died my troubles grew heavier than ever, and about a week before my burden left me that my very lungs breathed prayer to God to have mercy on me, a sinner, and that my burden was so heavy that I could not live. On the 26th of January, 1838, I went to bed at night, but could not rest, my eyes were swimming in tears, and after all were asleep, thought I would try to pray; so turned my face to the wall, but found nothing to say but Lord have mercy on me, a poor sinner; and then fell asleep and dreamed that I was at my brother-in-law's, and thought he had the prettiest stock of bees, and the whole yard was full of them. Their little wings were as bright as gold. We went in his farm, and it was all in flax as yellow as it could be. He said, Let us go to my cool shade and refresh. We came to a branch which in a bend had an island, and on it was a hill of corn which looked so sweet and good I was in a hurry to get it, and with my knife cut it off about three feet from the top, and when examined it had dried up, and the blades were yellow, and the tassel was as black as it could be, and I told brother that this of mine had blasted and withered away. He said, come and eat with us. I turned, and my brother and his wife were sitting on the ground

and a large bundle of ears about three feet long were lying before them. I thought that was the food that God's children had to eat, and turned and went on the other side, and my wife was there; then it seemed that I was at home sitting in a chair, and my wife was standing by me. She seemed all at once to begin to praise the Lord, and she seemed so very lappy. My head was bowed down, feeling most miserable. I raised my head to see her. She had her hands raised toward heaven looking upward. She was the happiest and prettiest person I ever saw. O, if I could feel as happy as she was. What a great blessing. Though all hope of being better had been lost by me, then in a moment I saw a white light, or rather a cloud came in at the door, and made the whole house white, and in that cloud or light I saw the Lord, and wanted to embrace him in my arms. I threw out my arms and it seemed like the whole light was right in my soul. I never can describe what a joy it was to me. I rose to my feet and clapped my hands, and shouted glory be to God. I was filled with unspeakable joy. Right there I awoke. I never had such a feeling before. I felt so small and so light that I did not know where I was for a while. When I came to myself I was in the bed, and I could not hold a limb of me still, my burden was gone, and I felt like I loved everybody. I had not slept very much for about a week. I felt so very happy and easy in about one hour I went to sleep, and slept so sweet. Next morning when I awoke I thought I would tell my wife of what I hoped the Lord had done for me, and this seemed to come to me, tell her what? It is nothing but a dream. So I did not tell her, and got in so many doubts I thought that I never would tell

anybody. It seemed that I had caught at the substance and caught the shadow. Then I got in trouble about going to the church and could not go, and could not stay satisfied away. So I went to church the 14th of April, and after preaching the church was called together, I thought I would not go. My wife went and was received. It seemed like I would just rise from my seat any how, and the first I knew I was up and going, and told them what the Lord had done for me, as I hoped. I was received and baptised the next day. That was a happy day with me, though in about three days I wished I never had joined the church. I felt so vile and that I was deceived, and had deceived the church; and this is the way I travel on in doubts and fears. I find that in the flesh dwells no good thing. May God bless you all, and save as many as it is his will, is the prayer of your unworthy brother. Amen.

A. Z. M. DENNY.

BROTHER GOLD:—I see in the LANDMARK a piece written by Bro. Eli Bryan, Nov. 15th number. As little as I feel and as unworthy as I feel, I feel to let the brethren and sisters know that I endorse what the brother has written. He has expressed my feelings so much better than I can or could. I was made to feel glad and thankful that the brother was made able to write such a piece. For it has done me more good than anything that I have seen in the LANDMARK in a long time Bro. Gold. I think if the LANDMARK was filled with such writing as the brother has written christians would pay up more cheerfully for the LANDMARK, and there would be a good many subscribers added to your list. I feel sure let me be what I may I

feel to enjoy what he has written and I hope the brother will be enabled by the power of God to write again. Let me be what I may I think I have enjoyed his writings. Bro. Gold, you can dispose of this as you think best. I remain your unworthy brother as I hope in Christ.

RANSOM GULLEY.

Gulley's Mill N. C.

DEAR BROTHER HOWELL—:Your most welcome and highly esteemed letter was received last night and came to me in time of trouble as a message bearing good tidings from a far country. You can not imagine how much good it did me, for all day long I had been cast down and groaning in spirit and was troubled as I get so very often, fearing lest I be deceived about the all important matter of the salvation of my soul, and trying to pray inwardly that the Lord would send me some comfort, and I was also meditating upon my unprofitableness as a minister of Jesus Christ, and it seems at the same time the Lord by his Spirit was working his work in your soul also; how marvelously our God does work and none to hinder. The Lord be praised I said when I read your letter that he by his Almighty power did enable me to speak a word of comfort to his people. I hope I rejoice when I have reason to believe that the Lord enables me to serve his people in any way and I do feel that it does often strengthen the feeble knees and hold up the hands that hang down to let His poor servants know that they have ministered comfort to his people, for they know it is the Lord has done it and therefore have no reason for boasting in their own strength or becoming exalted in the flesh. I desire if I know my own heart to be at the feet of Jesus and the brethren and to choose Mary's better part.

I feel very sorry in one sense for Cousin Margaret's death, but I rejoice that her trials and afflictions are over. Glad you are all better. Mine are all well. Your brother in tribulation, but in hope.

M. T. LAWRENCE

Hamilton, N. C.

ELDER P. D. GOLD—Dear brother enclosed you will find a letter I received from Elder M. T. Lawrence in reply to one I wrote him. The whole matter has been so much comfort and relief to me I feel a desire to have it published, if you think it not amiss, hoping it may comfort and revive some one else as it did me. My letter to brother Lawrence was to comply with an impression that came to me while he was preaching and one that stayed with me several days. And that was to tell him what a comfort his preaching was to me and how my heart did go out in thanksgiving and adoration to the God of our Salvation for such an unspeakable gift for one of his ministers to preach his Gospel with so much power, and in the demonstration of his Spirit to the edification and comfort of one of his little ones if ones at all. The Sister Staton alluded to was our dear sister and mother in Isreal, Margaret Staton. Oh, how we have missed her, yet we believe our loss is her gain, for I fully believe she has been recieved into that rest that remaineth for the children of God. Yours in hope of a better life.

J. M. HOWELL.

Lawrence, N. C.

ELDERS GOLD AND LESTER, BELOVED BROTHERS IN THE LORD—;If it was not relieving my mind of a burden that has been resting on my mind for quite a while I should not bother you with my scribble.

I was born in Davidson County, N. C. nearly sixty seven years ago.

Consequently I am feeble both in body and mind.

I emigrated to this Country twenty years ago. The humble writer's name is on the Church book at Pine, in Davidson County, N. C., about thirty years, and I have never heard a Primitive Baptist preach in all that time, twenty four years, save when I was back there in the years 1888-89. Then I heard those eloquent men, Elders, Burch, Jones, Gardner and several other wonderfully gifted men proclaim the way of life and salvation. Can you draw any idea what a feast it was to my poor, hungry, famishing soul? Brother Gold, I have been requested time and again to contribute something for the LANDMARK that my friends in Davidson, who take the LANDMARK, might peruse. But I am too poor a writer and still worse composer to write anything to go before the public. I feel to be the very least in my Father's house, if one at all.

How lonely one feels with none to associate. A Baptist feels solitary often even if his brethren are dwelling near him. There is a religious element in this Country and they are as the world calls smart, calculated to deceive, and do deceive, and their views don't coincide with mine.

I hope and trust in the Lord that there are a few Israelites in Babylon. My wife and all of my children are members of the Missionary Baptist church. So you see what a position I am in. But I told my brethren at Pine, when I was there four years ago, that I thought I could stand it out in the weather nearly as well as in an old leaky cabin. Brother, I hope you may live long to comfort the feeble lambs as I hope you have me. Your very least Old Brother, if one at all. JAMES A. WILLIAMS

Sedalia, Mo.

GIFTS.

[The first part of the following communication has been mislaid. We publish the last part because of the weighty matter worthy of consideration.

The writer, Elder E. Rittenhouse, is treating upon the various gifts given to the church, and that any gift for the church should be recognized.—Ed.]

It seems like reversing the order of things for a man to take this honor to himself, or claim that he possesses this particular gift. When a man has decided that he possesses this gift, if it has not been recognized as such by the churches, other important questions will come up. Is the man to follow the lead of his own life, or watch for the openings of Providence? Is he to travel and preach in destitute places, or is he to send a string of appointments to churches that are already supplied? If this latter course is proper and there has been no request for these appointments are these churches responsible for the time and expenses of the Evangelist preacher? These are questions that concern all the churches; and they also concern visiting, or travelling preachers. I think there are sections of our country that are quite destitute of opportunities to hear preaching, or if they hear any, it is begging for money rather than preaching. From such sections I think may now and then be heard the Macedonian cry "Come over this way and help us". Obedience to such a call could not meet with objections from any quarter, and as to a man's support, if he is endued with power from on High, that is with a gift to search out the sheep and seek them out from all places, where they have been scattered, I think his temporal wants will be attended

to. If not, it might be doubted whether the Lord had spoken by him. If instead of going among the destitute, the other course is pursued, that of arranging trips among churches that are regularly supplied, it certainly ought always to be by invitation of those churches. I do not of course think of setting up myself and my own course as a guide for others; but it can do no harm to offer the suggestions that result from age and experience if they accord with the teachings of inspiration. I have not always been connected with churches as pastor, but for some years after my ordination was without any regular charge. Although my appointments were about as many in a year as now I never went only by invitation. I never neglected appointments on account of my business, nor did I ever neglect business to look up some opening to preach. I felt that if the Lord had a work for me in the ministry it would find me and I should find it. There can be no question if churches request a visit from any gospel preacher, that they should bear his expenses and, if he needs conveyance, find it for him. I would not suppose that any gospel church would need to be instructed or admonished about this. And it has been seldom, indeed, that I have ever known neglect in this matter. The brethren generally are to be commended for promptness and liberality. If on the other hand a minister, not having his time occupied at home, sends out a list of week-day appointments that will require from two to four weeks, when such appointments have not been asked for, serious difficulties are liable to occur. If these brethren so visited are expected to attend all these week-day appointments, and find the man conveyance throughout all this trip, and perhaps make him compensation besides, there will

be very likely to be more or less dissatisfaction, probably on both sides. After such a trip has been gone through there have been instances of complaint being made that the brethren had not contributed as liberally as they ought. The question then comes up whether these churches are in fault, or whether or not there was a wrong on the other side. In some places few of the people keep but one horse, and during the working season have all the work for that horse that he is able to do. And it is pretty much the same with themselves.

Another thing; where they have a preacher in charge, they have about all that they are able to do to care properly for him. There is a right and proper course to pursue on the part of ministers as well as churches. The apostle was careful to give no offence in any thing, that the ministry be not blamed.

I don't expect I can possibly touch upon these things so carefully, but what somebody, that ought to be encouraged and that feels the need of encouragement, will feel stumbled by it.

There are those whose edifying and profitable gifts are known, and for whom there is always a cordial welcome. Sometimes those who are most welcome are the most backward, yet where people are anxious to have a visit from a preacher of their acquaintance they generally find a way to say so. Yours to serve in the gospel,

E. RITTENHOUSE.

MY DEAR BROTHER IN THE LORD:— I hope when these lines reach you that you may be in health, "even as thy soul prospereth in Christ Jesus." John 3: 3.

When we are feeling the infirmities to which we are subjected while in this tabernacle it is good to remember that we are dust, and

unto dust we must return. I have found such times profitable to my soul. To-day among the many thoughts crowding in upon me I thought the time will come when I will breathe my last, and bid adieu to the shores of time. I thought upon death, with sacred, solemn feelings. There was no fear that hath torment in my meditations, "For all things are yours," saith the Apostle; 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," I Cor. 3:21-23. Believers in Jesus shall triumph over all things. Nothing shall separate them from the love of God that is in Christ Jesus, our Lord. We be more than conquerors through him that loved us. Death is a vanquished foe! and we may well sing with the Apostle Paul "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:55-57. Well, dear brother, as I meditated upon the exodus from this stage of mortality I felt how comforting and satisfying is that hope we have in the blood and righteousness of Emmanuel, the Son of God. O, to be looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ. The time of our sojourn in this wilderness, where conflicts abound, and disappointments are often met, and many sorrows are encountered, is but a little while. Though our days were prolonged to a hundred years, yet like old Jacob, we should exclaim, "Few and evil have the days of the years of my life been," Gen. 47:9 While viewing the transient nature of all earthly things, and pro-

ing that "vanity and vexation of spirit" is stamped upon all things under the sun, we can feelingly understand the language of Job who said "I would not live always" Job 7:16. The children of God, in distinction from the rest of mankind, are taught of the Holy Spirit to have such a view of things, and of the providences of God that they confess that they are strangers and pilgrims on the earth, Heb. 11:13-14. This world is not our home. Our souls yearn for the better country, that is the heavenly. We have had some foretastes of that country, and enrapturing glimpses of that city which hath foundations whose builder and maker is God. When our present frail life is o'er, O, how consoling is the thought of that great salvation brought unto poor sinners by the sovereign grace of God. We shall be with Christ which is far better, Phil. 1:23, than all the happiness the earth affords. And when on the morn of the resurrection we shall be clothed in our immortal, incomparable and glorified bodies, and shall ascend with all the redeemed throng, and be forever with the Lord, I Cor. 15:51-58, 1 Thes. 4:13-18, what tongue can tell the bliss of the glorified? While by faith we are looking upon eternal realities, all temporal things dwindle into utter insignificance, our hearts are comforted and sustained amidst every trial in believing that our inheritance in the Son of God is a far more exceeding, and an eternal weight of glory, 2 Cor. 4:17.

"My sorrows must soon have an end,
The days of my mourning must cease;
And I a blest sabbath shall spend
With Jesus, the author of peace.
My soul is e'en now on the wing,
His glory refulgent to see;
Where I shall eternally sing,
He saved a poor sinner like me!"

It is not in this life only that we have hope in Christ. 'Tis true

that many precious enjoyments are given us of divine things even now. They are the earnest of the spirit in our hearts. To taste that the Lord is gracious, to know that our sins are forgiven, to be justified by the blood of Christ, to have sweet peace with God, to stand in this grace, rejoicing in the hope of the glory of God is indeed a heaven below.

"If such the sweetness of the stream, what must the fountain be?

Where saints and angels draw their bliss immediately from thee.

If in my soul such joy abounds,

While weeping faith explores his wounds,
How glorious will these scars appear

When perfect bliss forbids a tear."

But while the excellency of the knowledge of Christ Jesus, our Lord, is the unspeakable sweetness that sweetens our life, and strews our pathway with flowers, and soothes and smooths the rugged way, yet, sometimes all is overshadowed by sin, temptations and unbelief that we sin in the deeps. If in this life only we have hope then we should sink innumerable fathoms deep. What would there be to hold our heads above water? O, nothing short, nothing less than eternal freedom from our sins will satisfy us. All the tribes of Israel knew every man the plague of his own heart. Sin in its manifold forms is the running sore and grief of heart to all the subjects of the grace of God, 1 Kings 8:38, 2 Chron. 6:29, 1 Chron. 4:10 Our Saviour saves us from our sins. He shall deliver us from the body of this death, Rom. 7:24, 25. Our old man which is corrupt according to the deceitful lusts, is crucified with Christ, Rom. 6:6, all our sins were laid on him, and were destroyed and made an end of in his sufferings and death. The Son of God triumphed over sin, death and hell and reigns on high our Savior God. So when death sets us free, we

shall be with Jesus, Luke 23:43. Absent from the body we shall be present with the Lord, 2 Cor. 5:8. Thus shall we "wait till our change come," Job 14:14. We shall all be changed at the last day, John 6:39, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. 15. Our vile body shall be changed, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. 3:21. Unto this precious hope we desire to come, Acts 26:7. No more sin, no more temptations, no more afflictions, no more bereavements and disappointments, no more conflicts; all will be over. Thus perfectly conformed to the likeness of our beloved Redeemer and glorified together with him we shall be satisfied, Psalm 17:15, 1 John 3:2.

"Lord, I long to be at home,

Where these changes never come!

Where the saints no winter fear,

Where 'tis spring throughout the year.

How unlike this state below!

There the flowers unwithered bloom!

There no chilly blasts annoy!

All is love, and bloom and joy."

Then we well may bear our allotted portion during the time of our sojourning in this world, let us believe that all is well whether the way be rough or smooth, or we are in prosperity or adversity. Our heavenly Father has set the one over against the other, Eccles. 7:14: all shall work together for our good. O, how blessed it is to be

reconciled to God in all things. Our blessed Lord Jesus says: "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light," Matt. 11:28-30. You know, dear brother, somewhat the truth of this. It gives me joy of heart to hear you testify of the rest and relief you have experienced in walking in the commandments of Christ, your Savior. It will ever stand true in the life of every saint that "in keeping of his commandments there is great reward," Psalm 19:11. May the Lord graciously be with you, and cause his face to smile upon you is the heart's desire of your brother in Christ Jesus.

FRED. W. KEENE.
Kelly's Corners, Delaware Co., N. Y.

SATISFACTORY.

BROTHER GOLD:—I much desire to express to the readers of the LANDMARK that I fully agree with brother J. C. Hall as to how he thinks it is in his explanation of the parable recorded in Matthew 13-44, published January the 15th, 1893. This has been my view of that scripture for a long while, yet I have never felt the ability to explain it so perfectly as my beloved brother, as I hope, in Christ has.

E. M. BARNARD.

REQUEST FOR PREACHERS.

Brother Martin Liles of Stone's Mill, Panola County, Texas, writes that Primitive Baptist ministers are scarce in his country, and desires that ministering brethren visit them and preach for them.

P. D. G.

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."—Psalms, 12:6.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.
P. G. LESTER,.....Associate Editor.
SILAS H. DURAND.Cor Editor.

VOLUME XXVI.....No. 7.

WILSON, N. C., FEB., 15, 1893.

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EDITORIAL.

SEVEN WOMEN.

Brother M. Liles of Texas, requests my view of Isaiah 4: 1, "And in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."

This was to come to pass in the great slaughter and destruction at Jerusalem, when all its strength should be broken, and all its pride spoiled, and the men should be slain, and all the showy ornaments should be stripped off of the women. Such should be the shame and reproach of the impoverished and despoiled women, and such slaughter among the men, that seven women, a full number, should take hold of one man, saying, we will support ourselves, feed and clothe ourselves, if you will only allow us to be called by your name, to take away our reproach. It would be a great calamity in any country for the chief men to be slain and a great number of defenceless,

helpless women be left to care for themselves, as a body without a head. In such a calamity a man would be very precious and greatly sought after.

In this breaking up of the ancient and honorable estate and order of the Jews, and the disruption of all their former hopes, the greatest consternation and distress fell upon them. They had not hoped in God as their Savior, but had trusted in the law of works, going about to establish their own righteousness, and being deceived by the flattery of their own hearts, supposing that the law of works under which they were glorying would forever exalt them above danger, what must have been their consternation at their utter discomfiture. Full of the spirit of idolatry, they trusted in themselves that they were righteous. Even after they were stripped of all their beautiful attire, representing their supposed good works, still they depend on their own works, and seven of them taking hold of one man, they propose still to eat their own bread and wear their own apparel, if he will allow them to be called by his name to take away their reproach.

At this day—the gospel day—although the legal system of works is abolished, and the glory of the Jewish nation has faded away, and although Jesus, the branch of the Lord, is beautiful and glorious, and the fruit of the earth excellent and he gives himself this bread of heaven, that a man may eat and drink abundantly in his kingdom, eating and drinking bread in the kingdom

of God, or eating and drinking at the king's table; yet these women choose to eat their own bread and wear their own apparel, or depend on their own works for salvation, while they desired to make the show or appearance of being called by the name of the Lord.

Why is it there are so many different denominations religiously, all calling themselves christians, or desiring to be so called, yet not eating the flesh or drinking the blood of Jesus, or feeding on Christ crucified? They wish to be called christians in order to be fashionable or have their reproach taken away and to have a good name, yet all the while not depending on Jesus Christ crucified and risen for salvation, but depending on their own works, for food and raiment, or a covering. While the truth is those that forsake all and truly follow Jesus are the ones that bear reproach and are courted the filth and the off scouring of the world. The cross or reproach of Christ is what each one that truly follows Jesus must bear, and not escape or have taken away.

The seven women represent a great number (the number of a man, six hundred sixty and six) or all the denominations that feed and clothe themselves while professing to bear the name of Jesus or they depend on the works of the law through the flesh for salvation: while only here and there a poor, needy, lame one as Jacob is saved by grace, or eats and drinks at the king's table of that which the Lord gives, being justified freely by the grace of God which is in Christ Jesus the Lord. P. D. G.

A CLAMOR.

For a great while the State has been appropriating money to aid the State University at Chapel Hill.

Within the last half-century several denominational colleges have been established, and they have, through their agencies, begged money from the people at large, and thus have so liberally endowed their colleges that they are able to compete in their college courses of study pretty fairly with the University. Now, since they have waxed strong, they clamor against further appropriations to the University, on the plea that the University is opposed to denominational schools.

Wonder if THEY are not OPPOSING the University, and would not like to have the entire thing in their own hands?

But, they say, if the University could be so elevated as to lift it altogether out of the field of the denominational schools, then they would favor its continuance. Yet they oppose any FURTHER STATE aid to it. Question: If further State aid is withheld, how can the University even maintain its present ground, much less so advance as to rise above the claims of these opposing denominational schools?

The University, if I understand it, stands on her old ground, claiming nothing new, while these other colleges, a few years ago, mere strip-lings begging for bread, have recently waxed fat through general gifts from the people, and now they are kicking against the University, and while saying that if it could be so

amply endowed as to make its curriculum so complete that it would receive none but graduates from their schools, they would like to see this; yet they oppose any further appropriations for it, thereby preventing such a thing altogether. Besides, if it could be such a University as to receive only graduates from other schools, that would open the field fully to these other denominational schools, and their students, on graduation at their own colleges would stop school altogether; and if any of us did not wish to send our sons to these denominational schools, we would have to send them out of the state. Why educate a boy to be a Methodist or Baptist? We do not want such sectarian education.

P. D. G.

 A RIB.

A bone taken from near Adam's heart is made a woman by Adam's Maker. What a gainer was Adam? That help-meet was the only thing he needed. He was not conscious so far as we know, that he needed a wife. The Lord saw that it was not good for the man to be alone. When he took the rib from Adam's side he closed up the place thereof. Adam suffered no loss by losing this bone, though it was taken from him without his consent or knowledge. The Lord never wrongs any man. What the Lord takes he first gives, and if we give to the Lord we receive ample returns by manifold. If we love him it is because he first loved us. If we serve

him it is because he has enabled us to do so..

The Lord God takes a rib, something durable, a bone, and made a woman, and brought her to the man. Adam loves her and she comes near to his heart. There had been no companion before for Adam to talk with, or speak to, none that could commune with him or be his associate, none to whom he could speak of the wonders of creation, or beauties of heaven or earth, nor to talk to about his origin, or how he came, or where he came from. Companionship, what a boon? The feeling of loneliness how oppressive. It does so shorten long, dull hours, and lighten burdens to have a genial companion, such as the Lord gives.

Adam's heart and affection, his intelligence and understanding at once respond with delight to the gift. He perhaps never told a more famous and enduring truth than when he said, The woman is bone of my bone, and flesh of my flesh. Therefore shall a man leave his father and mother and cleave unto his wife, and the twain shall be one flesh. There is no stronger figure in the bible of Christ and the church than this one.

If the Lord gives me liberty of thought and expression it is my intention to write more on this subject.

P. D. G.

HOW IS IT ?

We sometimes notice a trouble arising in the following way. A misunderstanding arises between a pastor and a church. What is the

authority of a pastor over a church? None at all in the worldly sense of the word authority. It is needful for each church to have a pastor, not as an integral part of the church in the sense that there could not be a church without a pastor, as there could not be a complete man who had a body only without a head on that body, nor in the sense that she can do no business without a pastor. But the pastor is to rule well in the word or doctrine. He is to preach the word. Paul said the Lord sent him not to baptize, but to preach the word. He is not to usurp authority, nor to laud it over God's heritage: that is it is God's heritage and he is not to rule over it with his own word, or notions, or desires but he is to preach the word of God and he is to expound that word. A gift of the ministry is the gift of interpreting and expounding the mysteries of the doctrine of God our Saviour. A preacher is not to serve tables, or to attend to worldly or secular matters of the church.

He is especially to shun contentions, new things, hobbies, endless genealogies, old wives' fables, and strife. He is to preach the things that make for peace, whereby there is edification, or building up of the church in the most holy faith, not so much, or only in increasing membership, but in the most holy faith of Jesus, or that there is growth in grace in the members, and this growth is indicated by proper knowledge wisdom and good conduct.

The pastor has authority, but it is altogether in the strength of the

word preached. He is to speak, and exhort, and rebuke with all AUTHORITY, Titus 2:15; but it is to be so done that no man will despise him. His authority is altogether in the truth, or word that he preaches, and his own conduct is to be such that no man shall despise him. If he always preaches the truth, the whole truth, and nothing but the truth, as a faithful witness, and declares it in the right spirit, he will have authority, and no child of God will despise him. The business of a pastor is a sheep-feeder—not a goat-fighter—not a swine-driller—but a sheep-feeder. He is to be gentle, meek and lowly, at the feet of the brethren, SERVING them, yet preaching the truth as it is in Jesus. He must endure hardships, not be hard on them that oppose; not bitter on the unruly, but gentle, patient, not reviling, not returning evil for evil; but on the contrary, he should be blessing instead of cursing others. There is no man that is required to be meeker, or more humble, patient and forgiving than a pastor of a church or a gospel preacher.

Whenever a pastor seeks to burden the brethren with his own notions, or aims to rule the church because he wants a certain thing done he should at once resign. Whenever a church in the absence of the pastor does something they are afraid to do in his presence there is the wrong feeling between them. There should be the utmost harmony between pastor and church. They should tarry one for the other.

But I do not consider that a

church is unable to attend to her ordinary business, or any other business that comes before her properly, in his absence. A church that loves her pastor would desire him highly esteemed as such, and would not want to ignore him; and if he loves her he would not wish to fetter or burden her at all.

For instance, I should not like to baptize members in another church where they have a pastor, without the consent of the church and the pastor too, for me to do such thing. There is a courtesy and brotherly kindness due from one to another. Gentility and proper manners or behavior, prompted by love to each other, and a true desire to glorify the Lord, and benefit or serve his people, is good. Love itself is the greater prompter to good, gracious conduct, and it works no ill to our neighbor. P. D. G.

“THEY SHALL BE ALL TAUGHT OF GOD.”—John 6:45.

This, the Savior said, was written in the prophets concerning the children of Zion. It was he who caused Isaiah to write it, as recorded in Isa. 54:13, for the Spirit of Christ was in the prophets, and it testified in and through them all things concerning himself, 1 Peter 1:10-11. He referred to this declaration of the prophet when he was in conversation with a large number of those who had found some advantage of being with him, and who therefore sought him with a good deal of trouble, and would have made him King. They were only believers in a natural sense, as were those mentioned in other places, John, 8:30-40. Jesus spoke to them that

truth which will always separate the true believer from those who are only 'natural. It is only the mighty power of God which he wrought in Christ when he raised him from the dead that can cause a sinner to believe. Eph. 1:19-20; and the gospel is the power of God unto salvation to that believer, Rom. 1:16; therefore it is always glad tidings to him, and is that "joyful sound" which draws his soul away from the vain music of the world. But he who has not been taught of God cannot give up the belief in his own power, and will most surely be offended by the consistent and steadfast adherence to the doctrine of the scriptures, that "power belongeth unto God." This is what every believer in the Lord Jesus Christ has heard twice, Ps. 62:11. God tells it to him through the law, when he is made to know that the holy law of God can search out and bring to judgment all his sins, and that nothing can deliver him from its just power. Again, when he finds, to his unspeakable surprise and joy, that his soul is at liberty, his sins blotted out, and the condemnation of the law removed, he hears for the second time that "power belongeth unto God." He felt that power when he was brought into condemnation, and now he realizes a greater power and glory in his deliverance. Jesus died to satisfy the law for his sins, and was raised from that death by the "mighty power of God;" and is called the "power of God." "All power in heaven and in earth is given into his hands," and he "has power on earth to forgive sins," because he has redeemed his people from the curse and condemnation of the law. This power is wrought in them. They cannot learn about it in any other way than by experience. They must feel it, as one feels the wind, which

bloweth where it listeth. This power or kingdom of God "cometh not with observation." The kingdom of God is within you," the Savior said. The reigning power of Christ is felt within.

All the teaching concerning the things of the Kingdom of Jesus is within the heart and is by the Spirit of Christ. There is often a misunderstanding on the part of dear children of God concerning the place and extent of teachers, which is one of Christ's gifts to the church. This is a most important gift, of great value in the church, and most beneficial and comforting to the dear children of God, as every gift of the dear Savior must be.

There is no gift of prophecy or teaching that can impart to one of the Lord's children anything new in an absolute sense, although it may be new as having never been brought to their consideration before, and also in the sense that food is new when we hunger, and light is new every morning. John says, "But ye have an unction from the holy one, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." Again he says, "But the anointing that ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him."

This anointing is the same as that by which Jesus was anointed; even the Spirit of the Lord, Isa. 61:1-3; Luke 4:16-21. No one can be taught that he is a sinner except by this Spirit. This Spirit is life, and this life is the light of men, John 1:4. This is the light that manifests whatever is evil, Eph. 5:13.

When one has natural life he will feel the prick of a thorn. When one has spiritual life, and not before, he will feel and be hurt by the pricking thorns of sins. He who has spiritual life is now manifest as one of those for whose sake the earth was cursed, and unto whom it shall bring forth briars and thorns. The man without life cares nothing for the briars and thorns. No power but that of life can ever make a conscience ever feel the pricking thorn of sin. All other attempts at teaching men that they are sinners are vain. They may say they hate sin, but they do not show that it has ever hurt them. When the Lord has caused one to feel the pangs of a conscience wounded by sin, that one will never find healing for that wound until that same anointing that taught him of the sinfulness of sin brings to him the vital knowledge of that wonderful man, Christ Jesus, the son of man and the Son of God, to whom the sins of his people became a crown of suffering, as his holy brow was pierced with the crown of thorns. Through the bearing of supreme pain and suffering as a crown, he reigns supreme over all the powers that could cause pain or sorrow, and can speak a word in season to them that are weary. Through death he destroyed him that has the power of death, that is the devil, and can in a moment deliver from the fear of death those who are in deepest bondage through that fear.

This inward teaching is the same in the case of every child of God, and where this teaching of the Holy spirit of God is followed there is unity manifested. They who are thus taught are "of one heart and of one soul," Acts 4:32, and where they are careful to walk in the spirit as they live in the spirit, (Gal. 5:25) they will also be of

"one mind and of one judgment," as the apostle earnestly and lovingly exhorts them to be.

The scriptures will always be found to accord exactly with inward teaching, but not always with the teachings of men. If we are in haste to study out the meaning of scriptures we are apt to get a meaning without any life, a meaning that feeds the carnal mind but not the new man of grace. We must wait on the Lord for the meaning of his word. When he gives it to us it will feed us, and we shall know what it means, though we may have no learning of a natural kind. There is much value in worldly learning, but it can never advance one in the vital knowledge of divine things. I am glad to see an objector to the truth answered by a learning that reaches further than his own. But after the contest of the learned is over, I see the little, hungry children trying to gather up some crumbs, and wondering why they are not brought out of their soul trouble, and fed and comforted by that which has appeared to be so deep and so powerful. It seems to them that their own dullness is the cause of their not being benefitted by it. But when alone with the Lord, bemoaning their darkness, and crying unto him, he gives them a sweet taste of heavenly manna, through, perhaps, the same words that were in controversy, and they feel the divine power of them, and realize what Jesus said, The words that I speak UNTO YOU, they are spirit, and they are life." Until he speaks them unto us they are not spirit and life to us. We are to "hold fast the form of sound words, which we have heard of inspired writers," in faith and love which are in Christ Jesus;" and when the Lord's time comes those words will open up to our admiring view the rich trea-

tures of the heavenly kingdom. Only the life of the vine can teach the branch what fruit to bear. Only the spirit or life of Jesus within the soul can bring forth the fruit of the spirit in the heart, or cause it to come forth from the lips and be manifested in the life.

SILAS. H. DURAND.

De Land, Fla., Feb., 6, 1893.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—That our brethren may know the location of our new meeting house, please publish the following: We, the original Middle Creek Primitive Baptist Church at our new place of worship at Piney Grove, two miles from the old Middle Creek meeting house, do respectfully invite all Primitive Baptist ministers who are in good standing, and who are willing to take the Scriptures as the man of their counsel, to come to see us and preach for us. Our doors are open to all of our brethren, whether ministers or otherwise, who are willing to fellowship us on such terms. Done by order of conference, Saturday before the first Lord's day in February, 1893.

PASCHAL PARRISH, Clerk.

Wake County, N. C.

A REQUEST.

Brother C. O. Hilder, East Fork, Transylvania Co., N. C., writes me that they desire very much for a Primitive Baptist preacher to visit them. They have a few members and are building a meeting house.

I hope some brother will visit them.

Write to either brother C. O. Hilder or brother M. M. Morgan, East Fork, N. C.

OBITUARIES.

PETER AND BARBARA CORNELISON.

By request of the daughters of our dear friends Peter Cornelison, and Barbara, his wife, I will try to give a brief sketch of their lives and deaths. Barbara Cornelison was born August 22d, 1818, and died September 6th, 1892, aged 74 years and 15 days. She was the daughter of Jerry Auman and Mary Auman, his wife. They were Primitive Baptists in sentiment. I think Jerry was a member of the church. Barbara married Peter. She was the mother of ten children, seven girls and three boys—nine of them survive her. She was a precious friend to the Baptists. She was stricken down with paralysis about eighteen years before her death, and was helpless all the time. She received a hope in Christ about the time she was stricken down, which enabled her to bear her afflictions with patience and christian fortitude. She was a woman above reproach—I never heard a word said against her—she gave no occasion. She was hauled to Sugg's Creek to preaching as long as she was able to be hauled. She loved the Baptists, and the doctrine they preached. I have a mind to say I am satisfied her sufferings are all over—that her spirit is resting in peace with God. The husband sent for the writer to attend the funeral. He did so, and tried to preach on the occasion. Peter Cornelison was born April 21st, 1816, and died September 23d, 1892, aged 76 years, 5 months and 2 days. Kidney trouble was the disease that seemed to bring death. Two physicians were called; but all the good nursing that his children and the physicians could do could not stop the summons of death. He was the son of John Cornelison, a Primitive Baptist preacher. Peter professed a hope in Christ when he was about 18 years old. For some cause unknown to the writer, he never united with the church, but was a friend in deed to the Baptists. He gave the lot on which the Sugg's Creek meeting house was built and now stands. His doors always stood wide open for Primitive Baptists to go in. I am sure he bore more of the burden and expense at Sugg's Creek than any one member—probably more than any two of them. When there was meeting at Sugg's Creek, Uncle Peter, as he was generally called, was there unless sickness prevented. Last August was a year ago,

he walked to the Association at Rock Hill, a distance of nearly 20 miles. He was well posted in the Scriptures, never wavered from the doctrine of God our Savior. The writer was also called to attend the funeral of friend Peter. Met a large congregation, and tried to preach Jesus and him crucified, the way, the truth and the life. He was a good citizen, and held the office of Justice of the Peace for a number of years. He was a peace maker. Children, take your pa for an example. Grandchildren, you are many in number; try to live as grandpa did, and you will always have plenty of friends. There are but few children who have ever had such a pa—few grandchildren who ever had such a grandpa. He divided his lands and property all among his children while he was well. After the death of his wife, he craved to die and go from this sinful world, to a world of joy and peace. Children, I know you hate to give up pa and ma, yet you cannot mourn as those who have no hope, for their lives and their last words gave you hope that they are sleeping in the blessed arms of Jesus, where none ever wake to weep. You are made to believe that your loss is their eternal gain. Blessed are they who die in the Lord; they rest from their labors, &c.

Thou art gone, dear father and mother,
Gone from a world of trouble.
Dear ones, we miss you sadly;
But we should weep no more,
For we know your tired spirits
Longed to be at rest with Jesus.
A precious father and mother from us have
gone;
The voices we loved are stilled,
Their places are vacant in our house
That never can be filled.
Farewell. I. P. BEAN,
Immer, N. C.

PETER J., AND ELIZABETH LEAK.

With solemnity of thought we recall to our minds the memory and esteem of our deceased neighbors and friends who have fallen asleep in death. The subjects of this notice were well known citizens of Stokes County, N. C. Mr. Leak was born in Henry County, Va., March 18th, 1815, and died at his residence, March 1st, 1892. His wife, Mrs. Leak, preceded him in death two and a-half months. She was born in Halifax County, Va., February 17, 1818, and died December 15, 1891. They were married in Patrick County, Va., January 28, 1836, soon after which they removed to Stokes County, N. C., where they

resided until their deaths. They were the parents of twelve children, nine of whom survived their devoted father and mother, together with a long line of grandchildren and some great-grandchildren, who are left to mourn their loss. Some of them are in the far-off West, but the most of them lived near, and often visited the old people, meeting with a welcome reception; but this kindness, love and devotion for you, dear children, is over. Their faces you will see no more; but we hope their example and instruction will forever keep a place in your memories, to obey, love and keep, for your good, and to manifest your sacred affection and love for them. Mr. Leak never joined any church, but had been a professor for many years, of which he often spoke with overflowing with tears. He believed in the Primitive Baptist faith, and that salvation was by grace, and the mercy of God. A short time before he died, he desired to join the church, and be baptized, that he might, through obedience, put on the whole armor of God. Although he was deeply concerned about his departed companion, who never made any profession of religion, although she seemed to be distressed, and desired her children to pray for her before she died, he said he had seen a light where she lay when sick, and heard a voice which reconciled his mind in regard to her condition, and his mind was now upon the Church, and the joys of salvation. He loved to hear the songs of Zion, and the gospel preached in demonstration of the Spirit and of power. They were industrious, hard-working people, highly respected by their neighbors and acquaintance. Before their deaths they made choice of Elder Isaac Jones and myself to attend their funeral, which was done on the 18th of July, 1892, in the midst of a large concourse of people, at State Line Church. That day will be long remembered. And in conclusion we will say, peace to their ashes, until God shall raise them again as it doth please Him, if in His likeness, to rest in his most glorious habitation. Written by request,
E. M. BARNARD.

Tim, Va.

DEACON GEORGE D. CARAWAN.

Deacon George D. Carawan departed this life August 7th, 1891, at his home on the south side of Mattamuskeet Lake, Hyde County, N. C. He was raised up in the same neighborhood to manhood, and was an honest, hard-laboring man all his

life. He was married three times, and by his first wife had eight children born to him, of whom five survive him—four sons and one daughter—all grown and married. Brother Carawan joined the South Mattamuskeet church, and was baptized the first Sunday in June, 1866, and from his christian walk and godly conversation after joining the church, the brethren called upon him to serve them as Deacon, the first Sunday in March, 1873, and the dear brother faithfully discharged the duties of the office as long as he lived. A few years before he died he had an eating cancer just under one of his eyes, and Dr. Gore treated and cured it, though he suffered tortures untold in the treatment, and though it seemed to be well, yet he told me the place from which it was removed always hurt him, and from then he seemed to get weaker and weaker, until the Lord, whom he served and loved, took his faithful and suffering servant home, where there will be for him no more suffering, pain and sorrow, but all will be joy and peace in the Lord forever. The church looks upon the loss of the dear brother as irreparable; but then they are sure that their loss is his gain; so they sorrow not as those who have no hope, and I would say to his children who were raised up by his tender and fatherly care, to remember his godly walk, and to follow his footsteps as he followed Christ; and may the Lord enable all of us to follow his good christian life. Our dear brother was nearly seventy years old; but of his exact age I have not been informed. He was buried in the family graveyard, on South Lake, where he will remain undisturbed until the resurrection morn, when the body, which was sown in weakness and dishonor, shall be raised in power and glory, which shall be to the praise, honor and glory of the Lord, forever. May the blessed Lord enable us all to meet our dear brother in heaven above, is my prayer, for Jesus' sake.

L. S. Ross.

ABNER F. LESTER.

Abner F. Lester, only son of Mr. W. C. and sister Texas Lester of Falcon, Floyd Co. Virginia, was born Nov. 5th, 1876, and died August 18th, 1892.

It is often said that "the good die young," and that good boys and girls are only found in books. It is true that some good children die young and we read of many good ones who are dead, but to prove the rule that all who die when chil-

dren are good, some must live at least long enough to prove that any are good. It is also true that when we speak of the dead, we are inclined to speak more particularly of their virtues. When we can say nothing good of one it is better to say nothing. If evil predominates it is frequently better to say nothing.

If the general rule is that boys are not good, young Abner Lester proved by his life that all are not bad, and that he was one exception so clearly and forcibly defined as to make the exception peculiarly rare.

He was sixteen years of age and well grown. He possessed a bright mind and was well advanced for his years. If he ever used profane language or told a falsehood it never came to the knowledge of his parents, nor has any one else ever charged such to him. He was never known to disobey his parents, but was pleased to do their bidding. His temper was even, pleasant and attractive, and adorned with a pleasing smile when approached by, or approaching any one.

He was industrious up to a few months before he was suddenly taken from this to that life beyond. He was killed by the overturning of a wagon, loaded with slabs, caused by the team, from some cause, taking fright and becoming unmanageable. He fell from the wagon across the road and the slabs fell upon him crushing his body and head so that death must have been produced immediately.

About the first of last July he told his mother "he had such a dread upon his mind." Again, the last of that month he told her the same. During this time, and to his death he was not willing to work, saying, he did not feel like working. His father asked him several times if he was sick, and he said "no."

The night preceding the day on which he was killed he came down to his parents' room about 2 o'clock and said he wanted to stay in their room. These things are familiar to me. They are a part of my experience. If I have a gospel experience, I must and do believe this dear boy was being led in the same way, and is in heaven to-day.

Abner had great respect for his parents and only sister. He stayed at home on Sundays or went to preaching. He sought the company of old people and was glad when members of the church came about, and listened with marked attention to what

they would say. He was often seen reading the scriptures.

Six teachers to whom he went gave him excellent reports in relation to his studies, to them and to his schoolmates. During his last days he seemed deeply meditative and had but little to say.

A large assembly attended the preaching, by Elder Amos Dickerson and myself, at the time of his burial. The aged and the young were present, and all were in deep sympathy with the bereaved parents and little sister, and in many ways gave evidence of their high regard of the deceased son, brother, friend and loved one.

I would to God that all boys and girls possessed the good name which adorns the life and memory of Abner Lester.

P. G. LESTER.

ANDREW H. PLEASANT.

Andrew H. Pleasant, son of John and Frances Pleasant, was born September 8th, 1861, and departed this life May 22d, 1892, aged 30 years, 8 months and 14 days. He was married to Sarah M. Oakley, daughter of F. L. Oakley and wife, January 13th, 1892, at which time he was, apparently, in good health. Some time after he had an attack of la grippe, from which he partially recovered; then going to market with a load of tobacco he was exposed, took fresh cold, had heart trouble, and went into pneumonia, suffered very much, and died May 22d, 1892. Before he died he said he had a hope in Christ and was willing to die, though he hated to leave his wife and mother. He was without a father to raise him, as his parent died in the army with measles, but was cared for by his mother and kindred, and was raised a moral boy, and after he was able, he remained with his mother until he was taken from her by death. He was patient in his affliction, and we hope, from evidences left by him, that he has been taken from this world of sin and trouble to enjoy eternal life. He leaves a mother and a wife, with a child one month old to mourn their loss.

F. L. OAKLEY.

Anderson's Store, N. C.

LUTHER SEXTON.

Also by request of brother Elsberry Sexton I write a notice of the death of his father, brother Luther Sexton. He was born March the 7th, 1812, was married to Rhoda West 1836, joined the church at Bethlehem Dec. 1876. There were twelve

children born unto him. He raised eleven of them, and raised seven orphans. At the time of his death there were nine of his own children living, fifty four grandchildren and nine great grandchildren. I was not much acquainted with brother Sexton, having met him only at church; but have heard those that did know, say that in his young days he was quite rude, but when he received a hope in Jesus the change was very marked. I know that at church he seemed eager to hear the word preached. His widow, two sons and two daughters were members of the same church where his membership was. May the Lord bless his widow in her declining years, bless his children and bring more of them to a knowledge of the truth as it is in Jesus.

Brother Sexton departed this life March 9th, 1892. May the Lord bless all of the bereaved is my prayer.

J. T. ROWE.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. C. WILLIAMS.

Harmony	Tuesday
McCray	Wednesday
Arbor	Thursday
Lynch's Creek	Friday
Prospect Hill	Sat and 3d Sun.
Wheelers	Monday
Flat River	Tuesday
Stories Creek	Wednesday
Shiloh	Thursday
Roxboro	Sat and 4th Sun
Surl	Monday
Tar River	Tuesday
Camp Creek	Wednesday
Mt Lebanon	Thursday
Eno	Friday
Durham	Sat & 1st Sun in Apr.
Dutchville	Monday
Cedar Grove	Tuesday
Neuse	Wednesday
Salem	Thursday
Healthy Plains	Friday
Scotts	Saturday
Wilson	2d Sunday
Smithfield	Monday
Clement	Tuesday
Hannah's Creek	Wednesday
Bethsaida	Thursday
Black River	Friday
New Hope	Saturday
Middle Creek	3d Sunday
Willow Spring	Monday

Conveyance needed when not on R. R.

A GARDNER AND J D VASS.

Tysons School House.....March 1st

Bethany.....	2d
High Ridge.....	4th
Mountain Spring.....	5th
Liberty.....	6th
High Hill.....	7th
Watson.....	8th
Crooked Creek.....	9th
Meadow Creek.....	10th
Bear Creek.....	11th
Flat Creek.....	12th
Riley's School House.....	13th
Tom's Creek.....	14th
Brother Workmans.....	15th
Pine.....	16th

Conveyance needed.

J. M. WYATT.

Mountain Creek.....	March 1st
Freedom.....	2nd
Liberty Hill.....	3rd
Jones Hill.....	4th
Jerusalem.....	5th
Lawyers Spring.....	6th
Bethany.....	7th and 8th
High Ridge.....	9th
School House near Mr Smith's.....	10th
Liberty.....	11th
High Hill.....	12th
Watson.....	13th
Crooked Creek.....	14th
Meadow Creek.....	15th
Bear Creek.....	16th
Flat Creek.....	18th
Pine.....	19th

At 11 o'clock each day. He will need conveyance.

ISAAC JONES.

Middle Creek,.....	Tuesday aft. 4th Sun. in Feb.
Willow Spring.....	Wednesday
Fellowship.....	Thursday
Rehoboth.....	Friday
Smithfield.....	Saturday and 1st Sund. in March
Hannah's Creek.....	Monday
Clement.....	Tuesday
Old Union.....	Wednesday
Bethany.....	Thursday
Cross Roads.....	Friday
Chapel.....	Saturday and 2d Sunday

J. E. ADAMS.

Wilson, Wed. night before 1st Sun. in March	
South Quay,.....	Sat. and 1st Sun. in March
Flatty Creek.....	Wednesday and Wed. night

Brethren will meet him at Elizabeth City on Tuesday.

Coinjoek.....	Friday
Elim (Powell's Point).....	2d Sunday
Providence (Banks).....	Monday
East Lake.....	Wednesday and Thursday
Bethlehem (Tyrrell County), Sat. and 3d Sun.	

Brother Holidia or some one will meet him at Fort Landing Thursday evening or Friday morning, and they will please arrange appointments in Gum Neck during the week.

North Lake.....	Saturday and 4th Sunday
Mason's Point.....	Monday
Juniper Bay.....	Tuesday
Tiny Oak.....	Wednesday
Rose Bay.....	Thursday
New Lake.....	Sat. and 1st Sunday in April
Beulah.....	Tuesday

Goose Creek Island.....	Sat and 2d Sunday
Jones' Bay.....	at night
Cedar Island.....	Saturday and 3d Sunday

Brethren will arrange appointments to 4th Saturday.

Hunting Quarter.....	Saturday and 4th Sunday
Nelson's Bay.....	4 P. M.
Davis' Shore.....	Monday
Straits.....	Tuesday
North River.....	Wednesday
Morehead City.....	Thursday and at night
M. H. near Bro. Wm. Bell's.....	on Friday
Newport.....	Saturday and 5th Sunday

Some one will please meet him on Thursday evening at Snowden Station. Will need conveyance.

W. W. BARNES.

Mill Branch.....	Monday after 3d Sunday in Feb
Pleasant Hill.....	Tuesday
Falls of Tar River.....	Wednesday
Williams'.....	Thursday
Deep Creek.....	Friday
Lawrence's.....	Saturday and 4th Sunday
Kehukee.....	Monday
Conoho.....	Tuesday
Hamilton.....	Wednesday
Cross Roads.....	Thursday
Tarboro.....	Friday
Old Town Creek.....	Saturday
Autry's Creek.....	1st Sunday in March
Old Sparta.....	Monday
Little Creek.....	Tuesday
Great Swamp.....	Wednesday
Briery Swamp.....	Thursday
Flat Swamp.....	Friday
Skewarky.....	Saturday and 2d Sunday
Smithwick's Creek.....	Monday
Washington.....	Tuesday

Conveyance needed.

J. D. DRAUGHN.

McRay's.....	Saturday and 3d Sunday in Feb
Arbor.....	Monday
Country Line.....	Tuesday
Moon's Creek.....	Wednesday

(Brother Neal will please arrange for Thursday and Friday.)

Roek House.....	Saturday and 4th Sunday
Liek Fork.....	Monday
Wolf Island.....	Tuesday
Reidsville.....	Tuesday night
Pleasantville.....	Wednesday
Sardis.....	Thursday
Martinsville.....	Mon night aft 1st Sun. in March
Reed Creek.....	Tuesday
River View.....	Wednesday
Town Creek.....	Thursday
Canton Creek.....	Friday
Chestnut.....	Saturday and 2d Sunday
Camp Branch.....	Monday
Leatherwood.....	Tuesday
North Fork.....	Wednesday
Dan River.....	Tuesday after 3d Sunday
Cascade.....	Wednesday
Sugar Tree.....	Thursday
Axton.....	Friday
Good Will.....	Saturday and 4th Sunday
Ridgeway.....	Sunday night and Monday
Matrimony.....	Tuesday
Stoneville.....	Wednesday

He will need conveyance.

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Zion's Landmark.

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— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

S. H. DURAND, Corresponding Editor.

Zion's Landmark Print, Wilson, N. C.

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1893

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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

INVITATIONS—COMMANDMENTS.

DEAR BROTHER GOLD,—Owing to the conditions of our roads because of the present snow I have not been able to reach my appointment to-day, and I wish to say a word to the household of faith on the subjects at the head of this article.

An invitation is from an equal to an equal; a commandment from a superior to an inferior. A person says to a neighbor, "come," it is an invitation, for they are equals. If he says, "let such a thing be," it only shows his desire, he has no power to force unless the thing belongs to him. In such a case he is the superior, but if he is not the owner they are equals, and the speaker by saying, "let it remain," only shows his mind which may not be the mind of the other party, therefore his words may have no force.

A father says to his son, "Come," it is a commandment, for he is the superior. A man says to his servant do this or that, it is a commandment, for he is master and his words have force. The Centurion said to one of his servants, "come," and he came; to another, "go," and he went; to another, "do this," and he did it. Abraham said to his servant, "go seek a wife for my son Isaac," and he went. These I recognize as commandments, for they were from superiors to inferiors.

God has spoken. He is the superior of all things, and His voice must be obeyed by all things, for all things are inferiors. He said, "Let there be light, and there was light." The word "let" was not simply God's permission for light to exist, but an absolute commandment for it to exist, and it existed according to his commandment. There was no power that could hinder it for God had commanded it and there is no power but of God. By that commandment we have day and night until this day. In His preaching Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls," Matt. 11:28, 29.

This is the voice of God to his children, the Father to the son, the superior to the inferior, the everlasting arm that is reached down into their necessitous condition and underneath them to lift them up by His great strength and set them on the good solid foundation from which they cannot slip nor fall, the words of everlasting mercy forever reaching down into our helpless state and lifting us up into everlasting joy and rest. There is no invitation here but an absolute commandment, the voice of God, the King of kings and Lord of lords. Where the word of a king

is there is power. Here there is more than the voice of an ordinary king. If the voice of an earthly king has power, how much more the God of the whole earth. When God speaks to one of His subjects there is an impelling power that forces one to obey. I have no confidence in any religion but a compulsory religion. No one ever came to Jesus only those who were absolutely compelled to come. To these, and these only, Jesus spake the words quoted, and there is power in that word. The weary must have rest, his weary condition demands it and Jesus has said, "Come unto me," thus pointing out the only place of rest. His word and the necessity of the weary one compels him to come, he cannot stay away, must come even though he expects nothing than to be cast off. But Jesus has promised and will give rest, for no such weary soul was ever cast off. Such hungry soul does not object to this compelling power that works in him, for it is compelling him to go just where wants to go. He wants to go to Jesus but he does not know the way, and it seems all the while that he is going away, further and further away from the place of rest and peace, but an unseen, unerring hand, the power of God, has hold of him. He knows the way and never failed to bring every one safe to Jesus to whom he has spoken. When he reaches there he finds just what Jesus has said "*Rest, sweet rest, joy and rejoicing, in heart, the presence of Jesus, our Beloved for whom he has longed and mourned.*" It is the very place that we have wanted so much to find, but we knew not the way. No, it is not contrary to the will of any such weary person to be compelled to come to such a sweet haven of rest. It is not their privilege to stay away. If there was any invitation in these words

the person to whom they are addressed would be at liberty to come or to stay away, therefore they would be privileged characters. If this is the case the many will surely be lost, for they know not the way to come to God, and at every step they will go further from Him. I rejoice very much that there are no invitations in the gospel, but that it is all commandments, for if it was by invitation such poor, ignorant, deaf, blind, wayworn sinners as I am would surely be lost. But it being by commandment, I have hope.

Not only in coming to Jesus at the first, but in following him at every step of christian life, all is by commandment. However loving the words may be which are spoken to us, they are commandments. Therefore at every point when God says, "Take my yoke," &c., it is a commandment, an unbounded duty, a glorious privilege to follow him. Jesus has said "If any man thirst, let him come to me and drink." "The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." All these together with all passages like them are gospel commandments, the words of king Jesus, and the persons addressed do obey, for he has said "Thy people shall be willing in the day of thy power." We may become hasty in our feelings towards God's people who mourn, and try to persuade them to hasty action, but they will not be willing until made so by God's power, then they will make all speed to do the bidding of God, for his power is upon them and necessity is so laid upon them that they must do his word. Let every christian go back over his or her experience and see if this was not the time that they

were made willing to follow Jesus. It was not when they CHOSE, but when GOD COMMANDED. How many have gone to church meetings to tell the brethren of their love for them, and have gone away, unable to go before the church. Why did they not go and do as they thought to do? They say "something was in the way, something hindered me." But they go again, it may be not thinking of going before the church, and that something that hindered is out of the way and necessity is so laid upon them that they go and tell their love to the church. Why is this? Is it not because it is the day of the Lord's power? What else can it be? Moses had no mind to go before Pharaoh to intercede for Israel; but the word of God was upon him and he had to go. He knew before he left Pharaoh's court and went to the land of Midian that the Lord would deliver Israel by his hand, Acts 7:27, and thought that his brethren would have understood it, but when the time came for him to go he had a mind to draw back, so that if it had been left to his will he would have remained with the flock of his father-in-law; but he was compelled to go because the day of God's appointment and power had come. Brethren, why do you preach? The word of God came to you with power and it is a burning fire shut up in your bones, and you are weary with forbearing and cannot stay. God has not invited you to preach, but commanded you. Why preach gospel invitations to the people when God works in us by commandments? A Methodist minister once told me his experience, and told me how low down he was brought by his sins; how utterly helpless he was and how he was made to lose confidence in everything and give up all for loss, and while in this condition the Lord

came to him in his mercy and saved him. Only a week after this (so I was informed), he said in one of his sermons that MANY souls were now going down to hell for whom Jesus had died, because such men as himself and other influential members of his brethren and sisters were not doing their duty. If he had told me the truth about his own case, he surely was denying it in his preaching. This is the way I feel when I hear a brother preach that he felt COMPELLED to preach by a power that he could not resist, and then preaches "GOSPEL INVITATIONS." If these are true I am yet in the dark on both points, for I have not so learned Christ. Your brother, I trust, in the Lord,

L. H. HARDY.

Newport, N. C.

ELDER P. D. GOLD, VERY DEAR BROTHER:—I feel that I must write to you and say that I have enjoyed, and still continue to feast upon your last editorial, War Between Saul and David. I can't tell you how much I have enjoyed it, it is inexpressible. Oh, it is a rich feast to me—food and drink, rest and peace. How sweet, how comforting and strengthening it is to my poor soul. I do hope that I thank God that he put it into your mind and heart to write it, for I know you could not of yourself write such beautiful sentiments, such sweet truths. I know you did not receive it of man, but by the revelation of our Lord Jesus Christ. Did you not feel while writing it that you were moved by the Holy Spirit? Surely you did, and I do hope that I felt the same Spirit moving me when reading it. Bless the Lord for such a servant as you are. O, may he keep you ever so many years to feed the little blood-purchased flock. I would be glad if I could write as you do; but as I can't, I hope I feel thank-

ful to my dear Lord that I can read and rejoice in what he grants to you to write. How clear and comforting you made it to my understanding about a regenerated person remembering and repenting of sins committed before regeneration. I do to this day, remember with shame, and repent too, sins committed long before I knew Christ as my Savior, or even thought of him as such. I have heard it preached from the sacred desk that one never went back behind their regeneration in remembrance of sins, and felt sorry for them. What a mystery, that when one is weak then is he strong; when vile and covered in sin, then are they pure and clean. last is the best, the sweetest to me. I love all your writings, but this Bless the Lord, Oh my soul, that I have been permitted to read it, and to see and feel the beauty and truth of it. I am truly glad that you have Brother Durand as corresponding editor, for I have loved his writings many years. I hope, dear brother, that you will feel to excuse all that seems amiss to you in this scribble. I believe it is our duty to tell to each other of the special comforts and pleasures that we receive from each other, whether from written or spoken mediums; therefore I feel to write you of mine, although I know it is expressed in an awkward and bungling manner. God bless you and yours with every thing that you have need of, and keep you from all harm, is the wish of your most unworthy, though lover, friend, and sister too, I hope, in Christ,

SUE LAWLER.

Brownsboro, M. & C. R. R., Ala.

Remark.

MY DEAR SISTER LAWLER:—I felt an uncommon impression to write during all the month of January. It was during this time of snow that I felt a desire to write of Saul and

David. Whence is this that I am counted meet to feed the dear saints of the Lord? It is all of grace. What a wonder.

P. D. G.

DEAR BROTHER GOLD:—By your permission, I will write a few lines and submit it for publication, and leave it at your disposal, and when you have read it and decided it would be of benefit to the readers of the LANDMARK you can publish it; if not, cast it aside.

Some time ago the subject of predestination was agitated and much has been written both for and against it, and it seems that the brethren differ in their views upon this subject; but I have been inclined to believe it was more a contention about words than a real issue on doctrine, and no doubt but some expressions, perhaps prompted by the flesh, on both sides, have caused some alienation on the subject; but we do know that it ill becomes the family of God to fall out by the way, and to do anything that would tend to harden hearts and cause mourning. Some who oppose the doctrine of unlimited predestination make, or try to make those who believe it, to say and embrace in their faith that God inspires men to do crimes, and acts directly on them by his Spirit, and makes them kill and steal and do all such. Now I wish to speak for myself, and say I do not hold it in that sense nor in that light, nor have I ever heard any one set forth that doctrine. So, such arguments to refute that are vain, as none, so far as I know, claim that. I can say that my faith embraces God as sovereign over heaven, earth and hell. He is God, and beside him there is none else. He created "all things that are in heaven and earth, and without him was not anything made that was made." "He created the waster to destroy." He made "all

things for himself, yea, even the wicked for the day of evil." "His hand hath formed the crooked serpent." In that day the Lord with his sore, and great and strong sword shall punish leviathan that crooked serpent, and he shall slay the dragon that is in the sea. Isaiah XXVII: 1. Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? he beholdeth all high things: he is a king over all the children of pride. Job XLI: 1-34. God is sovereign, and all that he has made is for a purpose, and are needed in the economy of his grace, and in the development of the heirs of promise which are manifested in time. He shall send them strong delusions that they all might believe a lie and be damned who believed not the truth but had pleasure in unrighteousness. He sent a lying spirit in the mouths of Ahab's prophets that Ahab should fall at Gilead. The point of the arrow drawn at a venture found its destined place in the joints of Ahab's harness, and the dog's tongue that licked up the blood was also ordained of God; and all the hairs of our heads are numbered. These are the evidences that lead me to believe the doctrine and I find it written in the word of God, and therefore I believe it. And yet, at the same time, I read passages that are quoted to set aside these. I cannot believe that God's word is yea-nay, but yea and amen to the glory of God the Father. And as to having all these things explained away, that is what is the matter in Zion, and faith seems to be understood as though it could be explained by the reason of men; and if it were that way we would not need faith at all. But we need faith to accept what God has said, and believe his word, although we can't understand how it is; and it is truly asked who can understand

the thunder of his power? Better be still and know that he is God. This is all I contend for in the doctrine, all I have ever advocated, and I do most sincerely believe from my heart that God in his wisdom has fixed all things in harmony with his eternal will in the most wise and gracious manner, in perfect accord with justice and righteousness, and I truly believe that "clouds and darkness are round about him, judgment and righteousness are the habitation of his throne." XCVII Psa. "He spreadeth his cloud upon his throne." This is all I have contended for, and I do believe it is the faith of every true believer in God our Father, and the Lord Jesus Christ. If I am to be set at nought and to suffer persecution for it I shall patiently bear it and hope I may be able and willing always to suffer for the truth's sake. I hope that peace and love may be manifest in all the holy courts of Zion, and that Zion may rejoice and the daughters of Judah may rejoice. The prosperity of God's dear children and the glory of God and my own conformity to the will of Jesus my savior is my humble and sincere desire.

Yours in hope, W. LIVELY.
Opelika, Ala.

DEAR SIR AND BROTHER:—Having written several letters to brother Casey, at Martin Tenn., and finding a number of the old and true in heart are pleased to read some of my writing, being a new man in the ranks of Christ, a converted Jew, one who worshipped God only under the Mosaic law, but within the last three years I received new light and am a happy man. Also I had a great deal of trouble and many days of sorrow and affliction, and yet, knowing what I gained, I would not exchange for my former way of living. I have lost much of earthly joy and pleasure as they have little

or no interest. I hope and pray that I gained a home in heaven not made by men but of God. Heavenly pleasures are for the life to come after death. True christianity, a brilliant jewel, its light shines on the road to an eternal life. Men who were born, raised and instructed in the christian faith often lose sight of the Great Jewel, Jesus, Jesus, the one who was sent by God to bring an unbelieving people to love God—who was to die on the cross as a proof to all men that by and through trials and tribulations which we have to endure on earth he prepares us for an eternal home. What devotion Jesus displayed for his own people, Israel! He came to seek and to save the lost in Israel, to bring them to God, so they would worship the one and only living God in truth. The Israelites received him not—they insulted Jesus and did everything they possibly could to prevent the people from believing his teachings. Why? Israel was a corrupt and heady people. By all they saw and experienced they lost sight of God and of the teachings they received of Moses and the prophets; as the Lord said they are a heady and a sinful people. They rejected Jesus, and they became so blind in their earthly sins that they thought by killing Jesus they would save their kingdom. It is better for one man to die than for the kingdom of Israel to be destroyed. Contrariwise, their actions were the cause of the destruction of the temple, Jerusalem and the kingdom, and the Children of Israel were not wanted anywhere. The old hard-hearted sinners thought to save themselves by their damnable work. It was no doubt the cause of their destruction. The time had not come when Israel was to expect Jesus as the Messiah. The time is not far distant when such is to take place. New Israel, spiritu-

al Israel, the chosen one of God, a new people, a new covenant, a new life, new men saved by grace through mercy through the Holy Ghost are drawing near to enter the kingdom of God—all who received the blessing. Israel of old acknowledged God as the one and only living God, that they were an erring people, only in trouble they knew God the Father. As soon as the trouble had passed they again lost sight of the great God—Jehovah—Jesus was sent to form a new covenant and was to teach love and truth. He formed new, spiritual Israel. As Jesus said, no one shall enter the kingdom of God unless he is born again of the Spirit. Flesh is earthly, the renewed spirit of man is in the image of God, and belongs to the heavenly home. He is not a Jew who is one outside—he is not a christian who is one in show or by pretence. But he is a Jew who is one within, and is circumcised in heart. He is a christian who lives and leads a Christ-like life. All people shall and must come into the kingdom of God through the Holy Ghost. The spirit of transformation shall prepare men so they may be saved. The outward Jew and christian must become new men by the spirit, as spoken of by Jesus the Son of God. The will of God must be obeyed whether it pleases men or not, whether mortal men will consent or reject, God is king and ruler. Jesus, born in a manger, of poor people, at the age of twelve years the Holy Spirit filled him and he went into the temple at Jerusalem and answered and confuted the old and learned men of Israel—God's will be done. Mortal men see with a mortal eye and hear with a mortal ear. The work of God is done by the Spirit, and we poor unworthy sinners do not understand, and because we do not understand the spiritual sentence

we reject it as out of place and declare it not possible. Jesus was true to the cause for which he was sent by our Father. Knowing all things that would take place, even the men who would betray him and the death he would die, if Jesus had been a mortal man he would have courted those in power of whom he could expect favors. But nay; he was sent by God, and he feared no man. Moses, Elijah, Jesus—three of God's loved ones—all had to suffer for the sake of men—to bring the sinner back to God, as our Father does not will the sinner to die; but nay, he wills them to return and live. The time was almost come, the time is almost here; when the second coming of Christ is promised, this time the Messiah expected by Jew and Gentile, thanks be to God. Thousands are believing who worship God in truth to-day, and are joint-heirs with Jesus the Son of God. Men who pass through a christian experience know not why it is or how it came, but they all know that a great change has taken place within themselves. God's work is wonderful; as Paul said things that once I hated now I love, and such as I loved I now hate. Earthly lost its charm, heavenly thoughts take its place. A new man, new thoughts, a new life appears; godly takes the place of ungodly; what a change for good! I hope and pray that all men may be blessed with such a change. We then can say with safety, death, where is thy sting? grave, where is thy victory? Happy is the man who puts his trust in God, and leads a life that pleases God; his reward is bound to follow him in this life and in the one to come. Jesus speaks to his disciples in parables so they should understand him and know the spiritual meaning. Poor unconverted sinners who find fault with the Holy Bible, the book of

all books, because they do not exactly understand the spiritual meaning. You may be too great a sinner—you may be unfit for its use—it is a holy writing and a spiritual reading. You are an earthly man only; you have nothing to expect in heaven. You are not known to the Holy Ghost. At the time Jesus was on earth and spoke to the Israelites, they did not understand him, and some who did, pretended they did not. Worldly men are loved and accepted by the world. If Jesus approved the sins committed by Israel he could have had them as his friends. As soon as he disapproved of their evil—their sins—they became mad and rose up against Jesus and denounced him. So it is at this present day. Some christians claim that they love Jesus but they do contrariwise to his teachings. How can you expect good when you do evil? Our Lord is a strict judge and he forgets none of our sins. We are responsible; we received the commandments, the Bible; we had good teachers and preachers, and yet we permit ourselves to be led astray by worldly influence—we deserve punishment, and no doubt we receive it. Many think that Jesus will forgive them their sins because he died on the cross and came to save us from sin. We are bound to live up to his teachings if we expect to escape by him. If we do contrariwise to what he taught us in his noble lessons, we are responsible. A people who should know God and love him with all our hearts and our neighbor as ourself; a people for whom Jesus died on the cross to give us a great lesson—to love and obey God, as he came for our good, to deliver us from bondage, evil and sin. But nay; we are as bad if not worse as when Jesus was on earth. I am positive there is more murder committed to-day than when

Jesus was on earth. There is surely not a proof of us getting better. Drunkenness and other vices I am also sure are much in excess of what they have been. I was present one day in a church where at least four hundred people were, when the preacher said "I believe if Jesus should come here he would have hard work to find twenty sincere christians." Oh! what a pity; what can we expect at the end of our days but the curse of our God and the displeasure of the one who died for our sake on the cross. All we can hope for and all we should pray for is for mercy that our good Lord will not punish us according to our works. Poor mortal, helpless sinner! return, repent, and pray for forgiveness so you may yet be saved from this evil, is the wish of one who found the truth. M. NYE.

Newark, Ohio.

Remark.

The above communication is from a Jew by nature that has recently obtained mercy of the Lord, and confessed the name of Jesus.

His exhortations and warnings are stirring. All the writers of the Bible are Jews by nature. God links this one in the faith of the fathers. The thread is not broken. A three-fold cord is not easily broken. God turns the hearts of the fathers (the prophets) to the children, lest he smite the earth with a curse.

P. D. G.

ELDER GOLD, DEAR BROTHER:—I had hoped to be able to send you some message in return for the excellent and comforting letter you sent me previous to your visit, and also desired to write an imperfect letter to all the dear ones who have so highly honored me with their correspondence, for you to publish

in the LANDMARK, as I cannot, in my present condition, hope ever to respond to each one separately.

I have passed some days of excruciating sufferings, and been brought very near death's cold stream, since you saw me. But for some wise purpose the frail life cord was not broken to free the weary, longing soul from its tene-ment of suffering clay. The "Lord's ways" are indeed "past finding out," but "just and true." Besides increased sufferings and physical weakness, I have a bad case of sore eyes, which will prevent me from writing even to those who have endeared themselves unto me by frequent pen visits, with soothing tender expressions of christian fellowship and esteem.

How I miss the "glorious news from Zion's Holy Hill," and the delicious clusters of heavenly fruit sent me by the heavenly labors. Yet amid all my bereavements, solitude and loneliness, the compassionate Father sends the blessed Comforter with fresh supplies from his exhaustless bounty. Then I am neither lonely, destitute nor sad. Praise such matchless grace! Come or write when so disposed. With fervent love,

RUTH.

Old Sparta, N. C.

"His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." Ps. 30:5.

DEAR BRETHERN:—When we recount the nights of sorrow and weeping and the succeeding mornings of joy and sweet surprise, realizing in our hearts that the anger of the good Lord endures but a moment and that we are favored in and by his life, thus preserving us through all the ills and besetments of times passed, it would seem that we had been sufficiently wrought, exercised, led, rebuked, chastened, humbled and preserved; kept from

the snare, delivered from the destroyer and saved by his mighty power from our enemies. O, it does seem, with all the evidences, that we would be more and more reconciled to our Father's will. But alas, alas! I find that I am so rebellious, so filled with unbelief, wandering away from the footsteps of the flock, that many, very many dark and long nights of weeping and anguish befall me. Some, perhaps, would tell me that these seasons are necessary, and ordered of the Lord for my good, to which I could subscribe a hearty amen; but when I examine the cause of my complaint I find that I have sinned—have done those things I should not have done, and left undone the commandment of the Lord, and the weeping is brought on us and in us for our sins. Every transgression receives a just recompense of reward. The light that is in us giving us a knowledge of our corruption and deformity, is to us darkness of the blackest night, and we are filled with contempt and unutterable weeping, and could we but feel that Jesus is near to guard us against approaching danger, and turn aside the shaft of the adversary, the darkness would be overpast, and we should have the oil of joy for mourning, and the garment of praise for the spirit of heaviness. We do not feel that we have made any progress, but rather we have retrograded. We get lower and lower in the dregs of sin and misery and more we feel the need of the saving strength of our Redeemer. From day to day our strength fails us, and were it not for the little trust that our great and merciful God works all things after the counsel of his own will, we would sink under the intolerable load to rise no more. Upon the base of God's immutable and eternal purpose which he purposed in (not out of) Christ

Jesus our Lord, we can only rest, trusting in his precious blood to cleanse us from sin and all its pollutions. Sometimes amidst the severest storms and darkest nights, being overwhelmed in bitter weeping and self condemnation, all, all on a sudden, the clouds break and disappear, the wind and the storm is gone, the sky is clear, and the glorious sunlight of heaven comes with warmth, life and sweetness into our souls, insomuch that we are filled with unspeakable joy; and again we see our triumph over all our imperfection and woe, through him who loved us and gave himself for us to redeem us from all iniquity. Joy cometh in the morning. His anger endureth but for a moment. It is turned away and our hearts are filled with food and gladness. Bread of heaven! how sweet to the hungry soul, how life-giving and precious to him who has passed through a long, dark night of bitter weeping. He feels that all is well. Now in sweet fellowship and union with the Father and with his Son Jesus Christ, we love the brotherhood with a pure heart, fervently. The spirit of forgiveness pervades our breasts, and we pray for those who speak evil of us. It is good for us to be made acquainted with our sinful souls. Our nature is so corrupt and in enmity against God, that were it not for such lessons as we learn in nights of sorrow and weeping, we would be found turning the grace of God into a lie and serving the creature. We do not feel that our sins are ordered of the Lord, for he tempts no man to evil; but the dispensations of his providences to us are such that we are chastised for our rebellion and wickedness, until we are humiliated and made to acknowledge no power but his, in our salvation. And it is a gracious mercy to us that we are thus dealt with. He chastens us in

love, corrects us in his mercy, and saves us by his grace, giving us an inheritance among the sanctified. The nights of weeping will soon be over, and we shall wake in the morning of everlasting day; and God himself shall wipe all our tears away, and our joy will be complete in Him.

J. S. COLLINS.

Arlington, Texas.

DEAR BROTHER GOLD:—I have a letter from sister Ruth. It is so comforting, please publish it, if you think best. From your little sister,

MAGGIE A. STATON.

Bethel, N. C.

MY DEAR SISTER IN THE FELLOWSHIP AND SUFFERINGS OF OUR LORD AND REDEEMER:—I have earnestly desired, and at various times endeavored to pen you a few lines in compliance with your farewell request, but my physical condition has been so painful for more than two months, so great a bodily exertion as writing would soon throw me into violent pain, nausea, and great nervousness, forcing me to desist without completing a very brief note. Many precious letters from dear spiritual kindred have accumulated before me, and it grieves me that I cannot make some response to them, for when I cannot write I get but few letters, and the precious soul-comfort, encouragement and consolation these "white-winged angels" bring me, fresh from the chosen vessels of mercy, many of whom have been purified in the furnace of refinement, are worth more to me than all the wealth of this great earth. Never before did I realize the rest, benefit, the rich merits and inestimable value there is in the writings of God's peculiar people so deeply as I have during these years of my sore bereavements and long-continued afflictions. Isolated as I now am from the society of the blessed

people who know and love the joyful sound of salvation as it is in Christ Jesus, cut off from assembling with the saints in the spiritual sanctuary to worship in the beauty of holiness, to join them in anthems of praise and adoration to the King of Zion, and to drink in the old wine, eat the precious manna and feast upon the broken bread of life as the dear under shepherd gives it out in due season, and since placed so near the river of Babylon, where its turbulent, roaring waters wash in upon the soul, there seems to be a sweeter savor and richer coloring in our religious periodicals and private correspondence whose influence upon my grief-stricken spirits is as oil poured forth upon troubled waters. Besides all this, one's mind becomes more enlightened in spiritual things, and the soul more steadfastly confirmed in the precious doctrine of God our Savior, by reading the deep and bold contentions for the faith of God's elect, by those whom God hath sent forth upon Zion's walls to proclaim the glad tidings of salvation to poor, perishing man, and of others whom he hath so sweetly gifted to write for the comfort and encouragement of the poor, afflicted, trembling little lambs of the Savior's precious blood-bought flock. Among the tidings of the last LANDMARK was a letter from you, which was a rich treat to my soul, and the perusal of which has constrained me to no longer refrain sending you an imperfect letter. I do not feel worthy to address you, nor any of the Lord's humble poor, who are so far my superiors in all spiritual attainments, but if my heart does not deceive me very greatly, they are my people, their God my God, and with them I want to live, die, and be buried. Then, indeed, shall I dwell with them in the mansions of the Father's house above, where

no sickness and sorrows, no afflictions and sufferings will ever separate one from another, as is too frequently the case here in this wilderness. I spend a greater portion of my long, wearisome days, and painful, restless nights, in meditating upon the rest, bliss, joy, and effulgence of immortal glory, and earnestly long for the blessed angel to come with my final discharge from the toilsome march. How long the time does seem when the poor, tired, pain-racked body, upon which complicated disease has preyed so long, seems too frail and weak to stand the furious, pelting storms of advancing midwinter, and is crushed beneath the awful weight of worldly sorrow and care; yet until the purpose of the Master in our existence is accomplished, the cup of mixtures of pleasures and pain be drained, and the appointed time for our change is fulfilled, we must wait and endure with all the fortitude and patience the Spirit works in us, whatever the unerring, wise hand of a most tender Parent sees needful to appoint, or suffer us to experience. He that endures to the end shall be saved, and in due time we shall reap if we faint not, says the beloved apostle, who was himself sometimes overwhelmed with grief; who experienced largely the common afflictions, persecutions, reproaches, scourgings and imprisonments of the gospel defenders, and who counted it joy to suffer all things for the excellency of the knowledge of the Lord and Savior, whose grace and power rendered him a willing martyr to the precious cause, rejoicingly yielded himself to the executioners, that they might, as it were, hasten the time for his soul to appear with his beloved master in everlasting glory. How strong and gloriously was the saving faith of Jesus manifested in the lives of all the apostles, and in all of the

Old and New Testament patriarchs and saints who lived in ages of great persecution and suffering, and when the true gospel with its worshippers was opposed so bitterly that many suffered martyrdom for steadfast adherence to its divine principles. How encouraging it is to us, dear sister, amid all our persecutions, sufferings and bitter trials, to reflect upon the lives of God's peculiar people in the ages of the past, what they endured for the cause of religion, how sorely oppressed, afflicted and evilly treated, what deprivations and destitution they experienced in earthly things. Verily, the almighty arm of Jehovah alone did sustain, protect and deliver them from all their enemies, their perils and dangers, their sorrows and distresses, and the power, grace and strength of the Lord is the very same now, as in those days, for the mighty One who formed the earth and moves all worlds is immutable. Time makes no change in him, for "yesterday, to-day and forever, he is the same" omnipotent, omniscient, infinite, almighty, eternal, unchanging God, who "inhabiteth earth and eternity," who "knoweth all things from the beginning," declaring that he will "work all things after the counsel of his own good pleasure." With such a God to lean upon, to trust, love, honor and serve, what have we (who as we trust, have, through the sufferings, death and resurrection of the Savior and Redeemer, and by the operations of the Holy Spirit in our hearts, been reconciled and redeemed unto God,) to fear while passing through the fiery trials and common afflictions marked out for every one who follows in the blood-stained footprints of the blessed Lamb. Verily, nothing can befall us that the dear Father is not cognizant of. The trials and tribulations, sorrows and woes under

which we so often groan, and from which we strive so hard to flee, are not accidents or misfortunes that have overtaken us; they are the badge of discipleship with which the Lord marks his blood-bought sheep, and one criterion by which the world can judge the household of faith. All are sent to us by him who knoweth our needs infinitely better than we do, and whose love for us is infinitely more deep, more tender, more faithful and more durable than that of the tenderest earthly parent. He knoweth how much to put on each one, for "he remembereth our frame, that we are but dust in his sight," and in just and even weights does he deal to each their portion, which, like the manna that fed the murmuring Israelites in the wilderness, always come to us in due season to overthrow our own plans and show us how depraved, vile and deceitful our nature is, that we may realize the only source whence all help and blessings flow. If the Lord spared not his only Son from the deepest depths of human suffering when he was pure, holy, harmless, and separate from sin, but made him who knew no sin a curse for us, that he might redeem us unto God by his righteousness, should we who are nothing but sin, whose souls are as "black as the tents of Kedar," whose righteousness is as filthy rags, who are full of wounds and bruises and putrifying sores, expect to escape great suffering of both soul and body? If the captain of our salvation was made perfect through suffering, can such polluted worms as we are attain "unto the perfection of the saints," be made "perfect even as he is perfect" in any other way. Nay, verily, we must endure all manner of sufferings, be thoroughly cleansed in the heated furnace of intense sufferings, ere we are prepared for the realms

of perfect holiness. As the Head passed through all the suffering of time, so must the body. Therefore, dear sister, let us take courage and rejoice that we have been counted worthy to endure these things, and to suffer with him who is with us in all trials, able and ready to deliver our souls in every time of need. The way is indeed straight and narrow, the path steep and rugged, with briars and thorns to pierce the tender feet; but Jesus, our unerring gracious shepherd, goes before to lead our feet aright. Every thorn that pierces us strikes him too. Every pain we feel has wounded him also; for, having dwelt here in the flesh, he knows how to feel for us. "In all our afflictions he was afflicted, and the angel (spirit) of his presence saves us." O, blessed Jesus! what a rich, almighty friend thou art; ever ready to help the poor, trembling saint. What condescension! for him whose power is unlimited, whose wisdom, holiness, love and majesty are infinite, whose throne is in heaven above. How wonderful it all seems to us finite mortals. Verily, his ways are past finding out, his works incomprehensible; but his love and pity he reveals to us again and again, when by the hand of his grace he rescues our falling feet and sheds abroad in our troubled souls the peace and love of God that passeth understanding. How tender and full of compassion is that love to poor, unworthy sinners. What a bed of down to the weary, tempest-tossed soul, when heavy burdened, seeking rest and finding none, to hear the small still voice whispering "Peace, be still." Infinitely sweeter to the believer's ear, is the soft, sweet voice of our heavenly lover, than the most delicate and exquisite strains of the softest instruments of earth, even though its cords be touched by the most skillful per-

former. Like sweetest carols from the thoroughly sanctified, filling the soul with enrapturing peace, with holy and majestic awe, does the influence of this charming music distil upon the weary mind. 'Tis this divine power that reaches out to earth's remotest bounds to embrace and bring together in spirit the whole family of redeeming Grace, so that however far asunder their bodies are, by the electricity of the Holy Spirit, they often "sit together in heavenly places in Christ Jesus," and feed alike upon the same precious milk and honey of Canaan's happy land, where they are permitted to lie down in the green pastures of redeeming love, beside the still waters of salvation, and under the shadow of the ever green tree of life, to rest and bask in the refreshing fragrance. Is not such grace, such mercy and such unchanging love too great and glorious for such sinners as we to receive and enjoy? we who are so poor and vile, and unworthy of such rich blessings. None have ever merited such esteem, or proved worthy to receive, but all are more deserving, more worthy and grateful than myself, who am possessed of such a cold, narrow, vile, deceitful, and unthankful heart, and who have been so slothful and negligent to learn wisdom's ways, and the many precious lessons over which the heavenly Father so patiently lingers with his little ones. All my hope, all my merit and worthiness lie alone in Jesus, who is my life, my way, my strength, and my eternal all, for "there was nothing in me to merit esteem, or to give the Creator delight; 'twas even so, Father, I ever must sing, for so it seemed good in thy sight." Yes, dear sister, 'twas love beyond degree, matchless, holy love, that caused the Father to elect and predestinate you and I (if, indeed, he has so

blessed us), with all who are to enter the pearly gates, to be conformed to the image of his Son, and give us the peace and rest of soul through the imputed righteousness of Christ. What debtors to sovereign grace we are, yet unable to pay the least farthing; but when we fall humbly at the feet of Jesus with honest confessions, in deep, fervent contrition, and tell him how poor and destitute, how grieved and depraved we are, full, free forgiveness will cancel the enormous debt, and the garments of praise will clothe our naked souls and Jesus will speak comfortably unto our contrite hearts. What a merciful friend, a precious and faithful High Priest is our Savior to "him that hath no help, whose hope the Lord God is." I have scribbled over much paper and used many superfluous words, besides making so many blunders and mistakes; but with such a mind as disease has rendered my always weak intellect, and in such an awkward, painful position as I am bound to occupy, how can I, who am at best but a lump of imperfection, do better? I have to write just as the mind leads, and cannot revise and copy, even when willing, for publication. So you, like others who favor me with their soul-cheering correspondence, must bear with my weakness, errors and imperfections in every way. I trust you will write me as soon as you can, tell me all about yourself, and how your mind is exercised in spiritual things. I am ashamed that I have not written you sooner, yet the Lord's will must be done in all things, and he has withheld from me that degree of his Spirit that would enable me to write comfortingly to the afflicted. Commending you unto the tender, all-wise watch-care of Him who is an ever present help, I am your humble little sister in Christ,
Old Sparta, N. C. RUTH TAYLOR;

EDITORS ZION'S LANDMARK, DEAR BRETHREN:—The LANDMARK for Jan. 15th, 1893 has come to hand, and I have enjoyed its contents. The first article, written by Eld. J. C. Hall, I have read with interest. No doubt Eld. Hall has given the proper exposition of the parable which he writes. Although the "treasure," the church chosen in Christ before the world began, are born of God, and in that sense are not of this world, yet they are evidently sinners of Adam's race. If this was not the case then indeed we would have no part nor lot in salvation, and would be devoid of comfort. The "elect" of God were and are hid from the eye of man, but were known of God in his purpose and covenant before the world began, and are known of him now, and are all remembered and developed in nature and at the set time are brought to a knowledge of the truth as it is in Jesus; for "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his". He knows them by choice, by atonement, and by a holy calling. Jesus, in the spirit of prophesy, addressing his Father, says in the Psalms "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them". Psalms 139: 15—16. No doubt the "substance" here spoken of has reference to the body of Christ, the church, and surely they were not hid from God when they were made in secret. Here is the treasure of which Eld. Hall writes so plainly and comfortingly. The eyes of the Lord saw this "substance," the church, when it was unperfect; that

is when it was not yet made or created; when it was not yet in actual existence, but was in the purpose and love of God seen and known. In the book of God, the purpose of God in salvation, all the members of Christ, all the individual sinners chosen in Christ, were written, were known and provided for, and in the continuance or pursuance of God's purpose were fashioned, when as yet there was none of them; that is they were written or known in God's purpose when there was none of them in actual existence. Eternal life, which the heirs of salvation receive in the new birth, has ever existed, for it is the life of Christ and the life of God, for Christ is God. Hence, God says to objects of his wonderful and everlasting love, the partakers of his own divine nature, "Because I live, ye shall live also," as much as to say, ye have my life, and shall live as long as I do, which is forever. So we see poor sinners of Adam's race are raised up to the high position of being the children of God and heirs of heaven and eternal bliss. Surely such a great work is all of God, both as to the plan and its execution, and does not depend at all upon the puny efforts of poor mortals, either in their own behalf or for others. How blind are the zealous religionists of the world, who are making such a cry and using such efforts to save sinners, to evangelize the world, when they themselves do not know the truth; do not know that they themselves are utterly helpless! My only hope is in God; it is the purpose and grace of God, given me in Christ before the world began, and in the pursuance and development of that purpose and grace. Knowing how sinful and helpless I am, I can but trust in the Lord. I have no where else to go. I sometimes find myself looking to myself, or at myself; but

am compelled soon to look away from self.

I have read with interest the editorial headed "David and Saul". How searching are such truths as those presented in this editorial! The reader, if he is hungering for the bread of life, and seeking after more evidence as to his christianity, can but ask himself, as he reads such truths, "Am I a 'David?' or am I a 'Saul?'" For the comfort of such as I am, I will here state that the christian, in a figure, is both David and Saul. He is David in his relation to Christ, and Saul in his relation to Adam. The spirit that prompted and enabled David to act in such a lovely way, evidently was the spirit of Christ, and answers to the christian when he is prompted by the same spirit. The spirit that moved Saul to act in such an ugly way was evidently the spirit of the flesh, which all of Adam's race have in their fallen nature. But if one should manifest only the spirit of Saul we would conclude that he was not a christian. But, if a christian can not be prompted by, and does not act under the direction of the spirit of Saul, or of the flesh, at times, then I am not a christian. Discriminating grace makes the difference between one man and another, and between their acts. It does the work in the one that does right. Paul said that it was the grace of God that was with him that produced greater labors in him than others. Yours in love and fellowship.

T. J. BAZEMORE

ChIPLEY, Ga.

O praise ye the Lord, all ye nations: praise him all ye people.

For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord. Ps. 117.

O give thanks unto the Lord: for he is good: because his mercy endureth forever. Ps. 118:1

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.
P. G. LESTER,.....Associate Editor.
SILAS H. DURAND.Cor. Editor.

VOLUME XXVI.....No. 8.

WILSON, N. C., MAR., 1, 1893.

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EDITORIAL.

WELCOME

I am pleased at the thought of having the columns of the LANDMARK more enriched by the able productions which we may reasonably anticipate from the mind and pen of our dear brother and fellow laborer, ELDER SILAS H. DURAND, as CORRESPONDING EDITOR.

I do most heartily congratulate our readers for this addition to the Editorial Staff of the LANDMARK, feeling assured that the writings of Elder Durand will give a pleasing and profitable variety of matter to its Editorial columns.

As a man's gift makes room for him, I bespeak for brother Durand an open door of entrance into the hearts and experience of all lovers of truth, as one for whose writings they look with fond anticipations and an abiding expectation. Not that he is by any means a stranger to the great body of Primitive Baptists, but as a regular Contributing Editor to ZION'S LANDMARK its readers will doubtless hold him in stronger and more endearing bonds, as such.

While editorials do not differ from general communications when the doctrine is faithfully and clearly set forth, yet for some cause the editor bears very much the same relation to the reader as a pastor does to the churches he serves.

We naturally look for editorials in a periodical if nothing else, so also we look for the pastor to be with us and preach to us if no one else, while at the same time we like to read after and hear others preach as well.

The LANDMARK for over twenty six years has maintained the even tenor of its way continually asking for the old paths where is the good way.

By the help of the Lord it has contended for the simplicity of the gospel of truth, and for the ancient LANDMARK which our fathers have set.

It depends upon the giver of every good and perfect gift for its guidance and continuation.

Its columns are open to all lovers of truth who have a mind to write or read.

Its sphere and usefulness are equal to its circulation and appreciation. It endeavors to seek peace and pursue it.

To the end designed may the Lord prosper its way and his name have the praise. P. G. L.

BORN AGAIN.

Friend J. W. Partin, of Tennessee, requests my view of Isaiah 66: 7-9:

"Before she travailed, she brought forth; before her pain came, she was delivered of a

man child. Who hath heard such a thing? who hath seen such things? 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. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God."

Isaiah, the prophet of God, was shown the coming of that great and wonderful Prophet, the Branch that should produce all the fruit of Lebanon, the Nail on which all vessels of mercy should be hung and supported, the Everlasting Father, of whom all his children should be born, the Arm of the Lord revealed that should bear all the government of the house of David, the Prince of Peace that should speak peace to the heathen.

Isaiah is shown the guilty failure of the national Israel to work any righteousness or deliverance in the earth. So corrupt were their offerings, so did they profane the temple and pollute the service, that he that killed an ox was as defiled as if he had slain a man, and he that sacrificed a lamb was as if he had cut off a dog's neck, and he that offered an oblation as if he had offered swine's blood, and he that burned incense as if he had blessed an idol. This could not only never bring deliverance, but, on the contrary, the more of it was done, the greater was the wickedness and misery following.

God's own arm would bring salvation, and his holy Son would bring deliverance, and before Zion travailed she should bring forth, before her pain came she should be delivered of a man child. There

could be no credit given to man, or to Israel, or to Zion, in such a birth as this. It is altogether above and beyond nature. It refers to the birth of the Lord Jesus, and salvation by grace as above all works of the flesh, and in no sense according to the works of the flesh.

There never was such a thing known in nature as a virgin bringing forth a son, or that before a woman travailed she should bring forth a child, or that salvation should be before works, and precede them, for the law or natural notion is that we must work to be saved, work to become good, or that salvation is according to works. Salvation by grace is such that one is always surprised at what was done before he knew it, and that it is not according to our works.

In the birth of Jesus the man child all was accomplished, not only independent of human agency, but before any knew of it. It is by revelation that it is known to any. It is the Lord's work and it is marvelous in our eyes. In all the history of the life of Jesus as manifest in the flesh he went before. None could anticipate what he was, or what he could do. His birth, manner of life, crucifixion, resurrection, all was before any understood it. Before her pain came she was delivered of a man child. None of the princes of this world (princes are chief or leaders in knowledge,) knew Jesus, or the meaning of the prophets. Always it was by revelation that any knew any thing truly of Jesus.

How is it in our experience? Is

not the Lord in the place before we knew it? Surely the Lord was in this place and I knew it not. He found Jacob. He begins this work. The light shines in darkness and the darkness comprehends it not. It is a strange work to the soul in whom the Lord works. He leads by a way they knew not. The Son of man is come to seek and to save that which was lost.

Shall the earth be made to bring forth in one day? No, we never knew such a thing as this. You never saw such a thing. Not only is there no insect or animal that brings forth the young from the first conception in one day, but not even the smallest plant of vegetation germinates and comes forth in one day. Never has a nation been born at once or in a day. This is unheard of and contrary to nature.

But as soon as Zion travailed she brought forth her children.

This is the Lord's work. None but the Lord can cause a nation to be born in a day.

Our friend requests my view of other scriptures bearing on the question of being born again, therefore I will quote them and continue this subject, endeavoring as the Lord may enable me to express my view of this gracious matter.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3:3.

Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because

he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. John 5:25
-28.

The language used by Jesus in answer to Nicodemus, that is the word in the Greek tongue for born again, and the word he used for regeneration, where he declares that ye that have followed me in the regeneration, &c., also the word that Paul used for regeneration in his Epistle to Titus, "By the washing of regeneration and renewing of the Holy Ghost," &c., also the word that Peter used in his Epistle, That hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, and his language, Being born again, used in the same Epistle, are all the same, or from the same word, showing that to be begotten again, born again, regenerated, all comprehend in that expression the same thing. As the Holy Ghost employs the language, the whole matter is comprehended in the Greek word GENNAO, which includes begotten, regeneration, born again. It is therefore not wise for man to go to hair-splitting in this matter in order to explain a mystery. Christ did not explain it to Nicodemus, but used language that contains in its meaning the entire matter from beginning to end. When we say one is the child of another, or born of such a woman, we mean by the expression, born, to declare the entire conception, travail and bringing forth of that child. Too much effort at explaining mysteries has drenched the land with a flood of confusion. If we hear the sound of wind we know it is blow-

ing, but we cannot trace it to its origin. If we love God we know that we are born of God, but how we cannot tell. If we love the brethren, we know we are born again, or have had another birth besides the natural one, though it is wrapped in mystery.

But must we not speculate on these things? We speculate most on those things we know least about. Jesus said to Nicodemus, except a man be born again, he cannot see the kingdom of God. This means, if language means anything, that it is the man, the son of Adam by nature, who is corrupt, or flesh, or he would not need another birth; that is intended; and it means that the MAN, not some part of him, must be born again, and that the second birth is not at all like the first birth; for the first one is of the flesh, and remains so even though there should be a different birth, and that the second birth, or being born again, confers blessings that the first, or natural birth could not bestow. For when one is born again he can see the kingdom of God; but he cannot see that until he is born again.

Peter, in the language, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," plainly contrasts this new birth, or being born again, with the first, or natural birth, and shows them to be wholly different. The natural, or first birth is of corruptible seed, the second birth, or born again, is of incorruptible seed; the first is as grass—to-day is, and to-morrow is not—fading away; the

second is of that incorruptible word that liveth and abideth forever. James also says, Of his own will begat he us with the word of truth. Then the first, or natural birth, including begetting, conception, and everything connected therewith, is of the flesh; while the second birth (including begetting, travail and birth, or all connected therewith) is of God. Hence one born again is born of God, or born from above. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly.

We are told that Christ was made (born) of the seed of David according to the flesh (as born of woman), but declared (proven) to be the son of God according to the Spirit of holiness, by the resurrection from the dead. Again, we are told that in raising Christ from the dead he was begotten: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee:" Acts 13:33. Also the writer to the Hebrews thus treats it, considering Christ as the first begotten as declared in his resurrection. See Heb. 1:3-7.

Now how are we begotten again? Peter says, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3. Then it is by the resurrection of Jesus Christ that the Father of

Jesus Christ hath begotten us again unto a lively hope. The phrase begotten again does not mean that He had begotten us once before; but that we, who by nature or in Adam were begotten to an inheritance of corruption (the same we) are begotten again of the Father of our Lord Jesus Christ, by his resurrection, to an inheritance that is incorruptible.

Again, it is said that we, who by nature are dead in trespasses and in sins, are quickened together with Christ. Eph. 2:1-6. The quickening, or making alive that which was dead (meaning creating, connecting or joining with Christ, so that it lives of him and with him, for a Christ—a head without a body—is not the Christ of the Bible,) is always WITH Christ. In this sense a nation is born in a day, or as soon as Zion travailed she brought forth her children. In this sense Zion is not anything separate from Christ—QUICKENED TOGETHER WITH HIM. One dies for all. They are connected with him in death, they are joined with him in the resurrection, in the sense that he was delivered for our offences (none of his own), and he was raised for our justification (he needed none for himself).

But in point of experience, or manifestation of these things in the application and bringing salvation to the heirs of promise, each one, as Saul of Tarsus (afterward Paul, the little one), hears for himself, or receives a quickening, has a travail, feels a deliverance from sin, comes into the gospel world in proper time. For the hour is coming (it has now begun) when the dead (dead

in trespasses and in sins) shall hear the voice of the Son of God, and they that hear shall live. The consummation, or full completion of this glorious regeneration will be in the resurrection of the bodies of the saints, or those that have part in the first resurrection, at the last day. Thy dead men shall live, together with my dead body shall they arise, is true in its connection in the resurrection of Jesus in person, and also in the resurrection of the bodies of the dead saints, for it is already together with Christ the quickening is.

Jesus shall also raise all the ungodly that are in their graves, or all that have done evil, to the resurrection of damnation. John 5:28, 29. Quite a number deny this. They seem to think the Lord cannot do this. Jesus knew it would be denied. He says to his disciples, MARVEL not at this. It will surely come. ALL THAT are in the GRAVES shall hear his voice and come forth, whether they have done good or evil. Paul understood that there would be a resurrection of the dead, both of the just and unjust. Acts, 24:15. P. D. G.

WHO CAN STAND BEFORE HIS COLD?

(Psalm 147:37.)

This question might appear to have little significance. But now and then in one's lifetime it does appear pertinent. Ordinarily people living in warm climates are insensible to the power of cold weather. But we are to be reminded that the God of heaven is the God of

nature, and the God of the weather, the God of the hills and the God of the valleys, the God that sees in the darkness, and that dwells in the light, the God of all deep places, as well as of all high places, the God of rough weather and of calm weather, who makes his sun to shine upon the just and the unjust, who sends rain and storms, and makes stormy winds and tempest his servants; who rides upon the storm, and walks upon the wings of the wind.

Some people say that God has nothing to do with the weather. To my mind there is a most wonderful display of power and wisdom in the control of the weather. That power that suddenly chills the entire atmosphere, or as suddenly heats it, that withholds or sends the refreshing breeze, the storm or calm, that hides the heavens with lowering clouds, or brightens them with sunshine, that wraps the earth and fringes the forest in a mantle of snow, or paints it with flowers of summer, that congeals it with frost or softens it with heat, shows a wisdom and power unknown to man.

A few days ago God wrapped this earth in a covering of snow several inches deep. For days it scarcely thawed at all, and the cold held a solid grip on it. Suddenly, almost, the Lord sent a warm rain, and the earth sent up through the snow a mist resembling smoke, as though he had kindled a fire under the snow. Then the drenching rain acted as a great broom to sweep away the snow, and in a few hours it had nearly all melted away. In a few hours another storm of cold flew all

over America. Now these things occur before our eyes. Are not heat and cold, frost and hail, snow and ice, rain and sunshine God's treasures?

So intense has been HIS COLD of late that the question becomes pertinent, who can stand before his cold?

Cold is the enemy of life. Nearly all forms of disease come through this channel, causing congestion, or stoppage of action of the bodily functions. In death there is coldness in the extreme. Heat is an accident or quality of life. Where there is life there is heat. Where cold becomes unbearable death sets in.

We are reminded by these rigorous winters of the latent, or hidden power of cold the Lord keeps back in his untold arsenals of power. How merciful that he withholds it. But now and then to remind us of our nothingness, he lets these treasures and missiles fly forth to remind us of his power and our nothingness.

As one walks over a pond of deep water frozen so hard that a team of horses with a loaded wagon makes no impression visible upon it, how strange it seems. What a wonderful power it is that welds the particles of water as tough as bars of iron, almost, so that the silent, unseen power that packs together particles of water thus is amazing. Where once no man could walk there is a shining, solid pavement, capable of bearing ponderous loads. Then the Lord sends his heat and melts these shields of ice, and they become the flowing stream.

How little labor man performs at such times. How powerless he is to resist this cold. It is then he feels the value of fire, and the comfort of warmth. Cold cometh from the north. When cold becomes too intense it kills. The law is the ministration of death coming from the north, in this sense. There is no life in the law; but when the commandment comes, sin revives, and I die. We must know the killing power here showing us that there is no life in us, no power to produce any good fruit, and that it is only when the Lord sends out his word and melts the cold, or when he causes the south wind to blow, that his garden sends forth her pleasant fruits. When the life-giving power of the Sun of Righteousness shines with the light and heat thereof, then the earth yields her increase.

Who of his children can stand before his cold when he withholds the sun of righteousness, with the heat and comfort, the fruitfulness thereof, and leaves us in the winter of darkness and barrenness to lament our unfruitfulness. We often say, I am so cold. There is no life in me, no feeling, no ray of sunshine, no pleasant fruit. Alas, who can stand before his cold?

The garden of the Lord is in the joyous and healthy, genial climate of his love, and the beams of joy from the sun of righteousness shine on the garden of the Lord.

But now and then winter comes on, for the Lord sends winter and summer, cold and heat, day and night. In winter we tarry at home, look into our state, feel our coldness,

and barrenness. But cold weather cometh from the north, and so does fair weather. Winter thins out insects and vermin. It is needful to the christian to let him see where his supplies must come from, and to show him that much of the apparently good growth of summer is sappy and worthless, and that he must be toughened to endure hardness as a good soldier.

This clearing, cold weather removes the rubbish, stubble and old stalks and dead matter of our poor lives, and sets to work again the power of grace, and the earth again yields her increase. Winter does not last always. The voice of the turtle will again be heard in the land. The time of singing of birds will come again, and the garden of the Lord will again blossom and bear fruit. It is now winter. Who can stand before his cold? But the sun will again shine with power, the south winds will again blow. Zion will again be revived, and bear her pleasant fruits, when the south winds shall again blow on the spices, causing them to send forth their goodly smell and pleasant fruits.

P. D. G.

CAUTION.

Baptists, when they love one another, do not see the faults of their brethren, but each sees his own faults then. But when they do not love one another, then each sees his brother's faults, but does not see his own. When we hate ourselves we love the brethren; but when we hate the brethren we are exalting ourselves. P. D. G.

OBITUARIES.

C. W. HOLADIA.

DEAR BROTHER GOLD:—By request of Victoria Holidia, the church at Sandy Grove and the church at Bethlehem, Tyrrel County, N. C. will attempt to write a notice of the life and death of our loved Deacon C. W. Holidia. The subject of this notice was born the 7th of Dec. 1850. When he became a man he was a very useful one, and much beloved and quite a friend to the Baptists. He obtained a hope in Christ and after some years united with the church at Bethlehem, Tyrrell Co., N. C. on Saturday before the 3rd Sunday in Sept. 1885, and ever afterwards manifested great interest in the cause of his Lord and Master. In June 1887 he was chosen and set apart to the office of Deacon which office he filled with perfect satisfaction to the church until Feb. 19, 1891, when he was granted a letter of dismission to join the church at Sandy Grove, Beaufort Co. N. C. having received as such on Saturday before the 1st Sunday in March 1891, and we hoped to be blessed with his fellowship and service for many years to come. But alas our hopes were blighted. For on his return from a visit to his old home he was taken with hemorrhage of the lungs which continued for several days, until he was brought very low, and his life despaired of; but he recovered so he was able to get about the neighborhood, and render some little service to the church. But in despite of all that a loving wife, sympathizing brethren and kind friends could do he began to go back, and he grew worse until his disease developed into consumption, which ended his mortal life at half past 3 o'clock A. M., July 30th 1892. It was my privilege to know brother Holadia from 1880 until his death, and I am sure I never knew a better man. He bore afflictions with christian fortitude and patience, thought they were so great.

He leaves a widow and six sons to mourn their loss, which is his eternal gain. Though brother Holadia was a stranger in this section, he had the confidence and esteem of all who knew him, and all regretted very much to give him up. Surely a good man has gone from the evil to come. May the grace of that God who supported him be with our dear sister

Holadia, and enable her to bear her troubles with patience, and raise her children in such a way that they may be honored as their father was. I do not feel that I have done justice to his memory, but will close. Yours in hope,

J. T. ROWE.

HARRIET SLED.

Sister Sled was born December 5th, 1822, and died November 12th, 1892, making her stay on earth nearly seventy years. The cause of her death was asthma from which she had been a great sufferer for many years. Sister Sled's maiden name was Bird, daughter of John and Elizabeth Bird, and was married to Ethelbert Sled at the age of 23. She was a dutiful daughter, a kind and affectionate wife and a loving mother. Near the close of the cruel war between the states, sister Sled as many others, had to bid farewell to her companion forever in this life. He was last heard of in the Valley of Virginia, and perhaps fell in battle as did many of his comrades; but sister Sled never knew what befell her husband, so she went a mourner all her days, mourning for her absent one. But Jesus who came to bind up the broken hearted, and to comfort the distressed, in his tender mercy poured the oil of his grace into her heart, giving her a sweet hope beyond this world of sorrow, to that bright land where living waters gently pass and full salvation flows, and on Saturday before the fourth Sunday in September 1873, she related that hope to the church at Indian Creek, Floyd Co., Va., and was received into the fellowship of the church and was baptized by Elder Thomas Dickens. She was a faithful sister, always filling her seat in the church until the God of mercy laid the hand of affliction upon her. Her house was a home for Baptists, and a pleasant home it was. One was always delighted to sit and listen to her conversation, as her theme was salvation by grace. Sister Sled leaves three sons and one daughter, with many relatives and friends to mourn their loss. But we believe their loss is her eternal gain. It has been the privilege of the unworthy writer to be acquainted with sister Sled from her early youth, and I can truthfully say I never met a more worthy sister in every respect. Just two weeks before her death I tried to preach near her house. She was able to attend, and while I felt to be blest in the attempt, it seemed to be a feast of good things to her. I stayed all night

with her, and was impressed to inquire if her hope remained the same. To which she answered that it was stronger all the time. So I would say to the bereaved children and relatives weep not for her as for one who has no hope, remembering that she is now in the paradise of God.

G. A. REIP.

Floyd County, Va.

EDNEY COATS.

Please publish in ZION'S LANDMARK the death of sister Edney Coats, the beloved wife of Elder Josiah Coats, who departed this life December 29th, 1892, after a lingering illness of several months. Sister Coats united with the Baptist church at Hannah's Creek, Johnston County, N. C., on Saturday before the first Sunday in December, 1832, in her nineteenth year, making her stay amongst the Baptists something over sixty years. Her beloved husband preceded her to the grave several years, leaving her to the cares of this sinful world, and to care for their children, two of whom survive her. She was a woman of pure and spotless character, and tenderly beloved by all the brethren and sisters who knew her—we may truly say a mother in Israel has gone. In her latter days she frequently got in such a condition that she did not know her nearest and best acquaintances; but even then, if any of them misquoted scripture, she would correct them, a knowledge of which she retained almost to her death. This was remarkable, yet in accordance with the promise of God, "I will never leave thee, nor forsake thee." The life of sister Coats was one much to be admired. During the troubles of the Baptists she seemed to be firm and undaunted, never forgetting her first love, and if there was ever a stain against her, it is unknown to the writer. I visited her often in her last days, and always found her strong in the faith. She seemed to enjoy the preaching of the Primitive Baptist ministers above her chief joy, and I, with others, often tried to preach for her by special request, and it was a great comfort to her. The brethren and sisters were kind in visiting her and administering to her comfort, all of which she seemed to appreciate in an humble and christianlike spirit, and with us, the memory of such a sister is pleasant, and we can truly say that she has left behind her a name that is in keeping with the cause of Christ, and one to be imitated by her brethren and sisters,

May, God sanctify this bereavement of ours to the good of relatives, brethren and sisters, and may we meet her in a better land, is the prayer of the mourning writer,

J. A. T. JONES.

Gulley's Mill, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. C. WILLIAMS.

Roxboro.....Sat and 4th Sun in March
 Surl.....Monday
 Tar River.....Tuesday
 Camp Creek.....Wednesday
 Mt Lebanon.....Thursday
 Eno.....Friday
 Durham.....Sat & 1st Sun in Apr.
 Dutchville.....Monday
 Cedar Grove.....Tuesday
 Neuse.....Wednesday
 Salem.....Thursday
 Healthy Plains.....Friday
 Scotts.....Saturday
 Wilson.....2d Sunday
 Smithfield.....Monday
 Glement.....Tuesday
 Hannah's Creek.....Wednesday
 Bethsaida.....Thursday
 Black River.....Friday
 New Hope.....Saturday
 Middle Creek.....3d Sunday
 Willow Spring.....Monday
 *conveyance needed when not on R. R.

J. E. ADAMS.

North Lake.....Sat. and 4th Sun. in March
 Mason's Point.....Monday
 Juniper Bay.....Tuesday
 Tiny Oak.....Wednesday
 Rose Bay.....Thursday
 New Lake.....Sat. and 1st Sunday in April
 Beulah.....Tuesday
 Goose Creek Island.....Sat and 2d Sunday
 Jones' Bay.....at night
 Cedar Island.....Saturday and 3d Sunday
 Brethren will arrange appointments to 4th Sunday.
 Hunting Quarter Saturday and 4th Sunday
 Nelson's Bay.....4 P. M.
 Davis' Shore.....Monday
 Straits.....Tuesday
 North River.....Wednesday
 Morehead City.....Thursday and at night
 M. H. near Bro. Wm. Bell's.....on Friday
 Newport.....Saturday and 5th Sunday
 Some one will please meet him on Thursday evening at Snowden Station. Will need conveyance.

J. H. PURIFOY.

Gill's Creek (S. C.), Sat. and 4th Sund in Meh
 Mount Pleasant.....Wednesday after
 Mill Branch.....April 1st and 2d
 Simpson's Creek.....Tuesday after

Pee Dee.....Thursday
 Pleasant Hill.....Saturday and 2d Sunday
 Bethel.....Tuesday
 Pireway.....Thursday
 Cypress Creek.....Saturday and 3d Sunday
 Wilmington.....April 18
 He will need conveyance for himself and wife.

RECEIPTS.

ARK.—A P Glenn 2 00 A J Burks 4 00.
 CAL.—W F Sloane, 1 50. H S Stipp, 150.
 GA.—By John Pye 3 00 By Elder J R Res-
 pess, 150.
 IND.—H E Kelsy, 60
 KEN.—By J T McCown, 3 00 By A H Dav-
 vis 3 00.
 LA.—F M Jolly 3 50.
 MISS.—H Boyd 1 50.
 Mo.—Mrs J N Hardy 3 00 by Elder R A
 Wiseman 3 00.
 N. C.—A Reed 3 00 W G Whitfield 4 50
 by Jesse Sauls 1 50 by G T Powell 3 00
 by W H Warren 2 50 by Seth Woodall 3 00 Mrs
 A Barron 1 50 by W D Joyner 1 50 B Weath-
 ersbee 2 00 by Elder L H Hardy 3 75 by El-
 der J W Gardner 1 50 Mrs W Pope 4 50 H
 E Biggs .65 G E Taft 3 00 by Elder W A Ross
 3 00 Mrs M Bryan 1 50 Jonas Lamm 3 00
 H F Smith 2 00 J H Partin 3 00 Miss Irene
 Coggin 2 00 J D Robbins 1 50 W T Taylor 2 00
 by Elder P Hutchinson 1 00 Mrs J S Bell 1 50
 Elizabeth Farmer 1 50 Joseph Moore 1 50
 Susan Edwards 2 00 Mrs M E Quinly 1 50
 Mrs Wm Warren 1 50 Mrs M J Worsely 150
 Jesse Norris 1 50 Mrs J T Howard 1 50 James
 Thigpen 1 50 Mrs S M Carlisle 1 50 Joel Sel-
 lars 1 50 John Lancaster 2 00 W M Boykin
 1 50 by W Golding 150, by J D Fly 1 50. J
 W Hill .75 J D Mathews 150 B W Trott 1 50
 by Elder J S Woodard 2 00 by Elder J S Cor-
 bett 4 00 by G C Farthing 6 00 J E Page 1 50
 Mrs V L Stephens .75 Josiah Coleman .75
 King White 1 50 Mrs Amelia Avera 2 00 Mrs
 D Mullen 1 75 Elder J F Mills 1 50 Mrs A A
 Laney 1 00 G W Abrams 2 00 by SW Outer-
 bridge 3 00 by Elder J T Edgerton 1 50 by
 Alex. A White 1 50 Isham Woodall 1 50 R
 M Whitaker 2 00 W K Dautridge .50 J L
 Brake 1 50 Mrs M E Griffin 1 50 James Her-
 ring 1 50 Mrs H Allsbrook 3 00 Bennett
 Fields 1 50 Elder H F Pedin 1 50 Mrs R P
 Proctor 1 50 C O'Brien 1 50 Dr Z T Brook 1 50
 T T Clayton 1 50 Dr Terrell 3 00 Elder J C
 Hudgins 1 00 J S Clayton 1 50 by Thos Tyson
 3 00 by Elder J Jones 3 00 Mrs L H Wood 1 50
 D D Coleman 1 50 Thomas Raper 1 00 C E
 Parkerson 2 00 S Underwood 1 00 J Gurganus
 1 50 L P Pennington 2 00 J L Brooks 1 50 by
 J M Mewborn 3 00 by G C Farthing 4 50 by
 J A Carver .75
 N Y.—Mrs J R Halstead 2 00.
 S. C.—R Cannon 1 00 W M Cox 3 00*
 TENN.—Dr H C Roberts 1 50 Mrs M R
 Trobaugh 1 50.
 TEX.—M Liles 2 00 Elder W Gilcrease .50.
 C C Owen 1 00.

**WILMINGTON & WELDON R. R. and
Branc. & Follence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Jan. 20, 1893.	No. 35, Daily.	No. 37, Daily.	No. 15, Daily.	No. 41, Daily ex Sunday.	No. 55, Daily ex Sunday.
Lv Weldon.....	P. M. 12 30	P. M. 5 05	P. M. 11 20	A. M. 6 15	.....
Ar Rocky Mt.....	1 39	6 03	12 35	7 23	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 58	.....	.....	.....	.....
Lv Rocky Mt.....	1 39	6 03	12 35	7 23	P. M.
Lv Wilson.....	2 25	6 35	1 15	7 55	2 35
Lv Selma.....	.....	.....	2 06	.....	3 30
Lv Fayetteville.....	.....	8 34	3 25	.....	15
Ar Florence.....	10 25	10 40	6 05	.....	30
		No. 47, Daily			
Lv Wilson.....	2 25	P. M. 6 48	.....	A. M. 7 55	P. M.
Lv Goldsboro.....	3 30	8 53	.....	9 53	.....
Lv Magnolia.....	4 30	.....	.....	11 35	.....
Ar Wilmington.....	6 00	10 25	.....	.....	.....

TRAINS GOING NORTH.

DATED Jan. 1 1893.	No. 78 Daily.	No. 66 Daily.	No. 14 Daily.	No. 40 Daily ex Sunday.	No. 66 Daily ex Sunday.
Lv Florence.....	A. M. 5 10	A. M. 9 20	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville.....	.....	11 48	9 34	.....	9 50
Lv Selma.....	.....	1 14	.....	.....	11 49
Ar Wilson.....	.....	1 58	11 30	.....	12 50
		No. 13 Daily.			
Lv Wilmington.....	A. M. 9 30	.....	P. M. 8 00	P. M. 4 00	P. M.
Lv Magnolia.....	11 00	.....	9 36	5 40	.....
Lv Goldsboro.....	12 20	.....	10 33	6 52	.....
Ar Wilson.....	1 10	.....	11 15	7 48	.....
		No. 14 Daily			
Lv Wilson.....	A. M. 1 10	A. M. 1 58	P. M. 11 30	P. M. 7 48	P. M.
Ar Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 58	.....	.....	.....	.....
Lv Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Weldon.....	3 05	3 45	1 01	9 30	.....
	P. M.	M. A.	M. P.	M. P.	

Train on Scotland Neck Branch Road leaves Weldon 5.15 p. m., Halifax 5.35 p. m., arrives Scotland Neck at 6.23 p. m., Greenville 7.58 p. m. Kinston, 9.00 p. m. Returning leaves Kinston, 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.20 a. m. Arrives Parmele 8.50 a. m.; Tarboro 9.50 returning leaves Tarboro 6.35 p. m., Parmele 7.35 p. m., arrives at Washington 9.00 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5.40 p. m., Sunday 3.00 p. m., arrives Plymouth 9.00 p. m. 5.20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5.30 a. m. Sunday 10.00 a. m., arrives Tarboro 10.25 a. m. and 12.20 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 6.15 p. m., arrives Nashville 6.50 .m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7.30 p. m.; arrive Dunbar 8.40 p. m. Returning leaves Dunbar 6.00 a. m.; arrive Latta 7.15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m., and 11.30 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.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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S. Bound Daily, No 1	MAIN LINE.	N. Bound Daily, No. 2
11 00 p m	Ar..... Wilmington,.....Lv	5 00 a m
7 46 p m	Lv..... Fayetteville,.....Ar	8 02 a m
	Ar..... Fayetteville,.....Lv	3 27 a m
6 50 p m	Ar..... Sanford,.....Lv	9 48 a m
4 13 p m	Lv..... Climax,.....Lv	11 44 a m
3 45 p m	Ar..... Greensboro,.....Ar	12 15 p m
3 40 p m	Lv..... Greensboro,.....Lv	12 25 p m
2 57 p m	Lv..... Stokesdale,.....Lv	1 22 p m
2 30 p m	Lv..... N. & W. Pct. - W. Cove, Ar	1 55 p m
1 51 p m	Ar..... N. & W. Pct. - W. Cove, Lv	2 33 p m
1 22 p m	Lv..... Rural Hall,.....Lv	3 02 p m
12 00 m	Lv..... Mt. Airy,.....Ar	4 25 p m
Daily, No 3		Daily, No 4.
10 15 p m	Ar..... Bennettsville,.....Lv	5 40 a m
9 30 p m	Lv..... Maxton,.....Lv	6 30 a m
8 49 p m	Lv..... Red Springs,.....Lv	7 02 a m
8 05 p m	Lv..... Hope Mills,.....Lv	7 43 a m
7 47 p m	Lv..... Fayetteville,.....Ar	8 02 a m
No. 15 MIXED Daily Ex Sunday.		No 16 Mixed Daily Ex Sunday.
6 35 p m	Ar..... Ramscuf,.....Lv	7 00 a m
4 55 p m	Lv..... Climax,.....Lv	8 50 a m
4 00 p m	Lv..... Greensboro,.....Ar	9 45 a m
No. 15 MIXED Daily Ex Sunday.		No 16 Mixed Daily ex. Sunday.
3 30 p m	Ar..... Greensboro,.....Lv	1 11
2 10 p m	Lv..... Stokesdale,.....Lv	11 40 a m
	Lv..... Madison,.....Ar	12 30 p m

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P. D. GOLD.

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MARCH 15, 1893.

NO. 9

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

J. H. McNamee

— AT —

1893

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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

MAMMON OF UNRIGHTEOUSNESS.

DEAR BROTHER GOLD:—Many times for the last few years have I been asked what our Lord meant by the mammon of unrighteousness; but the thing was a mystery to me, and I could give no answer. A few weeks ago I felt troubled over the matter, and in my troubles I tried to ask the Lord to make the matter plain to me. These petitions of my desires continued for several days, and yet no answer came. At last my mind left the subject, and I had no particular trouble about it, but felt that it was not God's will to reveal the matter to me, and so I tried to be contented. One morning as I sat down to read (but not in that place), all at once, and very unexpectedly, the thing was opened to me in such a way that I was made to rejoice, and in my heart to praise the Lord. Since that time there has not been a waver in my mind on the subject, but I have been made able to rest in the belief that the matter was from the Lord. To-day, as the ground is covered with snow, and the north winds blow fiercely, and I am mostly in doors, I feel that I want to give to you and the readers of the LANDMARK the benefit of what I believe to be a revelation from the Lord on this subject.

The Lord did not commend the CONDUCT, but the WISDOM, of the unjust steward. In his wisdom he made friends of his master's

customers, so that when he was discharged from his stewardship he could find friends of those who had formerly traded with him. The Lord told the disciples to make unto themselves friends of the MAMMON OF UNRIGHTEOUSNESS that when they failed they, (the mammon of unrighteousness) might receive them into everlasting habitations. The disciples were Jews, of which tribe our Lord came. He first preached the gospel of the kingdom to the Jews, for it must begin at Jerusalem. By the Jews he was rejected. He was the green tree. He knew that they would reject his disciples after him, and he here foretells them of the failure they would meet with among their own nation, the Jews. It was decreed of God that the gospel should be preached unto the Gentiles, and that they, as well as the believing Jews, should be made partakers of the blood of the atonement. He therefore tells the disciples whom he had chosen, to make to themselves friends of the mammon of unrighteousness (Gentiles), so that when they failed, or were cast off by the Jews, the gentiles should receive them into everlasting habitations. Previous to the coming of our Lord, the Gentiles had been traders with the Jews, yet were esteemed by them to be as dogs, or an unclean nation, with whom they would neither eat nor drink lest they should be defiled thereby. Their actions said "We

are clean, you are unclean; we are righteous, you are sinners; therefore we will have no friendship with you." The Lord Jesus had come to put away this difference, to break down this middle wall of partition that had separated the Gentiles from the worship of God, and to make the way for his name to be preached to the Gentiles even by those who in former times held the Gentiles in low esteem, for the disciples were strictly Jews, and would no more associate with the Gentiles than the self-righteous Pharisees. But the Lord had a people even among the unrighteous Gentiles, and by his obedience had fulfilled, and thereby abolished the old covenant contained in ordinances, they being in him and nailed to the cross with him that the new covenant by him should be established in the hearts of all his people, whether they were formerly Jews or Gentiles. Thus he of the two nations has made one holy nation unto the Lord, and they are brethren in the Lord however lightly they might have formerly esteemed each other. Now of those ostentatious Gentiles who are without God and without hope in the world make to yourselves friends; for when ye fail here they shall receive you into everlasting habitations. Then after the ascension of our Lord the disciples saw this thing fully verified, for the Jews rose up in persecution and killed some of them and imprisoned others, so that they were scattered abroad preaching Jesus. Thus the name of Jesus, instead of being blotted out as the Jews intended, was preached among all nations, languages and kindreds, and those who were formerly the mammon of unrighteousness had their hearts and ears opened by the power of God, and they attended the word preached, and it was so mixed with the faith of the Lord Jesus Christ that they with glad-

ness received both it and those who preached it into everlasting habitations. Even unto this day the Jews reject the Lord Jesus and his disciples, not admitting the New Testament to be a part of holy writ, while the Gentiles receive both the Old and the New as the scriptures of divine truth. The words "everlasting habitations" does not refer to eternity, but so long as the gospel shall be preached here by the servants of God, and so long as the princes shall rule here in judgment, which shall be as long as time remains. All this time shall the words of the apostles and all the disciples of our Lord find a resting place among those who were the enemies of God, but have been made his friends by his divine grace. With them the scriptures find a place in their hearts, and they rejoice in them as holy companions given by the Lord. These "habitations" are like the "mansions" spoken of by our Lord in John 14:2. They are in the church here, called by him "My Father's House." There are no mansions in eternity, but A PLACE that our Jesus has gone to prepare for us. Brother Gold, I hope that our God may so bless these remarks to those who read them that they may be made to rejoice in them as I was made to rejoice when they were opened up to me. Your little brother, I trust, in the Lord,
L. H. HARDY.
Newport, N. C.

DEAR BROTHER GOLD:—If you will allow, I take this manner of expressing my gratitude, first to God, then to the brethren, sisters and friends in contributing to my aid in building a dwelling house. May God reward you many fold with the blessings of this life, and in the world to come everlasting life. In my present financial condition I cannot undertake to build

a house so costly as the one we lost, which would be about \$1,500 00. My brethren and friends in volunteering their aid, and knowing the pressure of the times pecuniarily, propose to build a house for about \$600 00, of which we have \$375 00. Of course, every little mite will be thankfully received. While we live, it is consoling in a fleshly sense to have houses in which to repose, and shelter us from the snow, rain, &c. Those who possess them should not despise those who have none; neither should we idolize or worship our houses, or lands, or any other false god; but some Baptists may conclude it is best that the gospel minister should be kept humble and poor, thus being better qualified to preach, or because they cannot occupy or possess such a house, they do not feel to aid others. Do you remember the individual who asked the Savior to speak to his brother that he divide the inheritance with him? His answer to the young man was Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. In proof, he then refers them to this parable: The ground of a certain rich man brought forth plentifully. The rich man says, what shall I do; because I have no room where to bestow my goods; then concluded to pull down and build greater barns in which to bestow his goods, and said to his soul, Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. God said unto him, Thou fool; this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." I mention this to show that whether poor or rich in worldly goods we may be covetous, and the apostle Paul says

covetousness is idolatry. So boasting should be excluded, and not simply live for ourselves, and look upon our own things, but on those of others. Now some may think I write thus in the way of asking aid, but not so; for I can truly say, though it seems that I may be brought to utter poverty (as was the case with Job, though I am not such a man), it has not changed my relation as to swerve, but to strengthen, if possible, my affection for the glory of God and the welfare of his people. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. I desire neither poverty nor riches. I would not be so rich as to forget God, nor so poor as to steal. I regret the idea of being or becoming burdensome to the brethren, therefore do not beg. On the other hand, I feel it my duty to receive when given in love, whether I am needy or otherwise. If the will of God be so, I had rather suffer for well doing than for evil doing. In conclusion, I will quote "We know that if this earthly house of our tabernacle were dissolved, we have (not simply will have) a building of God, an house not made with hands, eternal in the heavens." Fire can never consume, nor any power ever destroy this building. In this earthly tabernacle we groan, being burdened; not desiring to be unclothed, but clothed upon, that mortality might be swallowed up of life. Again, I say the Lord bless thee. B. C. PITT.
Old Sparta, N. C.

DEAR BROTHER GOLD:—I feel somewhat impressed to write to you, but I am so weak, and it seems to me that I get weaker. So I feel to say like Paul, "O wretched man that I am, who shall deliver me from the body of this death." Just now my eyes fell on this passage of scripture, and I feel like saying a

little something about it: "And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging." I feel like I was found by the wayside blind and begging; yea, worse than that, for I was maimed, deaf, lame and full of sores, and trying to beg this same Jesus to have mercy on me, but could find no relief until he came along when I did not expect him, just as this man, for I do not believe he expected Jesus to pass that way at that time. Just so with me. I feel that Jesus found me—not that I found him, as the world has it—for he says he came to seek and to save that which was lost; and I am so glad that he did, for I know that I never would have found him; for the scripture teaches me that all sinners in a state of nature are like this man, blind, and my own experience teaches the same, and what can a blind man find, or what can a dead man do? It is not only contrary to the word of God, but also the laws of nature for a dead tree to bring forth fruit. Now Paul says to the Romans that the gifts and callings of God are without repentance. The Lord calls, and then he grants the gift of repentance, or the poor dead sinner would die in his sins without Christ or hope. But thanks be to his holy name, he has reserved unto himself a people that have not bowed the knee to the image of Baal. The people that Jesus came here from the courts of glory to seek along the highways, poor and blind, deaf and lame; but such are the characters he came to seek, so no wonder John says there appeared a great wonder in heaven. That Jesus, the holy Child of God should have to come into this world, suffer and die for such a people as this, the poor, despised, blind beggars. But let us see what he says he will do with them: He will present his bride

(which is the Church of the most high God—this same people) holy before God, without spot or wrinkle, or any such thing. Here is our consolation, though we be poor and blind. Jesus says he will do this, not that we have it to do at all, as the world has it. See what God says by Isaiah: "Cry unto Jerusalem that her warfare is accomplished, that she has received of the Lord's hands double for all her sins." David says blessed is the man to whom the Lord will not impute sin, whose iniquities are covered, &c. Such are the ones that compose the heavenly family that Jesus redeemed out of the world, the ones that he sought out when he was here. Peter speaks of them as being a holy nation, a peculiar people, a chosen generation, chosen in Christ before the foundation of the world. What a blessed thought, what a glorious hope, that God, who is rich in mercy, has called us to sit in heavenly places in Christ, not according to our works, but according to the good pleasure of his will, though they have been wayside beggars, they shall go to the holy city of God when Christ shall come the second time, without sin, unto salvation, to make up his jewels, to gather his elect from the four corners of the earth; then shall we (if we are his) appear with him and be like him. I feel to say with the poet

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

From the weakest, if one at all,
J. W. BROWN.

Ionia, S. C.

P. D. GOLD, BELOVED IN THE LORD:—I have just returned from my tour up the country in company with Elder G. Bryan, to Philadelphia and Ebenezer churches. From

there he returned for home, and I went over in South Carolina, to Cool Spring and to the other churches, down to Mount Pleasant, where I met Elder Dameron. He preached there on Friday. I reached there at night and found brother Dameron at old brother John Brown's. Elder Dameron left next morning for Sumpter, and then on to Georgia. We had snow and ice in abundance and extremely cold weather, but we were blessed to fill all the appointments but four. I enjoyed the trip well, especially in South Carolina. I feel like we had the presence of the Lord with us. When I can feel that, I don't mind cold or anything else. The brethren and sisters at Cool Spring and through South Carolina greatly desire that you would visit them. A friend at Greenville, Mr. John Rieves and wife, with whom I stopped over a night, wish you to visit that town and preach there. They have a name among the Missionaries, but they are as good Primitive Baptists as I have met. Well, I will say no more of my trip.

JOSEPH E. ADAMS.

Barclaysville, N. C.

DEAR ELDER GOLD:—I am glad to see you still zealously wielding the sword of Gideon for the truth as it is in Jesus. In its issue of the 28th of December last, the Signs of the Times published the obituary of Elder John Stipp, of Oregon, my venerable, beloved, and only surviving uncle at the time of his death. The writer of his obituary requested "Primitive Baptist papers to please copy." As I have not yet noticed its publication in ZION'S LANDMARK, and as I was writing on business, I thought I would speak of it. This obituary was not as full as it might have been in some respects. In respect to his religious life and character

Elder Stipp was a remarkable man. This expression from his nephew may be thought to be prompted by family pride; but its truth can be attested by all who knew him long and well. He was not at all contentious or aggressive, but in discussing the unlimited sovereignty of God, and salvation by free and unconditional grace with some of the ablest and most learned enemies of this fundamental doctrine the truth never suffered in his hands. In the prime of his wonderful manhood he had a remarkable memory, and no one could misquote scripture in his presence without immediate correction. If one quoted only a part of a passage of scripture, he could easily quote it all, and tell you the book, chapter and verse, without referring to the Bible. He held a great many friendly debates unsought by himself, with eminent ministers of other denominations, publicly and by the fireside. I will refer to one instance, while he lived in Illinois. About 1845 he was visited by two young Methodist ministers, highly educated and very able, and wonderfully eloquent, who were holding a protracted meeting in the neighborhood, and had created what they called "a great revival." For an entire day they sat by his fireside and discussed the sublime subject of salvation by grace. As the evening shadows appeared they arose to go, and one of them as he took my uncle by the hand, said: "Mr. Stipp, we must confess that we have not been able to overcome your able arguments." He replied pleasantly, "The reason is easily explained. The contest has been with you two gentlemen on the one side, and the Bible and myself on the other." He was born in Berkeley County, Virginia, now West Virginia. At the time of his death he had just reached and passed the 88th milestone on the journey of

life. He emigrated from Virginia to Illinois in 1839 or 1840, and soon thereafter joined the Primitive Baptist church, known as the "Danville Regular Predestinarian Baptist Church," and was baptized by Elder R. M. Newport. In 1848 he crossed the plains with his family to Oregon. He at once joined the Baptist church there known as the Siloam, then in its infancy, in which he lived happily until called to join the millions of the Church Triumphant. I think it can be truly said that he "fought a good fight; that he kept the faith." And may it not be fondly hoped that he has received the crown laid up for all those who love the appearing of the Lord Jesus Christ. "Blessed in the sight of the Lord is the death of his saints." He never wavered in his belief in the truth. Trusting that this will find you in the full enjoyment of health, peace and spiritual growth, I remain, as ever, a mourner and a pilgrim,

HENRY S. STIPP.

Los Gatos, California.

ELDER B. GREENWOOD AND WIFE,
MY DEAR BROTHER AND SISTER:—
As you are at home and sick, and no doubt lonely in feeling, I will again trouble you with some of the wandering thoughts of my mind today. I have thought a great deal about you both since I learned of your afflictions, which are only momentary, compared with the long, pleasant, happy home that you are looking forward to, and which you will surely enter when you are done with time. For, ever since first we met you have known nothing but Jesus, you loved nothing but the Savior and his followers. It is very evident that you are one of his chosen in him before the world began. Therefore he calls them as a shepherd doth his sheep, and they answer as Samuel did, saying Lord,

here am I. A stranger they cannot follow, because he speaks in an unknown tongue, having not the faith, feeding on and giving tainted meat and stale bread, sour wine, and poor oil that darkens the way, so that christians cannot go; but when the great shepherd, having his rod and staff, speaks, his followers know the sound—no uncertainty about the matter—they hearken unto his voice as one crying in the wilderness, saying Lord, here am I; what wilt thou have me to do? To some he says, go feed my sheep, looking after the little ones, yes, even the little lambs, regardless of money and without price; for the Lord has bought them with his blood, and inserted into their souls the everlasting germ that never dies. Then why, Oh why, cannot we trust him and be reconciled? But for the flesh, it never is satisfied until death is swallowed up in victory. So the flesh is full of sin, and as the grass it must wither and come to nought. So the sting of death is sin, and the strength of sin is the law; but thanks be unto God who gives us the victory. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin. Then go feed my sheep. Take my yoke upon you, listen, and learn of me. I am the Rock. I am your salvation. In my Father's house are many mansions, yea, plenty of bread for you to scatter around to the poor and needy who are this day crying and scattered, having no tents (for the flock has been scattered) to dwell in, having no meat to eat, feeding upon the crumbs that fall by the wayside, no water to cool the parching soul, no balm to heal the broken heart, no voice to raise the drooping head, no hand to wipe the falling tear. How I long for the dark clouds to pass over; when,

Oh when, will the good shepherd appear? He will, and is sure to come again. Yes; he will not leave them comfortless. Well might the Psalmist say that he had never seen the righteous forsaken, nor his seed begging bread. Yet it is good for us at times to feel in that beggarly way (or at least, it is for me), lest we might become exalted. How often at our own door have I met the very poor, begging for something to eat, and when I would fill their hands, I could realize their feelings, in, as I hope, a spiritual sense. So you see it is good to beg; for it is the poor and needy that seek water that flows from the everlasting fountain that never runs dry. May the Lord remember and restore you again, is my prayer, and send you forth to feed the little flock that is bleating around the fold. But his will, not ours, be done. Sometimes perplexed and in the valley, sometimes in darkness, sometimes in weakness and leanness of soul, sometimes in groanings and sorrow, sometimes one way, and sometimes another; but when Christ appears we can then sing, let our songs abound and every tear be dry, we are marching through Immanuel's ground to fairer worlds on high. Lord be praised and bless you both.

F. V. FIELD.

LaGrange, N. C.

Remark.

Elder B. Greenwood is prostrated with asthma. His soul is full of love and peace, and he abounds in thanksgiving.

P. D. G.

ELIZABETH COCK, MEADOWS OF DAN, VA., DEAR SISTER:—I received your christian-like letter several days ago, but I have had no time to reply until now. I cannot express how much comfort a letter of this kind affords me, since so few, of late, seem to be concerned about the

good of Zion. I rejoice to know that in this evil day there are some who are not at ease in Zion. I am made daily to mourn for Zion in her languishing condition, and moreover, to sigh because of my own infirmities. The church is never chastened without a cause. She never suffers for well-doing; but she is chastened for her sins. Jesus said "Because iniquity shall abound the love of many shall wax cold." This, then, is surely the cause of Zion's coldness and distress. Oh, how I should rejoice with joy unspeakable, if I could once behold the church in her beauty, walking in the light of God's countenance. Among the many sins which have caused, and are now causing our woe and lamentations, envy, strife, slackness in every duty, and (to use an expression that will include the whole catalogue of sins which envelop us in darkness) is living after the flesh and we shall of the flesh reap corruption. The more we sin, and the more we live after the flesh, the weaker we become. Then how true is the scripture which says "He that hath clean hands shall be stronger and stronger." We seem to grow upon what we feed on. Therefore, if our minds are stayed upon the Lord, and our affection set upon things above, we will be kept in perfect peace; but if we live after the flesh we shall die. If we devote all of our time to the things of this life, we become more and more worldly-minded, and so we have less strength with which to resist the influence and cunning craftiness of the adversary. We should shun every appearance of evil, and so be an example to the flock; and if we should see any brother or sister walking unadvisedly, we should, in humble faithfulness, tell them of their faults and persuade them to turn and repent. James said "Brethren, if any of

you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19-20. We greatly err when we see a brother departing from the truth, and we fail to even warn him. Then let us watch and pray lest we should enter into temptation. If we pray to be delivered from evil, and then walk heedlessly into sin, we may feel sure that our prayer is not of the Lord. WATCH is first, and then PRAY. Therefore, let us humble ourselves under the mighty hand of God, that he may exalt us in due time, casting all our care upon him, for he careth for us. May the Lord bless you with health and peace. We want to hear from you again. Yours in Jesus, I hope,

F. P. BRANSCOME.

Laurel Fork, Carroll Co., Va.

ELD. P. D. GOLD; DEAR BROTHER IN CHRIST:—It is with a feeling sense of unworthiness that I attempt to address you and the many dear readers of the LANDMARK. Oh! that the dear Lord may guide my mind and pen to write something that may be of comfort to the household of faith, "for without him we can do nothing." I have felt so cold and barren of late, yes! in a destitute condition, and if a servant, surely the most unprofitable of all, but "the Lord will regard the prayer of the destitute, and will not despise their prayer." The destitute cry unto the Lord for their daily bread, "I cried unto the Lord and he heard me, says the psalmist David," but do we ever cry only when in distress? Yes, sometimes we shed tears of joy in praise to God for his many mercies and blessings, by which we are daily, yes! hourly surrounded. We are overwhelmed

by his great kindness to us, who are so unworthy; but I am outside now. I am in a destitute condition. Oh! Lord hear me, visit me again, give me a shining crumb, I am so weary, so forlorn, so hungry, I look up, look down, look all around for a word of comfort, but alas, there is none; my heart is as hard as stone. "Oh! where are thy former loving kindnesses?" "I am as a sparrow upon the housetop, I watch and am alone." Oh! where is my beloved? He is gone from me. "Can some one tell me where I may find him?" What am I without him? "Nothing, less than nothing and vanity;" but when he speaks to Mary, Oh! what joy. Jesus was with her, but she didn't know him, supposed him to be the gardener when he spake and made himself known (how sweet,) then he bade her go and tell his disciples that he had risen, and she had seen him, with what assurance and joy unspeakable she went to deliver the message that she had received directly from the Master. How sweet to my poor soul to think that though the world, the flesh, and Satan all unite against the Son of God's delight, He says, fear not little flock for 'tis your Father's good pleasure to give you the kingdom. Yet, he tells us to watch and pray, and pray without ceasing, watch as well as pray. Teach me how to watch and pray, Oh! Saviour, is the language of my soul lest I enter into temptation. Sometime ago I was thinking over my life and musing how different it had been, to what I desired it should have been, and feeling myself to be the least in my Father's kingdom, if one of that blessed number at all, and thinking so constantly of these things, my dreams became troubled and I felt as though a great trouble was about to settle on my heart, and one morning just as I was waking these

words came to me, "I have a rich almighty friend, and one that loves me to the end." Oh! what joy there is in believing; the world, the flesh and Satan, were all put under my feet then and I could with all my heart praise the God who had taken my feet out of the miry clay, out of an horrible pit, put a new song into my mouth, even praises to Isreal's God. He is as good as his word and he will never leave nor forsake them that trust in him. He is with them at all times, yet they do not feel his presence, and why? Because he must let them know that they are nothing without him, teaches them to feel their need of him. I feel and know I am a great sinner, and where sin did abound grace did much more abound. I often think if there is one little thing for me to do to inherit eternal life, I am lost; for I feel I have offended in every point. But "how sweet the name of Jesus sounds in a believer's ear; it soothes his sorrows, heals his wounds and drives away his fears." Brother Gold, I felt this morning like I wanted to write; but feeling so destitute and void of everything, I trembled to begin. I penned it down as it came to me. Do with it as you see fit. Yours unworthily,

BETTIE Z. WHITLEY.

Hobgood, Halifax Co., N. C.

EXPERIENCE.

I was born in the year 1865, and brought up by pious parents, both members of the Primitive Baptist church. I thought that I was about as good as anybody, and that when I saw fit I would get religion, thinking like all Arminians I had the power but not the will. So I went on in this way until the year 1886, and in July and the first of August I had a severe spell of sickness, and like everybody else became interested about my soul. Well, I could

not see much harm I had ever done, yet I could see that I was a sinner, so I resolved if the Lord would spare my life, that I would do better. I would leave off some of my evil habits and get to be a good man, as the Lord would be under some obligation to help me. Well, I quit swearing after I got up, and thought I was doing well. That was just before the earthquake. It came on and I thought I was going to be destroyed, so I tried to get alarmed about my soul again; but I can see now that I was more alarmed about my body than my soul, but could not see it then. After that I went to work to get better. I prayed a few times and it seemed that I was somewhat relieved. There was a big meeting going on at a Missionary church and I joined and was baptized. I got along very well a while, for I thought on account of my reforming that God had pardoned my sins; but thanks be to God I did not go on this way long before it pleased Him, as I hope, to show me that I was a sinner still, and I felt this time that I was a lost sinner; that I had tried to deceive God, and had lied to the people in saying that God had pardoned me of sin, and to the law I flew again, but could get no relief this time; for the more I tried to pray and do, the worse I got. I do not know how long I went on in this way, but I know I went on until it pleased God to show me that if I ever was saved it would be by grace through His mercy, and I could not see how that could ever be. No, I knew it could not, it seemed to me; and so I gave up and said, now, Lord, do whatsoever thou seest fit with me, and if I am lost thou art just. I remember the evening I gave up. I was in the woods at work alone, and I thought I could never be saved at all, and I would try to ask God to have mercy on me

once more, and give up. I knelt down at the root of a tree and said something, I do not know what; but when I arose my burden was gone, and the tears of joy were streaming down my face. I felt that I could never praise God half enough for what he had done for me, for I could see then that he did it all, and his name deserved the praise. It was not long after this that Satan began to tell me that I was deceived, that it was all a mistake, for I still stayed with the Missionaries, and he would tell me that I did not love the church I belonged to, and that I was fooled, for the ones I loved best were the Primitive Baptists, and they were the offscouring of the world. So I stayed on where I was about a year, oppressed, as the poet says "by wars without and fears within;" but I began to try to find out if I was deceived, and right here I think if ever I prayed in my life, it was at this time. I asked the Lord to bring some passage of scripture to my mind, and let me know if I was deceived or not; and immediately this passage came in my mind: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Then I could praise his name again. I do not remember how long I stayed away from the church I loved then, but in October, 1889, I offered myself to the church at Mount Pleasant, Sumter Co., S. C., and was received, and baptized by brother Thomas Bell in November following. Then, for a while, I enjoyed religion; but now it seems that I cannot enjoy it as I did then. I cannot tell why it is. There are times of refreshing, but it seems they come so seldom. I know the scripture says that whom the Lord loveth he chasteneth. It may be that I am not obedient. I cannot say; but I hope it will please him to show me in his own time and ap-

pointed way, for where he begins a good work he will perform it to the day of Jesus Christ. And I know he never begins any other kind of work but a good one, and he leads his people gently by the cord of his love out of Egypt into the promised land; and when we can go neither forward nor backward, to the right nor to the left, then we can stand still and see the salvation of God. Yes, it is all of God; for Jonah said I will pay that I vowed; salvation is of the Lord. Paul says again, Not of works, lest any man should boast: by grace ye are saved through faith, and that not of yourselves, It is the gift of God. And again he says the gifts and callings of God are without repentance. I could write a great deal more but will stop. Hoping that the Lord will save all Israel with an everlasting salvation, world without end, amen.

J. W. BROWN.

Ionia, S. C.

BROTHER GOLD:—I do pray that you may live long to defend the pure gospel and its few devoted followers that are scattered abroad on the earth. I would part with all other reading matter, except the Bible, rather than the LANDMARK. I was feeling very low and discouraged about the time I recieved the first February No., and the first piece I saw was headed, "Why afraid of Christ?" Well Brother Gold, when I read and got the idea my poor heart began to sweeten up with joy, and I have wanted to see Jesus ever since, when the subject comes upon my mind. That piece put Jesus before me in a light that I had not thought of, and I feel now like I would travel through the cold many miles to see him, and it brought fresh to my mind a dream I had 45 years back when I saw the Saviour Jesus coming in Judgment on a bright cloud

from the East, accompanied with thousands of angels, and my first thought was awful for some poor sinners that I knew, but in a second an angel had me flying up to Jesus on the cloud, and I was as an angel, and commenced shouting and opening my arms to embrace Jesus. I woke up and found it was a dream, and was grieved because it was not true; but I refreshed my soul on the strength of that feast for many years, and now whilst I write I feel like I would be run over with joy to see Jesus come, although I might have some trouble about some poor sinners around, and I never have looked on the judgment with any terror or fear since I had that vision, or dream; but I had in part forgotten it until I read the questson, Why afraid of Christ. Brother Gold, pray for me when it is well with you. I have been led to love many brethren and sisters that I have never seen by reading the LANDMARK, many that have gone to Jesus.

E. WINSTON.

Wilton, N. C.

DEAR BROTHER GOLD:—Religious excitements have been common in this country during the winter but now they are about over, for the season. Like the pool of Bethesda there are only certain seasons when people can go into the pool to receive any benefit. And then when the season comes round they have to step in again. Among many incidents that I call to mind that have occurred sitting at the bedside of a dying saint I will relate one that I think is worthy of a place on record. An amiable and spiritual minded young sister in one of our churches was prostrated on a bed of affliction which proved to be her death sickness. A Methodist preacher whose location at the time was near, called one day

to see her. Whether it was through sympathy or with thought of speaking words of comfort I need not say, only, that with those who believe like Job's pretended friends that all afflictions are judgments for some sins that they have committed can hardly be supposed to feel any sympathy, or to have any words to speak but words of reproach. In this case our dying friend was entertained with an account of what a wonderful man John Wesley was in his day. So many hundreds and perhaps thousands had been saved that but for his preaching would otherwise have been lost. And it was not only those that he converted, but the multitude of others that they converted. In fact, it was not known and never could be known until the end. The Lord himself could not know until the end the vast number of converts that would be saved as the result of the labors of that man. When he got through our sister says quietly, "Well what is going to become of them?" He looked inquiringly at her as if in doubt as to her meaning. She then said "The Lord has a place for his people, but what is going to become of John Wesley's?" The minister did not answer, but found excuse to leave somewhat abruptly, remarking to some one "What a strange woman that was, he did not know what to make of her." In the hour of dissolving nature we often see the greatest strength manifested. When people are weak in themselves they are strong in the Lord. "Because thou hast made the Lord even the Most High thy habitation, thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." It is strange, passing strange that the eternal salvation of fallen sinners should be ascribed to men. But their rock is not as

our Rock, they themselves being judges. Yours to serve,

E. RITTENHOUSE

State Road, Del.

THE BIBLE AND ITS MEN.

DEAR BROTHER GOLD:—I desire to express my thanks for copies of the LANDMARK, and my appreciation of your editorial upon David and Saul, also of Elder Durand's in Feb. 1, upon the prayer of Moses; "Show me thy glory." What a wonderful volume is the Bible! Take the feature that you have both written upon, THE MEN OF THE BIBLE, and what an unparalleled group stands out before men and angels for the pencil of the artist and the pen of the biographer. Behold the long line of the great patriarchs from Adam to Abraham, from Abraham to David and from David to Jesus, the antitype of Adam, the perfection of every type, and the hope and glory of all the patriarchs. In this great and mighty company we see Noah, the "preacher of righteousness," Abraham, "the friend of God," Isaac, the symbol of God's Lamb offering and figure of the released church, Israel, the prince and prevailer, Joseph, the lovely representation of Jesus, Moses, the meek, the prophet like unto Jesus, and Israel's great lawgiver, Joshua, the captain of the Lord's hosts, Samuel, the sanctified prophet and just Judge, Elijah, who slew the false prophets and established the true worship, shut heaven, sent rain, and went to God in a chariot of fire (a wonderful type of the Son of God,) David, the "man after God's own heart," Solomon, the wise, Israel's peaceful king, who built the house of the Lord, and who pointed to the "Greater than Solomon". Following these, behold Israel's kings and prophets, with the other inspired

historians, who wrote the oracles of God; prominent among them we recognize Isaiah, who "in the year that king Uzziah died, saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isaiah was preeminently the prophet of the Lord Jesus, whom he saw sitting upon his mediatorial throne—the gospel prophet, who made the thrilling announcement of the gospel's crowning glory that, "He will swallow up death in victory!" Hundreds of years later, when standing in the glorious light of the resurrection, Paul caught up this glad acclamation of Isaiah and shouted, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!" The LANDMARK of Feb. 15 has just been handed to me, and I stopped writing long enough to read in it the heart-cheering letter of our brother Keene, presenting the certainty of our resurrection from the dead, and the glory that shall follow. I read also brother Lester's touching relation of the sweetly sad life and death of the lovely boy Abner. He has gone to enjoy the deathless life beyond, and to be with Jesus and the apostles, prophets and patriarchs, with the general assembly and church of the first born, and with the everlasting Father. O what an innumerable, happy and glorified company shall be there! John the Baptist will stand among them, and with him they may all turn their eyes to Him whom Isaiah saw sitting upon the throne, and say "Behold the Lamb of God, who took away the sin of the world!" Then with the blessed Isaiah, they may lift high the glad chorus, "He hath swallowed up death in victory!" And with faithful Paul, they may joyfully exclaim, "O death, where is thy sting; O grave, where is thy victory?" then with him sound aloft the sweetly transport-

ing refrain, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" The "great multitude in heaven," with the transported John, in one united voice of joyful thanksgiving, will shout, "Unto Him that loved us, and washed us from our sins in his own blood, hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

"When that illustrious day shall rise
And all thy armies shine,
In robes of vict'ry through the skies
The glory shall be thine"

O how I long for that day of the Lord! For now I am so sinful and sorrowful, afflicted and poor, painfully experiencing that all here is in part, and hoping for that which is perfect to come. "Even so, come, Lord Jesus." Love to all whose hope the Lord is.

D. BARTLEY

Crawfordsville, Ind.

LOSS.

ELDER GOLD, DEAR BROTHER:— I wish to state that on the 22d of February 1893, at 3 o'clock in the morning, brother Alfred James lost his dwelling house, kitchen, smoke-house, and two or three other buildings by fire, with nearly all their contents.

If any brother or friend feels a willingness to help him, it will be gladly received. Every little will help. He told me his loss was about a thousand dollars. His address is Alfred James, Grindoll, Pitt Co., N. C. J. A. ROBERTSON.

A man met a tallow-faced boy near here, and said to him, what do you eat? He replied, we skin strangers. But what do you eat when you have no strangers? The boy said, then we skin each other. When Baptists get to skinning each other you may see tallow-faces.

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 XXVI.....No. 9.

WILSON, N. C., MAR., 15, 1893.

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

EDITORIAL.

A CONTENTION, AN EXPLANATION—EXHORTATION.

For some time there has been a distress in the bounds of the Little River Association, of N. C. The subject matter of the contention causing the distress and division is feet-washing. It has been the custom of the Little River Association for fifty years or more—indeed, so far as I know, from its organization, to wash feet once a year in connection with the Lord's Supper, but to commune four times a year. We all have customs of some sort. Christ had a custom (see Luke 4:16). A custom may be good or bad: so a tradition may be good or bad. See 2d Thess. 2:15.

Some of the brethren formerly of that Association raised an objection to this custom, and desired feet-washing observed every time they communed. On this the contention sprang up. They have divided. Those that departed from their original custom now claim (see their late notices of this in the LANDMARK,) that they are the original churches of this Association. This is an un-

just claim. The Little River Association stands on their original ground. Several publications have been suffered to appear in the LAND-MARK, that the brethren generally may see where each party stands: for I have endeavored to be fair, and publish both sides, though sometimes I am betwixt two contending parties thus, and both parties say I am undecided. Well, if I am right I can bear all this, through Christ.

Now, in truth and justice to all parties I make the above statement, being an eye-witness in some sense, of these things.

I have this to state now by way of request TO ALL CONCERNED: Brethren, lay down your prejudices. For there appears to be some prejudice and bitter feeling on both sides, while there are good brethren on each side that believe salvation is by grace, and love the truth. It is common, when brethren get to striving, for them to get wrong on both sides. If a root of bitterness spring up many are defiled thereby. If these brethren loved each other they could live together. Charity hides the multitude of sins. Why not bear with each other? Not only in that section is there trouble, but it is here also. Would that we could have a general meeting where each of us could come to confess his own faults, and bring no railing or accusation against any one. We will gain nothing by a course of strife.

If you cannot dwell together do as Abraham and Lot—separate. But remember, no good came to Lot.

He chose the well watered plain of Jordan, and pitched his tent toward Sodom.

You must dwell by faith and in peace if you rest in Abraham's bosom.

A man is first in his own cause until his neighbor comes along and searches him out. When strange visiting preachers come along DO NOT TELL THEM ANYTHING ABOUT YOUR TROUBLES. Let them go as they are impressed, and preach the preaching that God bids them. Do not add fuel to this trouble. Do not try to get any one on your side. If God is for you, or if you are on the Lord's side, all is well with you.

Let not any of our preachers on either side in this matter aggravate this trouble. Do not go among these churches, or anywhere else in your travels, to stir up this strife by making parties. Preach Jesus and the resurrection as the apostles did. The Lord washed Peter's feet, and told them they ought to wash one another's feet. He told Peter that what he did then Peter did not know, but should know hereafter. Yet Peter, after that, so far as his preaching or writing is reported to us by the Holy Ghost, never a single time even hinted at feet washing. Now a preacher that is going around all the time preaching feet washing and giving it more prominence than other things so many more times taught in the Bible, and dividing the brethren in that way, is wrong.

Do not, any of you, make the breach any worse. Try to stop it.

Pray for peace. But if preachers persist in bringing in strife and confusion, the remedy is to close your doors. But show much long-suffering and reproof before you do this. Remember that the wise receive the reproofs of wisdom, while fools go on rebellious and are punished.

I have hoped that Baptists would not be so blind as to destroy themselves. We are brethren. Why should we fall out by the way? What will we gain by it? Can we not forgive one another? If one is not impressed to wash feet why not tarry for him? I serve a church that washes feet, and some that do not. Some of our brethren here at Wilson wash feet, while some do not. Have we no forbearance towards each other? If the scripture connected feet washing with the Lord's Supper it would be different. I am so full of faults myself that if I am not forgiven I have no hope of salvation.

It is sweet to be at the brethren's feet, and wash each others' feet. If you know these things happy are you if you do them. This week one night we had feet washing without the Lord's Supper, and it was as sweet to me as when I observe it at the Lord's Supper. There were members present that did not wash feet, but I did not feel like condemning them at all.

But where is there any spirit of feet washing in this contention?

Let every brother be fully persuaded in his own mind. To not wash feet in Scripture is not made a bar to communion or fellowship.

We entreat our brethren to con-

fess their faults one to another, and pray one for another.

When Baptists get to dropping correspondence and having no dealings one with another, their peace is marred. There is no joy in their lives after. But when we forgive one another and pray for one another we have peace and love.

I have written the above in sorrow because I love these brethren generally, and desire their prosperity in Israel.

P. D. G.

DEAR BROTHER GOLD:—I send you an article written while traveling. I hope you can make it out.

I don't feel comfortable to see my name on the LANDMARK editorially. It makes me feel a responsibility which I cannot bear. I think you had better leave it off. It will make no difference about my writing, for I will write as often as I can. But it will make me feel easier. I write as often as I can for the Signs, and Gospel Messenger. All send love.

Affectionately,

SILAS H. DURAND.

De Land, Fla.

THE RESURRECTION.

A brother in a western state has asked my views through the LANDMARK upon certain portions of the Scriptures which refer to the resurrection. He says that there are some members of his church "who teach no resurrection of our mortal body; but that there is a heavenly or celestial body that now is in heaven, or above, which the parting spirits of the saints will assume, and will ascend to heaven in, and leave our

mortal bodies in the dust forever."

I am now writing in a car while going to visit a church in Florida. I cannot readily refer to the scriptures to which he has called my attention; and it is not in my mind either to write particularly upon them at this time. I wish to present some reflections upon the subject with reference to its sometimes being a matter of speculation, controversy and trouble among brethren.

Upon those things in the scriptures which are fulfilled in the experience of the saints in this mortal state, there is no disagreement among those whose experience has gone that far. There is no scriptural truth concerning salvation that can be understood in any other way than by revelation in our experience. This anointing which they have received of God teaches them all the things that they know of a spiritual kind. 1 John 2:27. One may believe with the carnal mind that the Bible teaches that all men are totally depraved; but he can have no vital knowledge of that truth till he has been made to feel himself a totally depraved and justly condemned sinner in the sight of God. He may then be familiar with what the scriptures of truth teach concerning salvation by grace through our Lord Jesus Christ; but he cannot truly know anything beyond the letter of the word upon that subject until he is made to rejoice in the Savior as his own. Nor can he, up to that time, understand the preaching of the gospel farther than the showing man to be a sinner vile. When the Lord brings his

people into the knowledge of salvation it is always "by a way that they knew not."

Concerning things that have not yet been experienced by us we have "the form of sound words," which we have heard of the apostles, and also the teaching of faithful brethren who have had more experience of the divine life. This longer travail and deeper experience causes the aged, or elders, to be of such value as counselors to the younger in the church. All that they have learned more than we is in accordance with the word of truth, and with such measure of experience as we have had; and they know that each one must receive the knowledge as they did; therefore the aged feel no authority or dominion over the others on account of this further knowledge, but a tender anxiety and desire that the young may profit by their experience as far as possible. On the day I was baptized I was ready to admonish some of the aged ministers for expressing a doubt about their hope. I was sure I was done with trouble on account of sin. I was in the enjoyment of a peace that passed my understanding; and I said "Is it right for one who has received such a wonderful hope to doubt the love and power of God? They looked at me tenderly, and said, "You will know more some time than you do now." How true I have found that. But it would have been useless for them to have tried to teach me what they had learned, through long and bitter experience, of the deceitfulness of the heart, and the deadness of the body

"because of sin." I look back at myself at that time as a child in the knowledge that is only obtained through suffering. I felt that I could sing the praises of God, but how little I knew of that abiding love and ever-enduring mercy which have kept me to this day.

There are other things belonging to "our common salvation," belonging to the doctrine of God our Savior which are not to be experienced by the saints in this mortal state, but are "the earnest expectation of the creature;" are hoped for and "waited patiently for," and which are to be "revealed in the last time." Of such is the resurrection. These things are "delivered to the saints" as a part of their faith, in a "form of sound words" by the inspired apostles. The doctrine was not delivered to them by the apostles, but by our glorious King; but the apostles have taught it as they were commanded to, and bound it upon the gospel church.

The doctrine of the resurrection, therefore, with all the wonderful experience of glory that will follow this redemption of our body, cannot be treated by us as we can treat subjects in the scriptures which refer to what we have already experienced or are passing through. We cannot confer about them in the same way, telling our experience of them. We have the scriptures that teach all that we are to know about the resurrection while we are in the flesh. No one who has not been experimentally raised up together with Christ from under the law, and from under the power and domin-

ion of death, is capable of receiving the teachings of the inspired scriptures concerning "the resurrection of the dead," or which is the same thing, the changing of our vile body, that it may be fashioned like unto the glorious body of Christ. The more one is favored to know Christ in the sense that Paul desired to, "and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," the more will he be enabled to "attain unto the resurrection of the dead." There can be no attainment unto this resurrection except as led by the Holy Spirit of our God. Such attainment as Paul desired is not an ability to unfold the mystery of this glorious consummation of the hope of the saints, but such a full experience of the power of it as will lift one above the power of worldly things. The resurrection is a mystery that is received and entered into only by the faith of God's elect. That faith never seeks to explain anything. It is the fruit of the Spirit of God in us, and it easily, quietly and confidently receives without question, whatever God says. It knows when it is spoken to. What it receives is just what the Lord says, no more, no less; and whatever the Spirit directs one to speak or write of what has been revealed to his faith on this or any other subject, will be in perfect accordance with all that is written in the scriptures upon it.

Therefore I take no interest in any attempt to explain how the resurrection is to take place, unless such attempted explanation ap-

pears to be causing trouble among the saints. Then, sometimes, I want to show from the scriptures that such explanation is erroneous. There will always be found some scripture that will clearly show any explanation of "how the dead are raised up, or with what body they come" (that is, how the body will look), to be wrong. Nobody knows or can know until he has gone through it himself; therefore no one can tell. It is not for the comfort of the saints that they should know. "We know not what we shall be." It is enough to know that we shall be like Jesus when he shall appear, and that "we shall appear with him in glory."

Why should brethren fall out on this subject? It would seem as though all must be willing to take just what the scriptures say, and drop any theory that requires even a word that is not in the scriptures to either name or explain it. I have written some upon the subject in former years. Brethren may remember that I have been careful to keep the form of scriptural declarations; and that even this fact has, at least once, been made the point of objection to what I said. It may also have been observed that in writing upon this subject I have written negatively rather than affirmatively; that I have endeavored to show the incorrectness of theories advanced by others, rather than to present any of my own. I feel content to wait.

I have never heard one express the belief mentioned by the brother, and quoted in the first of this letter.

I will merely say that the very form of it is absurd. That a spiritual or celestial body should be waiting in heaven, or anywhere else, untenanted, and that the spirit of the saint is to leave this vile body and enter that! It is only one of the many ways of trying to work out the mystery so that we can understand it. One might as well try to tell how God made the world out of nothing.

But suppose this theory was capable of being understood (which it is not), yet it will not answer to the plain declarations of the Bible. The redemption of our body is what we long for, and I hope for. It is what the saints are waiting for. Rom. 8:23. A celestial body has no death, no corruption, no grave to be redeemed from. It is 'our vile body' that is to be changed, not exchanged for another, but changed that it may be fashioned like unto the glorious body of Christ. Then it will be a "celestial body." That house is "from above" in the same sense that the Church is. It is the workmanship of God. It comes from his power and wisdom. Any theory that leaves "our vile body" out, as the subject of the resurrection, is wrong.

So, also, is any attempted explanation of how the work is done, or how the body will look. It is astonishing how many of the accepted explanations, and how many of the common phrases, with reference to the resurrection, have no scriptural authority, no form of words in the Bible to support them. They have been brought forward and accepted as necessary to explain how the body is raised, and how the ascen-

sion takes place, as though it was something to be seen by our natural eye, and understood by our natural minds. But it is not. Our mortal powers follow the body to the grave, but there they must stop. Imagination cannot go beyond. Whatever that sees is within the bounds of mortality. Faith only reaches into the spiritual world, and what faith sees cannot be told to our natural understanding. Therefore how useless it is to fall out about theories which are all alike natural and wrong. We not only wait for the redemption of our body, but we must wait also for the knowledge of how it will be done, and how it will appear. When that knowledge shall be ours there will never be any more uncertainty about it, nor the least shade of difference on the glorious subject among all the redeemed family of our God.

But let us be very careful how we attribute any erroneous belief to a brother. Perhaps, after all, he does not believe so terribly wrong, if he could only express what the Lord has taught him, and stop at that; and if we could too. It may be that we have both been taught of the Lord, and that our only fault is in trying to explain the mystery at all.

SILAS H. DURAND.

UNION MEETINGS.

The Skewarky Union is appointed to be held Friday, Saturday, and 5th Sunday in April, at Smithwick's Creek.

The Contentnea Union at La Grange, Saturday and 5th Sunday in April.

The Black Creek Union at Memorial, Saturday and 5th Sunday in April.

The Toisnot Union at White Oak, Saturday and 5th Sunday in April.

ASSOCIATIONAL.

The Fisher's River Association is appointed to convene with the church at Flowers Gap, Carroll Co., Va., 12 miles north-west of Mount Airy, on Friday before the 4th Sunday in April. A general invitation to our brethren is given. Those coming by railroad to Mount Airy will please inform the undersigned by letter. WILLIAM GOLDING, Round Peak, Surry Co., N. C.

The Bear Creek Association is appointed to be held with the church at Watson's, Saturday and 1st Sunday in May. J. F. MILLS.

OBITUARIES.

LETHA L. SMITH.

Sister Letha L. Smith was born in Russell county, Va., October 3d, 1832, and departed this life at her home in Russell Co., Va., on January 26th, 1893, aged 60 years, 3 months, and 23 days. She was married to brother G. J. Smith, February 9th, 1854. She, with her husband, joined the Primitive Baptist church at New Garden, Russell Co., Va., on Saturday before the 2d Sunday in November 1859, and were baptized the following day, by Elder Louis Edwards. Notwithstanding her health was then delicate, and had been for some time, and the ice was one inch thick over the water, she did not hesitate to discharge her duty, although many advised her that it would kill her to go in the water; but she believed as the poet, who says:

Christians, if your hearts be warm,
Ice and snow will do no harm.

She was a Baptist in faith and practice. I don't think two people were ever united in marriage who were better agreed than brother G. J. Smith and sister Letha were. They walked together in wisdom's ways, united hand and heart, until separated by

death. When they united with the church they lived in Buchanan Co., Va. They soon organized a church there known as The Primitive Baptist Church of Christ at Johnston's Bottom. It was organized in brother Smith's house, and they kept the church meetings at their house for two years, often entertaining forty or sixty people at their church meetings. Brother Smith was ordained deacon of this church, and it is now a prosperous, strong church. They began to build a church house, and the Missionaries commenced one near by about the same time. They predicted our brethren's failure, but by the untiring energy of brother Smith they persevered until they completed a large, commodious house. Sister Smith, with the aid of another sister whose name I have not, cooked the dinner for the hands that raised that meeting house. They moved back to Russell County a few years ago, and had their membership with Mount Pleasant church until it dissolved its constitution. They got letters, but had not laid them into any church at the time of her death, which she regretted very much. Brother Smith asked me to have an appointment for preaching at his house last fall for that purpose, but I did not get the time to do so. The last time I saw sister Smith was at our church meeting last summer. She came for me to go home with her, as brother Smith could not be there that day. She was then hardly able to ride to meeting. Their house has always been a home for Baptist ministers and the brethren generally. I attended the burial. The children, eight in number, were all present. When sister Smith died the change was so quiet and peaceful that the family were unaware of it until she was gone. I have never seen a family seem more deeply to feel their loss. But we should not sorrow as those who have no hope, for while the church has lost a worthy and useful member, brother Smith a loving companion, their children a kind and affectionate mother, and the community a kind and charitable neighbor, our loss is her eternal gain. May God comfort the bereaved husband and children is the prayer of your unworthy brother,

J. T. STINSON.

Sword's Creek, Va.

HANNAH HIGGINS AND ELIZABETH SMITH.

ELDER P. D. GOLD:—My mother-in-law and my dear aunt were both born in 1818. My mother-in-law, Hannah Higgins, di-

ed July 30, 1892, after suffering a severe sickness. Her disease was dysentery. She bore her sufferings with much patience—told us she could not stay with us longer; not to grieve for her, but sing sweet songs of praise. She sang herself the song "Why do we mourn departing friends," which was sung at her grave. She had been a widow some sixteen years. Both she and her husband belonged to the Disciple church. She leaves three sons, three daughters-in-law, twelve grandchildren, and a host of friends and relatives to mourn their loss, as she was loved by all who knew her, and will be badly missed by them all.

My aunt, Elizabeth Smith, died November 16th, 1891, after many years of affliction. She had been an invalid for years, and did not go out of the house during the last seven years of her life, though she was good company to the last. She married my father's brother when quite young, and was left a widow at my early recollection. She was an old member of the Primitives—I do not know the date of her baptism. She leaves two children, several grandchildren, besides numerous others to mourn her loss. But why should we mourn those dear, loved mothers

That have left this world of grief and sorrow?
While I and many others are waiting grief to borrow.

S. C. HIGGINS.

Loco, N. C.

MARY BURCH.

Sister Mary Burch, an aged colored sister, well behaved, was between 80 and 90 years of age. She lived before she died in Caswell County, N. C., near Prospect Hill. She was a member of the Primitive Baptist church at Lynch's Creek before I could remember. She was a dutiful and faithful sister. She leaves many grandchildren to mourn their loss, which is her eternal gain. She had a great many friends who ministered to her necessities in her declining age.

JESSE G. J. SUMMERS.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I will write you a few lines in memory of our dear little grandchild. Little Jesse was born April 2d, 1891, died August 17th, 1892, aged 1 year, 4 months, and 15 days. She was a precious child to all the family, and I can truthfully say that I loved her, and often spoke of her being so lovely and interesting. She was also

remarkably fond of me, which increased my love for her. I had fears that she would not be raised, and spoke of it several times. It seemed that she held a place near my heart and was often on my mind during her short stay on earth. I went to see her the last evening that she lived. The little darling heard me speak to her elder sister who was sitting by her, and though she was almost in the jaws of death, she knew my voice and tried to turn her head, and reached out her little bony hand, and said "Bye," which was the last word she ever spoke to me. I told her father and mother that I wanted her in my arms one more time, for I felt confident that she could not live. After taking her up I told her parents to give her anything she wanted, for I saw the shadow of death on her face then. So the dear little babe sweetly fell asleep in the arms of her blessed Jesus that night.

Little Jesse's gone, and left us
Here a while on earth to stay;
But 'tis God that hath bereft us,
In his own appointed way.

Now she's free from pain and care,
And lives in heav'n above;
There to rest and ever hear
The angels sing of love.

NANNIE L. SUMMERS.

Berry, N. C.

RACHEL J. JOYCE.

Rachel J. Joyce was born in Patrick County Va., the 7th of October, 1838, and moved to Surry County, N. C., in the winter of 1856-57. Her parents (Moses and Rebecca Pilson,) were highly respected members of the Primitive Baptist church. On the 14th of December, 1854, she was married to John W. Joyce, by whom she had ten children, seven sons and three daughters, two of whom died when quite young. She received a hope, and for several years did not realize her duty to the cause of her heavenly master, but from heartfelt impressions became dissatisfied and joined the Primitive Baptist church at the arm of Ararat, at Liberty meeting house, on Saturday before the 4th Sunday in October, 1883, and was baptized by Elder G. Denny, and continued a faithful member till her death. For several years she was troubled with hemorrhage of the lungs. The writer of this notice visited her several times during her sickness, and had many interesting conversations with her in which she manifested a strong faith in Christ. Her sufferings during sickness

were very great, which she bore with christian fortitude and resignation. Notwithstanding the kindness of her husband and attentive children and neighbors and the medical treatment of nearly all the doctors near, death claimed its own and on the 6th day of September 1892 she fell asleep in the arms of a faithful Saviour, in the full trumps of faith, leaving her husband, children and many other friends to mourn their loss. She was a devoted wife, an affectionate mother. Her advice to her children manifested that deep concern for their welfare that was more than common. The Church Militant has lost a jewel. She was a true mother in Israel, she has filled her course in time, her usefulness is over, her joys and sorrows, her sufferings and conection with this world are at an end. We should not grieve for her as for those who have no hope, for she is done suffering in this world. The Spirit is still living, and has joined the redeemed number around the throne of God in everlasting glory, there to praise the Father, Son and Holy Spirit in a world that shall never end.

Let friends no more my sufferings mourn,
Nor view my relics with concern;
Oh! cease to drop the pitying tear,
I've passed beyond the reach of fear.

M. G. HARBOUR

Copeland, Surry Co. N. C.

JAMES A. BARNES.

Sad it is to me to-day, to sit down and try to write something of the sickness and death of my dear husband, James A. Barnes. His death occurred on the 9th of Dec. last of Typhoid Pnuemonia. Oh! for strength from on high, to help me to bear up, in these, my saddest trials of life. But while I thus try to write, some still voice seems to whisper cheer up, be not discouraged, for the Lord that gave, hath the power to take away, blessed be his name. In the year 1876 we were united together in holy bonds, and lived together near 16 years. Ah! but what is my home now without him, his voice is no longer heard in our little home circle, we can no longer welcome him around the fireside. Sometimes I hear one of the chidren lisp the name of Papa; and as usual on going to retire at night, say goodnight Papa, goodnight Mama, but Alas! mama has to answer in grief, goodnight, for the dear still voice is hushed. We are bereft now of him, and I believe he has gone to dwell

with Jesus eternally. This is indeed a balm to my poor heart, for when in such pain, he seemed to bear it most patiently, and would say, "Oh!, you don't know how much I am suffering," and would say, if it could be the will of the good Lord to raise him up again, and if not he hoped he would be better off after death. I often told him when in health, when he would speak about parting from me and little ones, and even on his death-bed, not to speak of leaving me, for I felt like I could never, no never bear it. He said to me, Ida, you ought to be more resigned; but no I wanted to cling to him, and would try to pray if it was the Lord's will to spare him to me for a good long time to come, and even on the morning he died I was in such hope of his recovery, for I thought there was nothing impossible with the Lord, and while I was in such hope of him the Doctor said he was in a very bad condition. Dear brethren and sisters, if I have any, but sometimes I feel forsaken by all, I earnestly entreat you all to pray for me, in my sad afflictions, and that when all my timely toils are ended here that I may meet those that have gone before. Think of it even here, when we meet, is it not with much happiness to behold each other, and speak comforting words to cheer us in our sorrows? Then if the Bible be true, if after death we are so fortunate as to be Christ's, Oh! how much more happiness 'twill be to us to meet each other. I cannot tell all my trials. My pen would fail to write. But I feel like when I have drifted out of all the cares and toils of this life, I hope I shall enjoy the blessed and sweet privileges that will follow, and I believe those blessings are for those that have been sorely tried; as it were in the fiery furnace.

By his wife,

M. IDA BARNES.

Rocky Mount, N. C.

JAMES OLERY DIX.

Death has visited the home of a happy family and called therefrom one of earth's brightest jewels, James O. Dix, eldest child and only son of H. F., and Bettie A. Dix. He was born January 15th, 1870, and died at the home of his parents, June 3d, 1891, aged 21 years, 4 months and 19 days. Jimmie was a bright, intelligent boy, and very dear to his family, was always a steady, honest and obedient child, quiet and peaceable, and made friends wherever he went.

Jimmie's death has cast a gloom over the community in which he lived; but in his own home where he was loved as few are loved, there is a vacancy which no one else can fill. He was the joy and pride of a father, and the idol of a doating mother's heart, who loved him with tenderest affection. To use her own words, she loved him as dearly as she did her own life, and now that he is sweetly sleeping beneath earth's green sod, her heart is torn and filled with deepest grief for that absent loved one. How deeply do I sympathize with the fond parents and devoted sisters in this sad bereavement. To him his father and mother were looking for help and comfort in their declining years. He was so good and kind and so young, just in the bloom of youth, just when it seemed hardest to give him up, God called him home, he claimed him for his own. Jimmie had an attack of la grippe from which he never recovered. He lingered a long while and then went into the typhoid fever and a lung trouble which ended his existence. He suffered intensely, though he bore it with meekness and humbleness, not a murmur escaping his lips. All was done that loving hands, physicians, relatives and kind friends could do, though of no avail. Jimmie must die; yes, surrounded by loved ones that watched his fleeting breath, his spirit took its flight, and Jimmie was no more. Perhaps it was better for him to die in innocent youth than to have lived and felt the deep sorrows of a sinful world. He prayed and made a full surrender unto the Lord, and said he was willing to submit to the Lord's will. He laughed, and said he was satisfied, and said he believed the Lord would save him. He prayed that the Lord would spare him a few days to comfort his parents and sisters. He prayed for and asked God to bless his parents and sisters, and all that were present. There were a good many present, and all in tears. A few days after he had talked and prayed so, he told his mother that he had tried to pray before, but said he didn't know how to pray until that night. His father and mother and one sister are members of the church. He quietly and calmly passed away from this world of sin, sorrow and pain, into a peaceful rest, with a smile on his face

Peaceful be thy silent slumber,

Peaceful in the grave so low.

Dear parents, let this thought console you in your deep afflictions, that it is well

with Jimmie. Pray that it may be well with you. May we all be submissive to the will of God, and may his peace sustain the bereaved family and relatives, that they may be prepared to meet their loved ones gone before, where sorrow, sighing and parting will be no more.

SUSAN T. WHITE.

Purley, N. C.

B. W. JENKINS.

B. W. Jenkins was born October 29th, 1819, and died November 18th, 1892. When he united with the church I cannot tell. He was one of the first preachers I ever heard preach. He was a sound Baptist at heart, though he was like a good many others, worst to himself, sowing to the flesh, and of the same reaping corruption. But he has often told me before and after he was taken, the Lord had forgiven all his sins. He was taken about the first of October with severe fever, of which he suffered intensely, then with dropsy at the heart, so it was about forty days he sat on his chair, but the most patient man I ever saw. I visited him frequently, and above all people he had the most fortitude. It seemed that all his talk was about heavenly things; really his mind was altogether on these things, telling what the good Lord had done for him, a poor, vile sinner, often telling his wife and son he was going to leave them, just as cheerfully as if he was going to church. Just before our Association this fall I went to see him. He said he should go all the way with me. I understood him, not expecting to see him again. A few days before he died I was there. Said he, I want you to come out to-morrow night; I am going to lie down. Accordingly I went. When I went in he said, Well, I have been looking for you. To-night at 9 o'clock I want you to help me to the bed; I'm going to lie down and rest. First, I want you to pray with me, and lay your hands on me in the name of the Lord. It may be, said he, that he will hear us. I said, Mr. Jenkins, he has already heard us and resigned you to his will. What more can you ask? Nothing; said he, it is enough. I want to live just as long as it is his will for me to live, and I am ready to go any time. Accordingly, after I had tried in a very weak way to comply with his request, I helped him to his bed. He sat down on the side of his bed and said, The Lord took me away from here forty days ago. Now he has brought

me back. Blessed be his holy name. What shall we do to show forth his praise? He then lay down and seemed to rest as well or better than usual, until next day about 11 o'clock, when the breath left him seemingly like one going to sleep, in his perfect senses, without a struggle or groan. He told me a few days before that he did not know it was possible for one to enjoy what he had since he was taken sick. Really, said he, death has no terror. I told him that was what I had been telling him, that death had no terror to a christian. He leaves a wife and two sons to mourn their loss, and a host of friends to miss him. He has gone to be with Jesus, and to enjoy what he has been hoping for.

C. C. BROWN.

Snead's Ferry, N. C.

MARY UNDERWOOD.

It has been on my mind for some time to write a short notice of the death of my sister, Mary Underwood. In the latter part of the year 1891 she was taken with a deep influenza cold, and died January 5th, 1892. She was nearly 72 years old, was never married, but lived with, and kept house for her father until his death, in the year 1861. Since that time she made her home in the family of the unworthy writer. She was a very industrious woman attending to her household duties, endeavoring to keep everything nice and in place. She was as honest and truthful a person as it is common to find in this age. She made a profession of religion years ago, but never united with the Church on earth, but was a strong believer in the Primitive Baptist faith and doctrine. Her only hope was in the finished righteousness of the Lord Jesus Christ. She had her faults like all of Adam's fallen race, was a plain woman in all her ways, never could endure extreme pride or anything bordering on pretence. She believed that salvation is by the grace of God, having no confidence in the flesh; for vain is the help of puny man.

S. UNDERWOOD.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. C. WILLIAMS.

Roxboro.....	Sat and 4th Sun in March
Surl.....	Monday
Tar River.....	Tuesday

Camp Creek.....Wednesday
 Mt Lebanon.....Thursday
 Eno.....Friday
 Durham.....Sat & 1st Sun in Apr.
 Dutchville.....Monday
 Cedar Grove.....Tuesday
 Neuse.....Wednesday
 Salem.....Thursday
 Healthy Plains.....Friday
 Scotts.....Saturday
 Wilson.....2d Sunday
 Smithfield.....Monday
 Clement.....Tuesday
 Hannah's Creek.....Wednesday
 Bethsaida.....Thursday
 Black River.....Friday
 New Hope.....Saturday
 Middle Creek.....3d Sunday
 Willow Spring.....Monday
 Conveyance needed when not on R R.

J. E ADAMS.

North Lake.....Sat. and 4th Sun. in March
 Mason's Point.....Monday
 Juniper Bay.....Tuesday
 Tiny Oak.....Wednesday
 Rose Bay.....Thursday
 New Lake.....Sat. and 1st Sunday in April
 Beulah.....Tuesday
 Goose Creek Island.....Sat and 2d Sunday
 Jones' Bay.....at night
 Cedar Island.....Saturday and 3d Sunday
 Brethren will arrange appointments to 4th
 Saturday.
 Hunting Quarter Saturday and 4th Sunday
 Nelson's Bay.....4 P. M.
 Davis' Shore.....Monday
 Straits.....Tuesday
 North River.....Wednesday
 Morehead City.....Thursday and at night
 M. H. near Bro. Wm. Bell's.....on Friday
 Newport.....Saturday and 5th Sunday
 Some one will please meet him on Thursday
 evening at Snowden Station. Will need con-
 veyance.

J. R. ROBERTS.

Mill Branch.....Sat. and 1st Sunday in April
 Cypress Creek.....Monday
 Pireway.....Tuesday
 Bethel.....Wednesday
 Pleasant Hill (Horry Co)Thursday and Friday
 Simpson's Creek.....Saturday and 2d Sunday
 Conway.....Monday
 Little Pee Dee.....Tuesday
 Wilmington.....Saturday and 3d Sunday
 He will need conveyance when not on rail-
 road.

J. H. PURIFOY.

Gill's Creek (S. C.), Sat. and 1st Sund in Mch
 Mount Pleasant.....Wednesday after
 Mill Branch.....April 1st and 2d
 Simpson's Creek.....Tuesday after
 Pee Dee.....Thursday
 Pleasant Hill.....Saturday and 2d Sunday
 Bethel.....Tuesday
 Pireway.....Thursday
 Cypress Creek.....Saturday and 3d Sunday
 Wilmington.....April 18
 Stump Sound.....20
 Yopp's.....21

Bay.....22
 South-West.....23
 North-East.....24
 White Oak.....25
 Hadnot's.....26
 Newport.....27
 His wife accompanies him. They will need
 conveyance.

W. F. STATON AND W. B. STRICKLAND-
 Williams'...3d Sun. and Sat. before in March
 Falls of Tar River.....Monday
 Pleasant Hill.....Tuesday
 Lower Town Creek.....Wednesday
 Union.....Thursday
 Moore's.....Friday
 Wilson.....Saturday and 4th Sunday
 Contentnea.....Monday
 Health Plains.....Tuesday
 Scott's.....Wednesday
 Upper Black Creek.....Thursday
 Rest.....Friday
 Memorial, Saturday and 1st Sunday in April
 Aycock's.....Monday
 Lower Black Creek.....Tuesday
 White Oak.....Wednesday
 Atry's Creek.....Thursday
 Old Sparta.....Friday
 Little Creek (Conetoe).....Saturday
 Cross Roads.....2d Sunday
 They will need conveyance.

RECEIPTS.

ALA.—J M Jenkins 4 50.
 GA.—W H Heidt 4 00 M E Fowler 2 00 By
 Eld W T Everett 4 50 J H Fox 5 00.
 IOWA.—A Wood 100.
 KEN.—Sallie Laytham 1 50 R M Burbridge
 7 50 James Haywood 1 69.
 LA.—W H Fuller 4 00.
 N. C.—Mrs Lucy D Cobb 2 50 Mrs M A
 Baily 1 50 A Siler 1 50 W E Spach 3 50 Cor-
 nellia James 2 00 J A Cobb 1 50 L E Hedg-
 peth 1 50 A B Bains 1 50 Mrs A A Balance
 1 50 C M Brown 1 50 W H Farmer 1 50 Mrs
 J L Hines 1 25 W W Vick 1 50 Millie Walker
 1 50 J E Thomas 2 00 John Wright 2 00 Miss
 A S Edwards 1 50 Mrs Amanda House 1 50 C
 Rountree 1 50 R M Winstead 1 50 W T Beach-
 am 2 00 Elijah Winston 1 50 Mrs Elizabeth
 Smith 1 50 Eld. Geo. Robbins 1 00 Peter
 Jones 1 50 Mrs M C Pasehal 1 50 Mrs W B
 Uzzell 1 50 Mrs Caroline Scott 4 50 M V Pele
 1 50 By A M Hargett 7 00 Eld. J E Adams
 8 00 D A Fields 3 00 Eld. Job Smith 3 00 J
 L White 1 50 Thomas Tillery 3 00 Eld. D A
 Mewborn 4 50 Dr. J R Hester 3 00 Wm. Miles
 2 00
 OR.—A D Reeves 3 00.
 S. C.—H H Brown 2 00 By R H Pittman
 3 00.
 TENN.—Eld. W W Sammons 2 00.
 TEX.—By Eld. W Gilcrease 4 00.
 VA.—By Elder F P Branscome 6 00 R L
 Shreve 1 50 Osborn Hawks 2 00 by Elder P G
 Lester 1 50 Mrs M J Ross 2 50 R P Terry 2 00
 J C Shelhorse 1 50 by J R Gilliam 1 50 by W
 C Purdue 3 00 Mrs John Cheshire 1 50 J W

**WILMINGTON & WELDON R. R. and
Branches & Folsom Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Mar. 5, 1893.	No. 23, Daily.	No. 27, Daily.	No. 15, Daily.	No. 41, Daily, Sunday.	No. 55, Daily, Sunday.
Lv Weldon.....	P. M. 12 30	P. M. 5 05	P. M. 11 30	A. M. 6 15	.....
Ar Rocky Mt.....	1 30	6 03	12 36	7 23	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 58	.....	.....	.....	.....
Lv Rocky Mt.....	1 39	6 03	12 35	7 23	P. M.
Lv Wilson.....	2 25	6 38	1 15	7 53	2 35
Lv Selma.....	.....	.....	2 00	.....	3 30
Lv Fayetteville.....	.....	8 34	3 25	.....	5 15
Ar Florence.....	10 25	10 40	6 05	.....	30
Lv. Wilson.....	2 25	P. M. 6 45	.....	A. M. 7 58	P. M.
Lv Goldsboro.....	3 20	7 35	.....	8 43	.....
Lv Magnolia.....	4 30	8 47	.....	9 55	.....
Ar Wilmington.....	6 00	10 15	.....	11 35	.....

TRAINS GOING NORTH.

DATED Mar. 5, 1893.	No. 76, Daily.	No. 66 at 11/2.	No. 14 Daily.	No. 40 Daily, cept Sunday.	No. 56 Daily, cept Sunday.
Lv Florence.....	A. M. 5 10	A. M. 9 20	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville.....	.....	11 48	9 34	.....	9 50
Lv Selma.....	.....	1 11	.....	.....	11 49
Ar Wilson.....	.....	1 58	11 30	.....	12 50
Lv Wilmington.....	A. M. 9 30	.....	P. M. 8 09	P. M. 4 00	P. M.
Lv Magnolia.....	11 40	.....	9 36	5 40	.....
Lv Goldsboro.....	12 20	.....	10 33	6 50	.....
Ar Wilson.....	1 10	.....	11 15	7 48	.....
Lv Wilson.....	A. M. 1 10	A. M. 1 58	P. M. 11 30	P. M. 7 48	P. M.
Ar Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....	.....
Lv Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Weldon.....	3 05	3 45	1 01	9 30	.....

Train on Scotland Neck Branch Road leaves Weldon 5:15 p. m., Halifax 5:35 p. m., arrives Scotland Neck at 6:25 p. m., Greenville 7:55 p. m. Kingston, 9:00 p. m. Returning leaves Kingston, 7:20 a. m., Greenville 8:25 a. m., arriving Halifax at 11:00 a. m., Weldon 11:20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arrives Parme 8:40 a. m.; Tarboro 9:50; returning leaves Tarboro 6:35 p. m., Parme 7:40 p. m. arrives at Washington 9:00 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5:10 p. m., Sunday 2:50 p. m., arrives Plymouth 9:50 p. m., 5:30 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5:30 a. m. Sunday 10:00 a. m., arrives Tarboro 10:25 a. m. and 12:30 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 6:15 p. m., arrives Nashville 6:50 p. m., Spring Hope 7:15 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7:30 p. m.; arrive Dunbar 8:40 p. m. Returning leaves Dunbar 6:00 a. m.; arrive Latta 7:15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., and 11:30 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.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE
General Sup't.

J. R. KENLY, Gen'l Manager.

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In sweetest union bound."

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Southampton, Pa., Aug 2, 1892.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY,

Cond. Schedule—In effect Mar. 12, 1893.

S. Bound Daily.	MAIN LINE.		N. Bound Daily.
No 1			No. 2
11 00 p m	Ar.....	Wilmington.....Lv	5 00 a m
7 46 p m	Lv.....	Fayetteville.....Ar	8 02 a m
7 20 p m	Ar.....	Fayetteville.....Lv	8 27 a m
6 00 p m	Lv.....	Sanford.....Lv	9 45 a m
4 13 p m	Lv.....	Climax.....Lv	11 44 a m
3 45 p m	Lv.....	Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....	Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....	Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....	N. & W. Pct.—W. Cove..Ar	1 35 p m
1 54 p m	Ar..N & W. Pct.—W. Cove..Lv		4 33 p m
1 22 p m	Lv.....	Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....	Mt. Airy.....Ar	4 25 p m
Daily.			Daily.
No 3			No 4
10 15 p m	Ar.....	Bennettsville.....Lv	5 40 a m
9 20 p m	Lv.....	Maxton.....Lv	6 30 a m
8 40 p m	Lv.....	Red Springs.....Lv	7 02 a m
8 05 p m	Lv.....	Hope Mills.....Lv	7 13 a m
7 47 p m	Lv.....	Fayetteville.....Ar	8 02 a m
No. 15 MIXED			No 16 Mixed
Daily Ex Sunday.			Daily Ex Sunday
6 55 p m	Ar.....	Ramseur.....Lv	6 25 a m
4 15 p m	Lv.....	Climax.....Lv	8 15 a m
3 00 p m	Lv.....	Greensboro.....Ar	9 00 a m
No. 15 MIXED			No 16 Mixed
Daily Ex Sunday			Daily ex. Sunday
2 35 p m	Ar.....	Greensboro.....Lv	9 20 a m
1 25 p m	Lv.....	Stokesdale.....Lv	10 35 a m
12 25 p m	Lv.....	Madison.....Ar	11 25 p m

All Trains daily except Sunday.

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north and East, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

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P. D. GOLD.

VOL. 26.

APRIL 1, 1893.

NO. 10

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

For single subscribers \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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 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.

THE MODEL CHURCH.

Well, wife, I've found the model church, I
worshipped there to-day;
It made me think of good old times before my
hairs were gray.
The meeting-house was finer built than they
were years ago;
But then I found when I went in, it wasn't
built for show.
The sexton didn't seat me away back by the
door,
He knew that I was old and deaf, as well as
old and poor.
He must have been a christian, for he took me
boldly through
The long aisle of that pleasant house to find
a pleasant pew.
I wish you'd heard the singing. it had the
old-time ring;
The preacher said with trumpet voice, let all
the people sing.
The tune was Coronation, and the music up-
ward rolled,
'Till I thought I heard the angels striking all
their harps of gold.
My deafness seemed to melt away, my spirit
caught the fire,
I joined my feeble, trembling voice with that
melodious choir.
And sang as in my youthful days, let angels
prostrate fall;
Bring forth the royal diadem, and crown him
Lord of all.
I tell you, wife, it did me good to sing that
hymn once more;
I felt like some wrecked mariner who gets a
glimpse of shore;
I almost want to lay aside this weather-beat-
en form,
And anchor in the blessed port forever, from
the storm.
The preaching? well, I can't just tell you
what the preacher said,
I know it wasn't written—I know it wasn't
read;
He hadn't time to read, for the lightning from
his eye
Went passing on from pew to pew, nor passed
a sinner by.
The sermon wasn't flow'ry, 'twas simple gos-
pel truth:
It fitted poor old men like me, it fitted gospel
youth.

'Twas full of consolation for weary hearts that
bleed,
'Twas full of consolation, of Christ, and not
of creed.
The preacher made sin hideous in Gentiles
and in Jews;
He shot the golden sentences straight to the
finest pews.
And tho' I can't see very well, I felt the flow-
ing tear
That told me hell was some way off, and
heaven very near.

How swift the golden moments fled within
that holy place;
How brightly gleamed the light of heav'n
from every happy face;
Again I longed for that sweet time when
friend shall meet with friend.
Where congregations ne'er break up, and sab-
baths never end
I hope to meet the minister, the congregation
too,
In the dear home beyond the skies, which
shines from heaven's blue;
I doubt not I'll remember beyond the ev'ning
gray,
The face of God's dear servant who preached
his word to-day.

Dear wife, the fight will soon be fought, the
victory soon be won.
The shining goal is just ahead, the race is
nearly run;
O'er the river we are nearing, they are throug-
hing to the shore
To shout our safe arrival where the weary
weep no more.

THE GOSPEL TREASURE.

BRETHREN, EDITORS OF ZION'S
LANDMARK, BELOVED IN THE LORD :
—My age and failing constitution
admonish me that I shall soon have
to leave this earthly house of my
tabernacle and appear in the pres-
ence of that God who reared the
wonderful structure. Whether I
have a building of God, an house
not made with hands, eternal in the

heavens, or not, causes me much anxious thought. Last night, just before my little daughter read a chapter before we retired for the night, the following text of scripture came forcibly to my mind with an inclination to write something in connection with it. Whether this impression was of the Lord or not, he only knoweth. See 2 Cor., 4:7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." That this treasure relates to the gospel of Christ, given or sent to us, the Church, by the eternal God, I have no doubt. That this treasure is quite different from the treasure that the kingdom of heaven was like unto (see Matt. 13:14), and to blend the two together mystifies the subject and makes a misnomer of both. The apostle in the introductory verse of this chapter says, "Therefore, seeing we have this ministry, as we have received mercy we faint not." Again (3d verse), "But if our gospel be hid, it is hid to them that are lost (not will be lost, but are lost), in whom the god of this world hath blinded the minds of them which believed not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Then I think when God for Christ's sake pardons a sinner, and then calls him by his grace to preach the gospel of the grace of God, that one receives the treasure in himself, and then woe is me if I preach not the gospel. The prophet Jeremiah was so wrought upon while under the great weight of prophesy, that when he would have

rid himself of the burden, he declares, "But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay." Jer. 20:9. I believe every one of God's ministers is in fellowship with the prophet in this; having passed through a similar scene: "But no man-taketh this honor unto himself, but he that is called of God as was Aaron." Heb. 5:4. The apostle Paul spoke of our being put in trust with the gospel—see 1 Thess. 2:4; and he declared that he preached among the Gentiles the unsearchable riches of Christ. The apostle Peter refused to be worshipped, saying, "Stand up; I myself am also a man." Acts 10:26. But probably it may be asked, why go on in this strain? Answer: that it may be clearly seen that the gospel is something that is committed to, or given through the earthen vessel, man; though it is not of man, but of God. One man cannot commit the gospel to another, though he may try never so hard. God alone puts this treasure in the hearts of his called servants, and in so doing prepares them to declare it to the comfort of all his adult children to whom he is pleased to send it. When the earthen vessel has a dispensation of the gospel committed unto it, he has no rest or ease of mind until he declares its richness to others. It is like fire shut up in his bones. There is no peace until it finds an outlet. Shall I call it a fiery treasure? Yes; for the poor earthen vessel is filled with the impression to preach the gospel. But how can I, who am so poor, and weak, and halt, and lame, and blind, go? Surely the Lord does not require this at my hands; I fear it is all a delusion of my own. But hark! we have this treasure in earthen vessels. He that put this treasure into the vessel will not be

said nay. Go, preach the preaching that I bid thee, is as imperative as he that spoke it. The vessel is made sensible of the burthen, but cannot rid himself of it; neither can he or they impart it to another so that he may be a substitute for him, but he himself must bear it; and when compelled to go, they go beseeching the Lord that he will give it the excellency of power, for they are taught of God that the power is not in them, but that the excellency of the power is of God. I cannot think that any gospel minister can claim that he found the treasure of the gospel in the church. I mean that he will not claim that he received his call to the ministry from the church. I never heard one claim it. If one is burdened with the weight of the gospel the church will find it out, and it is my impression she, the church, will have a travail for such an one. I have my doubts whether one burdened with the gospel treasure ever had to beg the church to send them out. I often fear that I know nothing about these things; but be that as it may, it does seem to me that if I had to ask the church for ordination, that I should have been without credentials to this day. But where am I straying? If I am correct about the treasure that I wished to speak of being the gospel, then Paul tells how he came to be in possession of it: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man neither was I taught it; but by the revelation of Jesus Christ." Gal. 1:11-12. I must say here, what nonsense for men to talk of human institutions to prepare men to preach the gospel, Paul being right. But let the apostle speak: "But when it pleased God (not men, either in or out of the church), who separated me from my mother's womb, and called me

by his grace, to reveal his Son in me that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus. Then after three years I went to Jerusalem to see Peter and abode with him fifteen days. But other of the apostles saw I none, save James, the Lord's brother. Now the things which I write unto you, behold, before God, I lie not." See 15th to 20th verses inclusive. Paul, in 13-14 verses of this chapter, tells what he was before his call, and then tells exactly how he came in possession of the gospel, which I think is the treasure in the earthen vessel; and to my mind his words are a scathing rebuke to all those who are abusing and mocking the old Primitive Apostolic Baptists because they do not favor schools for the purpose of educating men to preach the gospel, and they will slanderously denounce us and say we are opposed to education and to schools. When I hear of their making such charges against Primitive Baptists, I seldom fail to think of the man who said he sold the land for so much. See Acts, 5. Well, although the apostles were, and all good ministers now are in possession of the treasure and have to bear it and declare it, yet they cannot give it power. The excellency of the power is of God and not of us. Paul calls the Corinthians carnal for saying one is of Paul and another of Apollos, and asks the question, "Who, then, is Paul, and who is Apollos, but ministers (earthen vessels) by whom ye believed, even as the Lord (not the apostles) gave to every man. I have planted, Apollos watered: but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth: but God that giveth

the increase. Now he that planteth and he that watereth are one: (earthen vessels) and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor., 3. The apostle is very diligent to show where the power comes from, and is so honest that he does not claim that any of the increase, or power, or honor belongs to him, but gives it all to God. Yet in this day of error and delusion, surprising as it may seem, men are trying to make it appear that they are co-laborers with God, and they torture the apostle's words into a consent to this error as though the apostle taught that he was a co-laborer with God, notwithstanding the apostle has most plainly, positively and emphatically declared that all the increase is of God, and that he himself was nothing. How strange! Can a man of God be so puffed up that he can believe that he is a co-laborer with God? If this was so, and is the true meaning of the apostle, the way of salvation would be better explained thus, Man & Co., "For we labor together with God." Jesus said, Without me ye can do nothing. Paul is showing that he is not a co-laborer, but that God is all and in all, and that he is nothing. Now it seems to me, brethren, that if A and B are co-laborers in a piece of work, that if A does one-third of the work that he would be justly entitled to one-third of the pay; and B, being an honest man, will not refuse to give it to him. God is honest; and if he has a co-laborer he will surely divide the profits. But the apostle shows that it is all God's; hence he styles himself and his brother apostles nothing. These folk are wrong in contending thus, may the Lord open the eyes of the blind for Christ's sake, if it is his will. But God's

earthen vessel must preach. Preach what? Paul said him. Who? Answer, Christ. How must I preach Christ? Preach him the way, and the truth, and the life; and that there is no other name given under heaven among men whereby ye must be saved; "For," said the apostle, "I determined to know nothing among you but Jesus and him crucified." But are you not coming in as a co-laborer with him? No, verily, "for there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an apostle (I speak the truth and lie not)." 1 Tim. 2:5-7. "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner (not co-laborer): but be thou partaker of the afflictions of the gospel according to the power of God: who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:8-9. May I not ask all the advocates for co-works, and means, and instrumentalities to tell where they were and what part of the labor any man living or dead, in heaven or on earth, performed in this saving which took place before the world began; and what part did any man, or does any man or set of men have in this holy calling, since the world began? Does not Christ do all the quickening, holy calling and regenerating that is now done and that has been done in all time? And is not he, and he alone, entitled to all the honor and all the glory of man's salvation from first to last? And ought not every earthen vessel who contains the treasure of the gospel to declare it? And was not the apostle right when he so faithfully, feelingly, earnest-

ly and comfortingly proclaimed the glorious truth when he said, "For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-9. All true believers will say amen to this, for it is the experience of God's people. And now, beloved brethren, let us ever earnestly contend for this glorious and soul-comforting doctrine. Let us ever preach Jesus and him crucified, for if we do this there can be no strife; for when Jesus is preached the gospel is preached, and when the gospel is preached the saints are comforted and made to rejoice with great joy, and the God of all grace is lifted up and glorified. I am now in the sixty-sixth year of my age and forty-second of my ministry. My time is short; but it is my great desire to live in peace and enjoy the fellowship of the dear old Baptists while my gracious master permits me to stay in this militant state. If I have ever envied any brother because his talents were greater than mine, I am ignorant of the fact. O! how it makes my heart rejoice when I can hear God's dear ministers come forth with power, when they are enabled by and through the Holy Spirit to exalt Christ. Then I am made to praise God that we have this treasure in earthen vessels. Dearly beloved, keep yourselves from idols; love each other as becometh saints. Let your light shine, live in peace, bear each other's burdens, and thus fulfill the law of God. Confess your faults one to another and forgive each other's trespasses. Pray for the prosperity of Zion, and for your humble brother, that his faith fail not.

Gogginsville, Va.

J. C. HALL.

EXPERIENCE.

I was born the 8th day of October 1862, in Henry County, Va. My parents were Baptists, but that is not the reason I am a Baptist, for as I grew up I was an Arminian in principle. I thought the Baptists were selfish, did not want to give anybody else a chance to be saved, and I wanted to give all a chance. I wanted to have my fun and past-time with other young people, and I thought that when I had seen as much fun as I wanted to I would do better, get religion, join some church, and lead a better life. So I cannot say I am a Baptist because my parents were, for the Arminian principle was in me, and I sometimes fear it is in me yet; but I hope it pleased the Lord to take me in hand and show me what a great sinner I was; for in my wild career, when about twenty-three years old, I began to realize what a great sinner I was. Sometimes my sins would rise up before me and my troubles would come on me when engaged in some worldly amusement. I would try to drown my troubles in revelry. I did not want any one to see there was anything the matter with me. Sometimes my troubles would leave me for a while, but would return stronger than before. I commenced trying to mend my ways, trying to do better. I would form good resolutions only to break them. I began to search the Scriptures to see if I could find any promise there to such as I. I could find blessings for the righteous, but for such sinners as I felt myself to be I could find nothing but curses: for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and it seemed to me the more I tried to keep the law the more I failed, and the worse I

got. I would take up the bible and search for some promise, some word of consolation to me, but could find none. I could not hide my trouble, the tears would gush out and roll down my cheeks. I wanted to be alone. I would go to some lonesome place and try to beg the Lord to have mercy on me, but my prayer seemed to sink down and condemn me. My burden got so great it seemed to me I could not bear it. I would go from day to day with my head bowed down mourning on account of my sins, and trying to beg the Lord to have mercy on me. I finally concluded I was going to die and if I died in my sins without the mercy of God woe was me, eternal misery was my doom. While in this condition I was one evening in the summer of 1885, lying down on my bed, the sun was nearly setting, and I felt like I should never see it rise again. I wanted my companion to come in, so I could tell her good bye, I felt like I was going to die and eternal misery was my doom. I could only cry for mercy, for I felt that if I sank down into eternal woe it was just. Mercy was my cry, and while in this condition I hope it pleased the Lord to speak peace to my soul, for all at once a crown of gold pure and glittering suspended in front of the door. From whence it came I could not tell, and whether or not I saw it with the natural eye I could not tell. The moment I saw it my burden of sin was gone, and my heart was filled with love and peace, every thing was changed and seemed to be praising God for his mercy and goodness. I felt like I should never see any more trouble, but I was soon to find out the spoil was divided, for it was not long before the tempter came and whispered to me I was deceived, it was nothing but imagination. I would try to get my burden back

again. I thought maybe I would know better how it left, but I could not get that one back, but another one soon came on me. I soon had a desire to join the church. I would go to hear different denominations preach, but the Old School Baptists were the only ones I could find that suited my case. They preached salvation by grace, and I had found out that was the only doctrine that would do me any good. Their preaching was food to me, but I could not feed on the husks the others gave out. They could tell my feelings and travels better it seems to me than I can. I would go to hear them preach, and feast on what they would say, could see their love one for another, and how much they seemed to enjoy meeting together. I wanted to be with them, but oh how unworthy I felt. I feared I had grasped at the substance and caught the shadow, that I was deceived and would deceive the church; but the desire to be with them grew stronger and stronger, till it got to be heavy to carry. While in this condition I was one day reading the bible when I saw two forms as of men pass the window, and a voice said, go to Elder Dameron, he will tell thee what thou shalt do: but I felt like he knew what a great sinner I had been, and would only think I was trying to deceive him. I finally concluded I would go and try to tell what little I had. So I went before the church at Dan River on Saturday before the fourth Sunday in July 1887, if I mistake not, and was received and baptized the next day by Elder Y. J. Chandler. For a while after I was baptized all was joy and peace. I was blessed with the answer of a good conscience, but it was not always to be thus, for I soon got into doubt again. I feared I was deceived and had deceived the church. Some-

times I would grope about in darkness and trouble, and then again the blessed Savior would give me some sweet word of consolation, and I would feel that all was well, and thus it was with me until another trouble came on me. I began to feel there was another duty laid on me, that I was called to the ministry. What trouble it gave me I shall never be able tell. Why should the Lord choose one so weak and unworthy as I felt to be. I thought surely I was deceived. Surely it could not be that an alwise God would choose one so weak and sinful to the ministry. Then again the thought would come to me that I was doubting the goodness and mercy of the Lord, that while I was weak and sinful his strength was made perfect in weakness. With him nothing is impossible. Then I would go between doubts and fears, until finally I made known my impression to the brethren, when they gave me liberty to exercise a gift at home, if there be any gift, and on the next day, in the absence of the pastor, tried to speak to the people and tell them that salvation is of the Lord, and afterwards for a while had some relief of mind. After this I would occasionally try to speak to the people in my own neighborhood, and sometimes I would experience a relief of mind, and sometimes not. Sometimes I would get up and could say but little, and after I would take my seat I would feel like if I could get up again I could tell it all. In the fall of 1890 my father was taken down with cancer, and I stayed with him day and night for seven weeks. On the 9th of January, 1891, he got relief from his sufferings in death, and we hope is now free from pain and trouble. After this I was impressed to try again to preach the doctrine of salvation by grace, but felt so little and unworthy I would

not often try. I would very often be requested by Elder Chandler, who to me is a very dear brother, at our regular meeting, to take some part, and would often feel condemned for refusing. In the spring of 1891 I began to get in darkness, and worldly minded; to go back to my fishing nets. O! the horror of this black darkness, those only who have felt it can tell. I went thus in darkness with scarcely a single ray of light for 18 or 20 months. In the spring of 1892 I began to see how carnal and worldly minded I had grown, and to abhor myself; but I received no light, no comfort, until one night in the latter part of the summer I lay down feeling tired and distressed. While asleep I thought I was standing before a congregation, preaching to them Christ Jesus the way, the truth and the life. When I awoke, blessed be God, he had again visited me, driven away the darkness, and poured a flood of light and love into my heart, and I felt again that all was well. Soon after this, on the second Saturday in September, my companion went before the church at Wolf Island, told the dealings of the Lord with her, was received and baptized Sunday morning by dear brother Dameron. Wolf Island being nearer me than Dan River, the brethren granted me a letter which I gave in at Wolf Island the second Saturday in October, when the brethren received me kindly, and soon after extended my privilege, and by the goodness of a merciful God I continue to this present time, and sometimes try to preach Christ Jesus and him crucified; but I feel so unworthy and little, my nature is so prone to sin, and I so often find myself out of the way, it is such a cross to me I think sometimes I will try to lay it down. I think surely I am mistaken. Paul says no man taketh unto himself

this office except he be called of God, as was Aaron. What a fearful thing it would be if I was mistaken in the matter; and then I have a family that is dependent on my labor for a support, and it is hard for me to get the consent of my mind to leave them to go out in the world. Then, again, I fear it is unbelief and rebellion on my part, and the Lord will punish me for it, for he is able to watch over, protect and comfort the loved ones at home in my absence; so I am often between two straits, knowing not which way to turn; but I hope the Lord will direct my steps, and make me able and willing to do his will. Though I feel weak, and unworthy to have a name among them, I hope a few words to the brethren will not be despised. We profess to put our trust in Christ, to look to him as our all and in all, and to have no confidence in the flesh. Now, brethren, let us prove this by what we do, and keep away from all worldly society. If it was according to his will that we should be rich, he is able to make us so without the aid of a secret, oath-bound organization; for the earth and the fullness thereof is his, and while we do not fellowship them in the church, let us be careful and not endorse them. For what is the difference? A little brother in tribulation,

A. H. NANCE.

Adlee, N. C.

THE TEETH OF THE CHURCH.

I have been requested by sister N. J. Maybery, of Tennessee, to give my views through ZION'S LANDMARK on the 2d, 3d and 4th verses of chapter IV of the Song of Solomon, which reads: "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing, whereof every one bear twins, and none is barren among them. Thy lips are like a thread

of scarlet, and thy speech is comely: thy temples are like a piece of pomegranate within thy locks. Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." My views on the foregoing scripture are not as bright as they have been; consequently I shall have to write under the disadvantage of a cloudy sky, as my mind is becoming somewhat cloudy on the subject; but I will do the very best I can, praying God to clear away the mists as I write, that my feeble efforts be not in vain in trying to give sister Mayberry the desired comfort of having my views in print on this wonderful and delightful subject. Oh! how deep and glorious is the wisdom of God, in the great plan of salvation. Just think how charming his designs in all his purposes of grace, and how grandly and infinitely arranged to to one great end, "The praise of the glory of his grace, wherein he hath made his love accepted in the beloved." How completely the system of salvation is set forth in this spiritual dialogue (Song of Solomon) of Christ and his Bride! We are delightfully captivated in the meditation of the wonderful endowment of God Almighty, in the gift of the full measure of wisdom to his servant, Solomon, inasmuch that Solomon is said to have been the wisest man that ever lived, before him or since; and in his (Solomon's) dialogue (Song of Songs) we have a complete display of this heavenly wisdom. How minutely, magnificently and vividly has King Solomon in his Song portrayed the divine unity and spiritual union of Christ and his Bride. In it we behold the admirable coercion of God's love, and the glorious condescension of our compassionate Redeemer in all of his acts of divine favor. We are not only taught his

pity and compassion in leaving the singing of that heavenly and spiritual host and coming into this low-ground of sin and sorrow and living an active life of divine obedience to God's holy law, in the room and stead of his Bride, but we are also taught the glorious triumphs of his love over death, hell and the grave, for his Bride. And we are taught in Solomon's dialogue of Christ and his Bride that the Church is the object of his love, and the only object. And in this spiritual dialogue we find the Church complete in all her parts and members, insomuch that she appears in our consideration the beauty of the whole earth, and altogether lovely. We behold the absolute necessity of every member in the whole body, in order to the crowning of God's wonderful display of his grace in presenting the Bride, the Lamb's Wife, without spot or wrinkle, in working order before himself. (Jesus recognizes the Church as his Love, and the Church, or Bride recognizes Jesus as her Beloved, all the way through Solomon's Song.) Then in all the movings of that spiritual life, in every part of the body of Christ (the Church), God beholds his pleasure in the hands of his Son, and is well pleased, and his glory is displayed. So, in all the workings of God's Holy Spirit in any and all of his children we behold, as it were, a complete body, perfect in all its parts, being moved and actuated by one life; hence the unity and peace in all the churches of the saints when actuated and led by the Holy Spirit alone. We see in a perfect, healthy body, activity, harmony and peace, that is, there is no confusion, pain nor trouble, because pure, healthy blood courses, sound and unimpaired, through their veins, and stimulates and vitalizes the sound parts and limbs. But if the body is crippled, or any

member of it diseased, or the blood poisoned, there is no peace nor pleasure, but instead thereof, pain, sorrow and trouble, because there is no agreement with blood and poison, nor bruises and sound flesh; so there is none with light and darkness, God and the devil; for the one is contrary to the other; hence we can account for all the trouble that is now in all the churches of the saints. It is not the work of the Holy Spirit, but the work of that vile and poisonous spirit. Unsound teeth (preachers) have caused as much trouble in our beloved Zion as any other one thing. O! that God would pour into all the bodies and wounds of this beautiful Bride the healing balm and soothing oil of his divine grace, and cause a mighty electrifying flow of his life-giving Spirit into the veins (soul) of every member of the body of this beautiful woman, and purge out all the impurities of her blood (poisonous heresies), that we might behold in America's land, one more time, the purity of her life and the soundness of her body; that all sighing and sorrow should flee away from us, and joy and gladness fill our hearts and cover our heads. "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing." Whoever heard of just such a set of teeth as this lady has? No one; for there is none other. This is the only set of teeth we have any account of, either in heaven or earth, that is like a flock of sheep; and not only are they like a flock of sheep, but they are like a specified flock—yes, like an even shorn flock of sheep, and one that has been washed. What is more characteristic of a true minister of the gospel than these teeth? Teeth are those members of the body necessary to masticate the food for the support and preservation of the body: so the preachers are those

necessary members of the body of the Bride, the Church, in divine arrangement, to masticate, or prepare that spiritual food for the nourishment and support of that spiritual body, the Church of Jesus Christ. Hence the command "Feed my sheep;" "Feed my lambs." And now I want to impress the fact upon my readers' minds that the teeth are always fixed in the head, and that the head is connected with the body by the neck. So the neck in the body prefigures God's everlasting love, which inseparably connects Christ with his Church; and not only so, but makes him both head and a member of his glorious body. And mark this, another indisputable truth, that the neck is the channel through which life flows from the head to the body, and from the body to the head. Take away the neck and the head and the body would be lifeless, and the body would not only be dead, but it would cease to be a whole body. So with Christ and his Church: take away the love of God, and the Church would be dead, and Christ as God-man would be dead; for in the absence of this love which was, and is stronger than death, where would the resurrection of Jesus have come from? But God had loved his people from everlasting, and therefore loved them to the end, and had treasured his everlasting love in his darling Son for his people, hence he brought his well-beloved Son again from the dead; so this everlasting love is truly said to be stronger than death. O! how I love the glorious doctrine of the life-unity of Christ and his Church; for where would be my hope of everlasting life if the life-unity of Christ and his Church was not a Bible reality? Then, as the natural body must have life or else the head cannot dictate, neither can the body act, so this spiritual body must have

life; and so it does have life, and that life is eternal, and in the foreknowledge of God this life has always, from all eternity, been the life of the body of Jesus (the Church); and now in these last days with us, it is actually manifest. And as life gives power and activity that the head or mind is put into action, and thus thinks and dictates, and the members of the body being quickened by the same life, they act accordingly, so is our blessed Jesus actuated in all of his dictations to his people by that glorious and heavenly life by which all his children are quickened and made alive; and they act out this heavenly life only as they are moved by the coercive power of the dictation of the spiritual mind of their spiritual head, which is Christ. Then well might Paul say "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do," etc. "And thy people shall be willing in the day of thy power." See how God works his will in his children by a display of his mighty power in the revelation of Jesus in their hearts. Then as God works by Christ and all the graces of Jesus in his people, they are moved to work outwardly by Jesus and his graces: then well might all christian work be regarded by inspiration as the fruit of the Spirit; for no other spirit but the Spirit of God could be the source or cause of such works. So humility and contrition of heart, with a deep-felt sense of the total depravity of human nature, are fruits of the Spirit, and the evidences of redemption in Christ is a fruit of the Holy Spirit. Prayer, praises, preaching, and every christian exercise are fruits of the life of Christ in his people, and as the teeth move only by the dictation of the head; so the preacher does move in a preaching way only by the dic-

tation of the Holy Spirit. I only speak from my own personal experience, which is that the Spirit dictates to and exercises all God's ministers to study to show themselves approved unto God—workmen that need not to be ashamed; rightly dividing the word of truth. If preachers are thus exercised by the Holy Spirit their whole study will be to that end, and they will not only read the holy scriptures, but they will study them with prayer, ever desiring to rightly divide the word of truth, rightly distribute it to the hearer, and thus feed the flock of God on wholesome food so as not to cause any to choke or strangle, nor cause indigestion. It is said that perfect mastication of food is in order to good health, and perfect digestion, which is in order to the health of the stomach. A true minister does not only study himself, to be a sound gospel preacher, but he also studies himself to show himself approved unto God in his walk and daily conversation, strictly adhering to gospel discipline, both in public and private life, that he be a private, as well as a public workman, not to be ashamed of. The uttermost study and desire of a truly called minister of Christ is to live in every respect an exemplary life of christianity, that his flock or flocks be not ashamed of him as a worthy example of their holy religion, and that the churches of his care feed upon his exemplary, consistent life as well as upon his consistent gospel preaching. I find in my very extensive travels among the churches that peace, love, life or activity, prosperity, soundness and oneness in religion and sentiment is much in consequence of the faithful, active and arduous labors of a sound ministry. If the Lord will, I will continue an exegesis of this subject. Your little brother,

WM. R. WELBORN.

WHAT IS PRAYER?

It is not a multitude of flowery words, not a display of language, not words to suit different people on different occasions, not flattery or vain words used by man to please the fancy of man. True prayer cannot be expressed by mortal lips. It is the sincere desire of the heart with unwavering faith the Spirit making intercession for us with groanings unutterable. Then it is a spiritual work instead of a fleshly work. We may learn prayers by heart, or write them off and read them to be heard by men; yet there is no prayer in it. True prayer is only supplied by the Spirit, which furnishes the word suitable to utter on all occasions. Then we cannot pray aright only through the groanings of the Holy Spirit. There is more prayer in the groans of the poor pilgrim without a word uttered, as he battles through life, than there is in all the flowery words of mortals that have ever been uttered. The true praying person is a poor, helpless beggar, imploring the mercies of God. Then who wants to be a poor, helpless beggar? Poverty alone will drive a true man to be a beggar; for a man don't see the need of true prayer until he becomes poor and helpless, surrounded with trouble on every side, and he sees that man cannot and will not help him. Then he, instead of looking out for a large congregation to cry out before, looks for a place to secrete himself from mortal sight or hearing: there he trembles like a guilty criminal on the trap-door of death. He falls upon the earth, crying and weeping he pours out his soul to the Lord in prayer with groanings unutterable. Then the over-flowing river of trouble must be forded before we can get to Christ. So the school of trouble is the only school that the child of God can learn of spiritual

things in. Remember that tribulation worketh patience. We know not how to pray as we ought. I fear we are too apt to speak forth proudly and unthoughtedly vain words to snit the hearing of vain man, asking for something to consume in the lust of the flesh; not even dreaming of what things we truly need, but go blind for fashion's sake. If God were to answer our prayers as we naturally feel to ask him to do, we would be so arrayed in vain glory we would not be prepared to enjoy this present life, much less heaven and immortal glory. We often ask for things that would prove a curse to us and to all others that surround us. But through the good mercies of God he blesses us with better blessings than we are able to ask for or worthy to receive. Fleshly children, as they see the beautiful poisoned berries, cry after them, and think their parents cruel because they will not let them have them, notwithstanding they would prove death to them. So as their parents are wiser than they are, they withhold these poison fruits from them regardless of all their crying for them. The kind parent reasons with them to make them understand it would not do for them to have this poison, as beautiful as it may appear. The parent sometimes has to chastise them before they can make them understand. So God withholds the poison fruits from his children regardless of all their crying after them. The child of God often gets so low in spirit he regrets he has even attempted to serve the Lord. He tries to pray but cannot see that he is benefitted. He cannot feed on the praise of God as he has done before. He feels that all things are against him, that he will not try to pray again. After that he revives and then he can see that all things are for good

to him. Then he can shout praises with a thankful heart to God. Then he sorrows and weeps and feels condemned because of his doubts and fears. Christ said, "When you pray enter in your closet, and shut the door, and pray to the Father that seeth in secret, and he will reward thee openly." It is common among the professed worshippers to have at the opening of services singing whether by saint or sinner, whether to the praise of God or not. I fear they are not very choice sometimes. They go through the form of prayer whether they have the spirit of prayer or not. If a man fails to follow after this custom it is thought he has committed a great crime, though his heart may be filled with praise and prayer. They seem to be very particular not to violate their customs. So were the Pharisees whose doctrine Christ fore-warned us to beware of. We may deceive man, but we can not deceive God. Then how will we stand the test in that great trying time, if we are guilty of going through the form of prayer and praise, when our hearts are far from God, and are fixed on the vain glories of this world. The only way that we can praise God is in spirit and in truth. We are taught to pray without ceasing. Men ought always to pray and not faint. Do we that are born of the Spirit cease to pray to take a fill of sin? Do we pray from our hearts for our enemies, as commanded in Scripture, or do we pray for our favorites with ill feeling toward our enemies. Do we pray for something to strengthen and build up the inward man, or ^{we} pray for something to build us up above our fellow man that we may be honored and called master. The devils have prayed and Christ has answered their prayer in suffering them to enter into the herd of swine. The

devil is subject to Christ, and fears and trembles before God. He is transformed into an angel of light. True prayer of the right spirit is as certain to be answered as the sun is to shine. The Lord says if you ask anything in his name it shall be done. He cannot lie. I am an eye witness to the fact that prayer has often been answered. Then the question might be asked, why then is the Lord's people a poor and afflicted people? Why not pray their troubles off and pray for better things? There would be as much reason in asking the sick why they take quinine when candy would be so much more palatable. The true child of God sees a blessing in being poor and afflicted, for by these afflictions we are brought to a sense of our duty. They are the remedy administered to heal the leprosy of sin. The true child of God prays for such things as will best fit and prepare them for God's glory and service, and everlasting kingdom, let it be as bitter to the flesh as it may. For they are comforted at the thought that some men's sins are open going before them to the judgment. They desire that the evil that is to come upon them may come in this life, that they may have their good times after earthly things are done away. They know their sufferings in this life are just, as the thief confessed upon the cross that he was justly condemned. To him though condemned Christ promised to answer. It is the prayers of the righteous that holds the world together.

Remember that for the sake of ten righteous persons a city would have been spared with all her wicked inhabitants. Though as but one could be found, the angels sent by God to destroy that city could do nothing while the one righteous remained in danger. Remember the

prayers of Elijah, who was a man of like passions with us, when contending against the four hundred and fifty false prophets with all the wicked inhabitants of that land. Also of Daniel and the three Hebrew children, and the innumerable number of the righteous that have lived before us, and see how certain God was to answer all their prayers. Then we may begin to see the value of prayer, and what prayer is. It is the only weapon the child of God wants to fight his battles with.

David would not accept of Saul's equipments of war, neither will God's people to-day. The only equipments they want are the shepherd's bag and the smooth stones of truth. Him that the Lord loveth he chasteneth. Then we can see a blessing in afflictions. Our light afflictions that are for a moment work for us a far more exceeding and eternal weight of glory. Then can we not ask him to keep us under by the rod of affliction rather than to ask for the vain glories of life; for they fit us not for his service, and his glory, and everlasting kingdom. It makes us obedient with patience, and understand that our sufferings are not worthy to compare to his glory. It makes the thought of the pangs of death easy to us. Then surely the child of God feels to pray for these bitter medicines to heal his sin-sick soul. We feel as Paul did, that so far as we alone are concerned, it would be far better for us to be absent from the body and present with the Lord. Then we cry daily from our heart O! wretched man that I am, who shall deliver me from the body of this death. I know that the Lord has answered prayer at different times in as miraculous a way as he did in the days of the apostles. The reason the Lord's people are not more successful in their battles and prayers is

they have left the ark of God and have locked arms with the ark of pride. I don't know how to pray, though I have prayerfully tried it and studied it from childhood. I don't condemn public prayer if it comes of the right spirit, though I am fearful of it. I fear the flesh would prompt me to use some unnecessary words. When the Holy Spirit takes possession of a man it heaps his sinful acts of life before his eyes so he cannot look any way but what he sees that black mountain of sin. Then there is no need to tell him in that condition to pray; for the powers of earth and hell combined cannot hinder him from praying; for his very breathing is pouring out prayer to God. Nothing ascendeth to heaven, only that which first came down from heaven. Then the emotion of prayer must be put in us by the heavenly messenger, the Holy Spirit, or it don't reach higher than our voices. When Christ comes the second time, without sin, unto salvation, to make up his jewels, he will take nothing but the pure gold that has been tried by fire—he will not take any galvanized jewels. Dear loving brethren, remember your unworthy brother at the throne of grace. I live in hope of receiving benefits from the prayers of some brother or sister as I have requested that they should so remember me. I am as ever yours, JAMES R. DAIL.

WATCH FOR GOOD.

DEAR EDITORS ZION'S LANDMARK:—I have been thinking for some time of writing something in way of giving testimony to the doctrine of God our Creator, who alone can give peace to the troubled heart; and while I write, I wish his Spirit to guide my thoughts and pen, so that a poor, imperfect creature will not say anything that will be a stumbling-block. If I have any knowl-

edge of the true plan of salvation, it has been given me by the giver of all good. I have nothing to claim for anything that I have done to merit favor. I will say that in the year 1852, as the poet says, "when I was sinking down," I was snatched from the eternal burning, if not deceived in the matter, a poor, helpless sinner, and dared not say a word against my just condemnation; but was made to cry from the depths of my heart, God be merciful to me, a sinner; and then to be blessed with the ability of praising God for rich, free grace, and made to call for more grace to love him more. I could say more of the dark scenes that I passed through, but this will be enough at present, and if this is a work of the Lord it will be enough for me in eternity. I will say as I am now past three-score years, that I see more imperfection in the flesh than I did in years past, and I feel more like impressing on the minds of Baptists to watch. First, I will say, watch for good, and not to take advantage of one another by taking up every false rumor that the enemies of the doctrine we claim as truth may say of us, but be faithful one to another in reproving every fault, and defending each other when imposed upon. Let me say, be faithful to one another and to strangers. This brings me to say something about a new class of men that are making their way through this country—new to us in this section, calling themselves Mormons, or Latter-Day Saints. I came in on Saturday evening and found two fine looking men at my home. I very soon ^{and} them where they were from ^{me}. One said he was from Idaho, the other said he was from Utah, handing me cards with their Articles of Faith and their names. They claimed to be sent as the Disciples were. When I read their Articles of Faith I found their be-

lief, and asked them if they believed the king James translation. They said they did. I handed one of them the Bible and told him to read the ninth chapter of Romans. He said, "I will read the two verses you want me to read." I told him to read all the chapter, that we did not take broken sentences to mislead. He read it, and after looking awhile said that they believed that. I told him that his articles did not give that sound. All that I will say on this subject is watch for yourselves and see if they are bringing the true gospel. If not, the Apostle passes sentence on such as preach any other gospel than that they preach. They also give us this charge, see that no man deceive you. If any one shall say, "lo here and lo there, believe him not." This is the language of our blessed Saviour; Matt. 24 chap. It will be well for us to read and study this subject, and see if we are saying, "lo here, or lo there." I think I can see some restlessness in the people of this day in a political sense, and as individuals also in religion. Some for Paul and some for Apollos, &c. We trust there are yet a few for Christ and the Apostles' doctrine. We need not be surprised if a good many follow after new things; but hope that the Baptists will stand firm in the doctrine of God's being Alpha and Omega, the Supreme ruler of the universe, and that he blesses his children as seems good to him, chains the devil when he pleases and asks no man for advice. Dear brethren, sisters and friends let us try to find our duty in obeying the commands of a wise, powerful and merciful God, who has given us his dear son to suffer for our sins and made a way for poor, helpless sinners to escape a burning hell. We cannot see where he made a way for such as claim good works as a part of their Eternal

Salvation. He says to such as claimed doing many works, depart I never knew you. Good works should be kept in its place and faith in its place. I must close this letter by saying this is my first attempt in the way of a letter to any of our papers that I have been reading so long. I feel in closing this that it may be the last. God knows. If I am not deceived in myself it has been written with kind feeling to all of God's creatures in the flesh, hoping and trusting the dear children of God may look to Jesus for advice, and search for truth, so that they may shun error, let it come from whatever source it may. If the professed religious world does brush the dust off of their clothes and shoes, as those two latter day Saints did, when they were about to leave my house. May the Lord give us a knowledge of truth, so that we may live in peace, and that brotherly love may continue is the desire of the writer.

A. P. LEACH.

Articles of Faith of the Church of Jesus Christ of Latter-Day Saints.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgressions.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the

word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy, we seek after these things. JOSEPH SMITH.

Remarks on the Mormon Creed.

That creed in its best parts is no better than Arminian-creature works. In its worst parts nothing could be worse, as it claims the words of a mere vile man as inspired and as good as the bible.

These pestiferous fellows are scouring the country to deceive and lead captive silly women literally, by inducing them to join the Mormons when they have a CHANCE to become a sort of concubine to some man having a plurality of women called wives. They could literally illustrate that scripture that states seven women shall take hold of one man, though we do not consider that it takes away their reproach.

In the true church of Jesus Christ it is ONE wife for the man—one true church, and the husband, the Lord Jesus, hates putting away.

Nature holds up her types of the true God and true worship. She

proclaims one Creator, the sun emblazons the truth that the Lord God is the true light, the moon that there is but one body the church that reflects the light of the Sun, one husband and one bride of Adam the figure of him that was to come, one speckled bird hated by all others, one life and that the life of Jesus Christ, one hope of your calling.

Indeed UNITY expresses the truth of the church of Jesus Christ.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Will you be so kind as to publish the following dream of my little brother, which he dreamed sometime in August 1891. He was just in his fourteenth year. And oblige,

ANNIE ROBERTSON.

Mount Cross, Va.

THE DREAM.

I dreamed that I saw a terrible cloud in the South, and my little brother and myself knelt down by the smoke house, and Job came along and put crowns on our heads, and told us to go in the house, and we went and saw Christ writing in a book of gold. And he looked up and saw us and said, I will write your names on this side, and he wrote our names and went out and said, this is the judgment day. And the people came gathering around him, and brought him bread and meat and said, Master eat. But he told them that his bread was not ^{and} world. And I saw a stair ^{one} of heaven, and the people began to go up. And I saw you the first one to start up with your head bent down. And my father the next, and my brothers and sisters and mother. Then I thought Job gave my brother and I

crowns and told us to crown the people. And Christ wrote their names in heaven. Then I saw God sitting on the throne preaching from the 20th chapter and 21st verse of John. I then awoke and behold, it was a dream.

FLOYD ROBERTSON.

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.

COMING OF CHRIST.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others:

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Heb. 9:24-28.

It is insisted that the literal, actual words of scripture should be regarded. For if words have no literal meaning what is the use of employing them? The words of scripture, too, are always true in the sense used. They are not employed to deceive. While scripture words have a literal signification that must not be ignored, they also have a deeper spiritual signification, as apples of gold in pictures of silver. The pictures of silver represent the actual, literal words. The apples of gold contain the deeper, richer food, marrow and fatness, of the spiritual word. We do not eat the pictures: we eat the apples.

ELDER P. D. GOLD, DEARLY BELOVED BROTHER:—Will you please give your views through the LANDMARK on the following questions: Is it right for brethren of the same faith and order that will not go to hear the brethren preach (or certain ones), even if they have an appointment at their own church where they have the pastoral care, but treat them with silent contempt on every occasion; but make appointments and preach at the churches of which the above said brother is pastor, when he is absent, but will not go if he is there, even if he is requested by the members to join them on certain occasions; but seem to disregard what is recorded in Mathew 18th chapter. Also, is it right for members of churches not to attend their regular church meetings for a year or years, and not to tell their reason—or, in other words, never to go to their church only when visiting brethren have appointments there? Please answer soon, and satisfy an anxious inquirer. Pray for us.

ENQUIRER.

(Answer to Enquirer on page 238.)

The Pig River Association will be held at Fair View Church, Bedford County, Va., commencing on Friday before the first Sunday in May. As there is not an Baptist minister in the county we would be glad to have some of you to come and preach for us. We seldom hear preaching unless we go to the Association, then only two or three preachers there. May the good Lord put in your hearts to come. I think much good will be done. You can come on the Va. Midland R. R., and get off at Leesville, Campbell County, Va. It is eight miles from there.

J. M. JOHNSON.

This word was found and I did eat it. Again, the word of God is as the honey and the honey-comb. The comb, representing the letter, holds the sweet honey, which is different from the comb; yet the bees have MADE BOTH. While eating dry honey-comb would be a choking, strangling task, yet when filled with honey, how sweet: but yet sweeter is the word of God when it is given by the Spirit in both its literal expression and spiritual fullness, going down sweetly, causing the lips of them that sleep to speak. For when we are thus feeding we are not doing self-works any more than those who are asleep are laboring. It is resting. He giveth his beloved this sleep.

The spiritual signification of scripture, which is always the deeper, more important, hidden part, until in some measure revealed by interpretation, is symbolized, hinted at, suggested and typified in the use of emblems or figures of speech and things in nature. For instance, a sheep is used to represent God's chosen ones; a lamb to represent Jesus as an offering. Every figurative, allegorical form of speech is used to shadow forth the unsearchable things of scripture, because simpler and more direct language is unable to so well set forth these matters.

In the interpretation of Scripture due regard should always be paid to the literal meaning of scripture, and allegory and spiritualizing is also indispensable; but none can truly spiritualize the scriptures save those whose understandings the

Lord has opened so that the mind understands the scriptures, and all those to whom God has given this understanding will properly respect and regard the literal meaning of scripture; for the literal meaning being the less important, though needful, is also included in the greater spiritual meaning, as the greater always contains the less.

Types and figures, tropes, similes, parables and riddles are freely used in scripture. There is no book that contains such a variety and profusion of them, because no other book sets forth such deep matter that can be set forth in no way so well as by types and figures. A figure or type contains the form, skeleton, or exact likeness or outline of the reality, YET NO PART OF THE REALITY. For instance, a figure of a sheep exactly represents a sheep, and no other animal; still, there is not a particle of sheep in it as a living animal. This sign, \$5, exactly represents five dollars—no more, no less—yet there is not a cent of money in it. Patterns of clothing furnish styles that fit the body in a particular manner; yet they are not the clothes themselves. If the clothes are cut and made according to the pattern, they will suit or fit. Patterns of materials of any sort are models by which goods are manufactured, and they answer. We would not, how^{and} build a fire in the wood^{one}. On for a stove, yet manufacturers save the pattern to make stoves by. Patterns of heavenly things, or of good things to come, are not the very things themselves. The law having a shadow of good

things to come, but not being the substance, could never make the comers thereunto perfect. But the law as a pattern remains, and Moses, as a servant, being commanded to make all things according to the pattern shown him in the mount, for a testimony or witness of the things to come—the gospel—was faithful. These patterns remain, as patterns, to this day, and must remain in that sense. For we look to these patterns, not to find salvation, but to see if our salvation is according to the pattern, or to see if the law is a witness testifying of this, and acknowledging it as true. Christ is become the end of the law for righteousness to every one that believeth. To the law and to the testimony. If they speak not according to these, it is because there is no light in them. The patterns are the sentinels at the ford of Jordan. None can cross over except those that have the true marks. Hence all scripture is profitable to the man of God.

Now the figures or patterns of heavenly things in the priesthood and its worship are referred to in the text on which I am writing. In the literal worship of the Jews under the priesthood of Levi, which is the pattern of the heavenly, or figure of the true priesthood, the high priest went every year, not without blood, into the holy of holies, to make atonement for the people who were represented by him, for he bore their judgment in the breastplate on his priestly robe. The people he represented stood without, not being able to enter into the holy

of holies, waiting or watching for the appearance or coming out of their high priest. Their standing was in him. If he lived then they were accepted. If he died, they were not accepted. Then they were much interested and looked for his appearing to them again.

While he was hid, or gone from their sight in the holy of holies, they were not left without a witness if he lived. But it was those watching, looking or listening that received the evidence. The proof to them whereby they knew he lived, was in the arrangement on the robe he must wear. There was a golden bell and a pomegranate alternating on the skirt of that robe, or the hem, and as he ministered in the most holy place the goodly sound of the golden bells, and the odor of fragrant pomegranates would tell those without that their high priest lived, and therefore they should live.

His return to them, or appearance was hailed, therefore, with joy, because it testified of their acceptance, and the benefits they should receive through him.

Now this pattern or type is fulfilled alone in Jesus, our high priest forever after the order of Melchisedek. Let us look at the pattern here of Levi.

Christ is not entered into the holy places made with hands: which are the figures of the true; but into heaven itself, of which the most holy place was a type. Christ is entered into heaven itself now to appear in the presence of God for us.

He offered himself once. That

was all that was needful. He perfected forever them that are sanctified by the one offering of himself once. Now once in the end of the (legal) world he hath appeared to put away sin (the business of a true priestly sacrifice), by the sacrifice of himself.

The man Christ Jesus is the lamb of God without spot. The divine nature is typified by the priestly garments and holy anointing oil. He bears the judgment (including all their sins) in his own body. He offers himself to God without spot. He is the priest and the lamb. He enters into heaven itself there to appear for us.

AND AS IT IS APPOINTED UNTO MEN ONCE TO DIE. Is there a relationship here expressed or suggested? The terms *AS* and *SO* are correlatives, and one is a sequence of the other. For instance: *AS* by the disobedience of one many are made sinners, so by the obedience of one shall many be made righteous. *AS* is the one, so is the other. One follows the other. One could not be without the other. Adam is the figure of him that was to come. But the figure does not produce the reality or substance. You would not say that the shadow or figure of a tree produced or caused the tree. Because Christ was to come the figure Adam foreshadows it.

It is appointed unto men *ONCE* to die, so Christ must die once, the just for the unjust. His death as surety, as the consequence of relationship, for the guilty, the just dying for the unjust, is the wondrous theme of grace.

AFTER DEATH THE JUDGMENT. It might be said that after Adam's death the judgment at once followed. In the day that he ate that fruit of the tree of the knowledge of good and evil, he died. It is recorded that he lived until he was 930 years old; yet he died the day he transgressed, in the sense declared by the Lord. As a proof of this see his conduct in attempting to hide from God. Then God called to him after this death, Adam, where art thou? He is brought into JUDGMENT AT ONCE. He receives according to his works. In the righteous judgment of God the truth is manifested, and all things are properly adjusted. Adam is driven out of the garden to till the earth which is cursed for his sake, and in sorrow he is to pass his days. A man's death is not the end of him at all. AFTER DEATH THE JUDGMENT.

P. D. G.

(To be continued.)

PAUL BEFORE AGRIPPA.

This address of Paul before Agrippa is considered the most perfect model of speech ever delivered by man, whether its matter or spirit is considered. Its matter is the most weighty, its manner the most faultless and perfect in style and expression, in tone and intent, in scope and utterance. Surely the Lord was man and Paul's heart and manne^{ne} ^{ne} tongue.

If we could always be as wise as serpents and as harmless as doves our speech could not often be gainsaid. But some think that roughness is firmness, and snap-

ishness is wisdom. Dogs snap. False prophets wore a rough garment to deceive—wolves in sheepskins, and serpents hiss.

Flattery is different from faithfulness or firmness. A flatterer is a constitutional liar. I mean his nature is to deceive and lie. Paul was free from all this. He knew how to accord honor to whom honor is due, without being a sycophant or compromising truth.

In speaking to a King in his own behalf concerning the accusations against him he simply states his own experience, or declares how, while he was persecuting the church under a natural conviction that he ought to do so, the Lord Jesus appeared in a miraculous manner to him, and commanded him what to do and that he was not disobedient to the heavenly vision; but he preached Jesus and the resurrection; and that for these causes he was accused by the Jews.

He makes no charge against them. He makes no threat to the king of calling down wrath on him, but perceiving that king Agrippa himself believed the prophets who testified beforehand these same things, he addresses the King in the tender question of the words, King Agrippa believest thou the prophets? I know that thou believest.

Paul spoke this from knowledge or revelation. The answer of the king to Paul, "Alas! how persuadedst me to be a christian," shows that he was a believer in what the prophets testified. To be a christian is for a believer to OWN JESUS PUBLICLY BY BAPTISM, or to deny

self, take up the cross and suffer persecution for Jesus' sake, as Paul was doing. No doubt there are many believers in what the prophets wrote concerning Jesus who do not bear the reproach of Christ without the gate. They love to be popular with men—love worldly honors—do not forsake all for Christ—are not christians. One must forsake all to follow Jesus or to be a christian.

If Agrippa had been an unbeliever in the prophets, or had no interest in this matter, he could not have almost been persuaded to be a christian. We cannot be almost persuaded to be that which we have no faith in, or love for. Nor do I think one in the condition of Agrippa is lost or dead in sin.

Paul's love shows itself as most wonderful in his reply, I would that not only thou, but also all that hear me were not only ALMOST, but ALTOGETHER such as I am, save these bonds. He did not want them to have the chains or bonds he bore, or be prisoners as he was, but he desired that they should be christians. We need not say I wish you were a christian if it is God's will. We should have such good will to men that our happiness would be much increased if we could see the fruits of christianity in our hearers: How happy is such a character as Paul. Such a character could say I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh, but that would not be as dying for his enemies. Such an one could become all things to all men that he might thereby save some.

Such a christian can sympathize with the widow and the orphan. Who can be nearer like Jesus than this?
P. D. G.

ANSWER TO ENQUIRER.

1st. It does not seem to me that I could serve a church if I knew a single member did not desire my labor. My mind, for years, has been that if I knew that a single member of a church I am serving should make it known to me, or I should have reason to think did not desire me to serve as pastor, it at once would become my duty to resign. Because I could not profit or serve that member that did not desire to hear me. It would be a burden and a wrong to that one. If I love the body of Christ how could I oppress one of his members that way?

2d. It is the rule among Baptists that in the matter of choosing officers or servants for a church such as pastor or deacons, the call should be unanimous. If the Lord is with his people they are of one and the same mind, and it is manifested in all of them desiring the same things. Hence, in calling a pastor they all desire the same preacher to serve them. Therefore, if in calling a pastor one member should object, that ought to be a bar to the call.

3d. The relation of church and pastor is a solemn and endearing one. There should be love and fellowship, and the church should esteem their pastor very highly in love, for the work's sake; Heb. 13: 7 and 17. He should also love them, taking the oversight of the flock of

God, not for filthy lucre, but of a willing mind.

4th. In the case supposed there is a wrong somewhere. Why should a member of a church stay away from the regular preaching when the pastor preaches. If he objects to the pastor let him make it known by going to that pastor and letting him know his difficulty. Perhaps it could be removed.

Why should a member of a church seek to have other preachers go there and preach, and go to hear them when he will not hear the pastor? There is a fault in this matter.

5th. Brethren should not neglect the assembling of themselves together as the manner of some is; but each one, if he is able, should be at every meeting.

6th. No member should do any thing to lessen the respect or standing of the pastor of his church, but each should pray for him, and seek to hold up his hands, and encourage him that the word of God be not hindered.

7th. Nor should any other preacher do any thing to weaken the respect and love that each member should have for their pastor; but each preacher that visits said church should be a help to the pastor, and should honor the relation of pastor and flock. P. D. G.

and
Sappone Church, Nash County, has changed its meetings from the second Sunday to the third Sunday and Saturday before. Done by order of Conference, Saturday before the second Sunday in March, 1893.

J. D. ARMSTRONG, Mod.

OBITUARIES.

ELDER E. P. HUDSON.

At about 9 o'clock, Saturday morning, February 18th, 1893, passed away, as we believe, from earth to heaven, Elder E. P. Hudson, in the seventy-first year of his age. Brother Hudson was born June 27th, 1822, in the neighborhood of Juniper Bay, at which place he was reared and continued to live till a few years past, when he moved to the north side of Mattamuskeet Lake. He was said to be a very wild, bad boy, and remained so during the early part of manhood, desecrating the Sabbath by fishing, and hunting with gun and dogs, paying no respect to religious worship, until the Lord in his mercy killed in him the love of the sports of the world by his Spirit, and caused him to cry unto him for mercy, which he was pleased to grant him by clothing him with his imputed righteousness, which caused him ever afterwards to have no confidence in the works of the flesh, but to give all honor and glory to the works of the Spirit. Brother Hudson was married three times; and by his three wives were born to him thirteen children, of whom only four survive him. He joined the church of Christ at North Lake the first Sunday in August, 1876, and was baptized the following Sunday by Elder Albert Cartwright, some time after which he felt to be called by his divine master to preach the unsearchable riches of the gospel of Christ, which I believe he did many times to the edifying of the brethren. Thus we see that the Lord is able to tame the wildest and most profane of his people by the inward working of his Holy Spirit. For the last year or so brother Hudson was troubled with something like unto colic, or neuralgia in his breast, and was so afflicted with it that he could not labor much, and was often confined to his house for a day or so at a time. Coming up to Swan Quarter on Saturday before the second Sunday in February to preach, no doubt he contracted a deep cold, the weather being very inclement. He recovered, however, on Sunday, and came on with brother Farrow, and after being taken very sick with his old complaint, the colic. The neighbors nursed him as best they could, but he seemed to mend slowly, and in a day or two Dr. Hooten was sent for, who came and did all he could, and he seemed to improve, and on Friday night

he conversed freely on the scriptures greatly to the comfort of the brethren present. He then retired and rested well, and next morning being asked how he was, answered that he felt better. Breakfast was carried to him, when he sat up in bed and ate heartily, and set the dishes aside, and soon remarked to his wife that he was going to die, and was dead in a few minutes. The dear brother was carried to his old home at Juniper Bay for sepulture, and there will likely remain undisturbed until the resurrection morn, when the refined body will be reunited with the spirit and received up into glory where he will enjoy the peaceful presence of the Lord forever. May the Lord in his mercy bless and take care of his widow and children, both in time and eternity, is the prayer of

L. S. ROSS.

PENINA BATTS.

Mrs. Penina Batts, the wife of brother David W. Batts, died March 17th. 1893, after a brief illness. She was the mother of six children, and leaves a husband and four children to mourn her loss.

She was not a member of any denomination, but her preference was the Primitive Baptists, and her affection was we hope on things above, and Jesus was her hope. For blessed are all they that put their trust in him.

To be born unto sorrow, to stumble through a transient, vain life, to die and be sown in corruption is the way of mortal man. Our footprints are traced in mourning, and the best thing about us is our death the thing we mourn over, for better is the day of ones death than the day of his birth.

P. D. G.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

Unless appointments of preachers published in LANDMARK are expressly called in, you may expect them to be met. Notice your old papers until they are filled. P. D. G.

J. H. PURIFOY.

Wilmington.....	April 18
Stump Sound.....	20
Yopp's.....	21
Bay.....	22
South-West.....	23
North-East.....	24
White Oak.....	25
Hadnott's.....	26
Newport.....	27

Moorehead City.....	Thursday night April 27
Strait's	Saturday and 5th Sunday
Hunting Quarter	Tuesday
Cedar Island.....	Wednesday
Bethel.....	Friday
Sandy Grove.....	Sat. and 1st Sunday in May
Blount's Creek	Monday
Galloway's.....	Tuesday
Red Banks.....	Wednesday
Greenville.....	Wednesday night.

Elder S. Hassell adds for him as follows:

Great Swamp.....	May 11
Flat Swamp.....	12
Skewarky.....	2d Sat. and Sunday
Pear Grass.....	15
Smithwick's Creek.....	16
Jamesville.....	17
Spring Green.....	18
Hamilton.....	19
Conoho.....	3d Sat. and Sunday
Cross Roads.....	22
Little Creek.....	23
Tarboro.....	24
Falls of Tar River.....	25
Williams'.....	26
Lawrence's.....	4th Sat. and Sunday
Deep Creek.....	29
Kehukee.....	30
Weldon.....	Tuesday, June 1
Hopeland.....	1st Sat. and Sunday
Toisnot.....	5

His wife accompanies him. They will need conveyance.

A. N. HALL.

Hickory Rock.....	1st Sunday in May
Castalia.....	Monday
Peach Tree.....	Tuesday
Nashville.....	Thursday
Falls.....	Sat. and 2d Sunday
Williams'.....	Monday
Lawrence's.....	Tuesday
Deep Creek.....	Friday
Kehukee.....	Sat. and 3d Sunday
Conoho.....	Monday
Hamilton.....	Tuesday
Spring Green.....	Wednesday
Flat Swamp.....	Friday
Great Swamp.....	Saturday and 4th Sunday
Little Creek.....	Tuesday
Sparta.....	Wednesday
Autry's Creek.....	Thursday
Old Town Creek.....	Friday
Tarboro.....	Sat. and 1st Sunday in June

He will need conveyance. Will some one please meet him at Louisburg on Saturday before the 1st Sunday in May.

W. W. BARNES.

Sandy Grove.....	April 15
Blount's Creek.....	16
Travel.....	17
Galoway's.....	18
Cross Roads.....	19
Red Banks.....	20
Tyson's.....	21
Meadow.....	22
Mewborn's.....	23
Nahunta.....	24
Goldsboro.....	25
Memorial.....	26

Beulah.....	April 17
Creech's.....	28
Healthy Plains.....	29
Contentnea.....	30
Scott's.....	May 1
Upper Black Creek.....	2
Lower Black Creek.....	3
Wilson.....	4
Wilmington.....	10
Stump Sound.....	11
Yopp's.....	12
Bay.....	13
South-West.....	14
North-East.....	15
White Oak.....	16
Hadnot's Creek.....	17
Newport.....	19

He will need conveyance.

W. B. WILLIAMS.

Black River.....	Sat. and 3d Sunday in April
Mingo.....	Monday
Barbre Chapel.....	Tuesday
Hornett.....	Wednesday
Seven Mile.....	Thursday
Reedy Prong.....	Friday
Oak Forest.....	Sat. and 4th Sunday.

He will need conveyance.

ELDER P. D. GOLD, DEAR BROTHER:—In obedience to a request of our Association, I send you the following for publication in ZION'S LANDMARK.

The ninth spring session of the Bear Creek Primitive Baptist Association is to be held with the church at Watson Meeting House, Union County North Carolina, 10 miles North-east of Monroe, beginning on Saturday before the first Sunday in May 93. Brethren and sisters from a distance are cordially invited to attend, most especially brethren in the ministry. Those coming by rail will be met at Beaver Dam, a station on the Carolina Central R. R. about eight miles from the meeting house on Friday or Saturday morning and conveyed to the meeting. All who aim to come will please (for convenience' sake) inform an agent at the following: Elder J. F. [unclear] Beaver Dam, N. C.; Elder [unclear] C. Williams, Sincerity, N. C.; S. Mullis, Sincerity, N. C.; L. D. H. Williams Sincerity, N. C.; J. R. Griffin, Way, N. C.

J. W. JONES, CLERK.

White's Store, Anson Co., N. C.

**WILMINGTON & WELDON R. R. and
Branches & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Mar. 5, 1893.	No. 35 Daily.	No. 37 Daily.	No. 15 Daily.	No. 41 Daily & Sunday.	No. 45 Daily & Sunday.
Lv Weldon.....	P. M. 12 30	P. M. 5 05	P. M. 11 20	A. M. 6 15	.....
Ar Rocky Mt.....	1 39	6 03	12 35	7 23	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 53	.....	.....	.....	.....
Lv. Rocky Mt.....	1 39	6 03	12 35	7 23	P. M.
Lv Wilson.....	2 25	6 38	1 15	7 53	2 35
Lv. Selma.....	.....	.....	2 00	.....	3 00
Lv Fayetteville.....	.....	8 34	3 25	.....	15
Ar Florence.....	10 25	10 40	6 05	.....	30
Lv. Wilson.....	2 25	P. M. 6 45	.....	A. M. 7 27	5 58
Lv Goldsboro.....	3 20	8 35	.....	9 53	.....
Lv Magnolia.....	4 30	8 47	.....	11 35	.....
Ar Wilmington.....	6 00	10 15	.....	.....	.....

TRAINS GOING NORTH.

DATED Mar. 5, 1893.	No. 75 Daily.	No. 66 Daily.	No. 14 Daily.	No. 40 Daily & Sunday.	No. 62 Daily & Sunday.
Lv Florence.....	A. M. 5 10	A. M. 9 20	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville.....	.....	11 48	9 34	.....	9 50
Lv. Selma.....	.....	1 14	.....	.....	11 40
Ar. Wilson.....	.....	1 58	11 30	.....	12 50
Lv Wilmington.....	A. M. 9 30	.....	P. M. 9 00	P. M. 4 00	.....
Lv Magnolia.....	11 20	.....	9 36	5 40	.....
Lv Goldsboro.....	12 20	.....	10 33	7 52	.....
Ar Wilson.....	1 10	.....	11 15	7 48	.....
Lv. Wilson.....	1 10	A. M. 1 55	P. M. 11 30	P. M. 7 48	P. M.
Ar Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....	.....
Lv Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Weldon.....	3 05	3 15	1 01	9 30	.....

Train on Scotland Branch leaves Weldon 5 15 p. m., Halifax 9 20 a. m., Scotland Neck at 6.23 p. m., Greenville 10 a. m., Kinston, 9.00 p. m. Returning leaves Greenville 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.00 a. m. Arrives Parmele 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 6.35 p. m., Parmele 7.40 p. m., arrives at Washington 9.00 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5.10 p. m., Sunday 2.50 p. m., arrives Plymouth 9.00 p. m., 5.20 p. m. Returning leaves Plymouth daily except

cept Sunday 5.30 a. m. Sunday 10.00 a. m., arrives Tarboro 10.25 a. m. and 12.20 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 6.15 p. m., arrives Nashville 6.50 p. m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7.30 p. m.; arrive Dunbar 8.40 p. m. Returning leaves Dunbar 6.00 a. m.; arrive Latta 7.15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.30 a. m., and 3.10 p. m. Connecting at Warsaw with Nos. 41, 40, 23 and 78.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE
General Supt.

J. R. KENLY, Gen'l Manager.

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The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

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Southampton, Pa., Aug 2, 1892.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Mar. 12, 1893.

S. Bound Daily. No 1	MAIN LINE.	N. Bound Daily. No. 2
11 00 p m	Ar.....Wilmington.....Lv	8 10 a m
7 40 p m	Lv.....Fayetteville.....Ar	8 24 a m
7 40 p m	Ar.....Greensboro.....Lv	8 47 a m
6 00 p m	Lv.....Sanford.....Lv	9 54 a m
4 15 p m	Lv.....Chimax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
2 57 p m	Ar.....Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....N.&W.Pct.—W.Cove.Ar	1 55 p m
1 54 p m	Ar.....N.&W.Pct.—W.Cove.Lv	2 33 p m
1 22 p m	Lv.....Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....Mt. Airy.....Ar	4 25 p m
Daily. No 3		Daily. No 4
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 20 p m	Lv.....Maxton.....Lv	6 20 a m
5 49 p m	I.....Red Springs.....Lv	7 02 a m
8 05 p m	I.....Hope Mills.....Lv	7 13 a m
7 47 p m	Lv.....Fayetteville.....Ar	8 02 a m
No. 15 MIXED Daily Ex Sunday.		No 10 Mixed Daily Ex Sunday
6 55 p m	Ar.....Ramsaur.....Lv	6 55 a m
4 15 p m	Lv.....Chimax.....Lv	8 15 a m
3 00 p m	Lv.....Greensboro.....Ar	9 00 a m
No. 15 MIXED Daily Ex Sunday		No 16 Mixed Daily ex Sunday
2 34 p m	Ar.....Greensboro.....Lv	9 20 a m
1 25 p m	Lv.....Stokesdale.....Lv	10 35 a m
12 45 p m	Lv.....Madison.....Ar	11 25 p m

All Trains daily except Sunday.

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north and East, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

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P. D. GOLD.



VOL. 26.

APRIL 15, 1893.

NO. 11

Zion's Landmark.

PUBLISHED SEMI-MONTHLY:

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

KaderJilley

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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.

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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

TO ELDER RICHARD SNIDER.

Elder Richard Snider, beloved:
This new year, ninety-three,
I thought I would write a few lines
And address them to thee.
I will try to tell a few things
Of what I've seen and felt—
Or in other words, how it is
The Lord with me has dealt.
I do not know the cause nor time
When I became concerned
About my eternal welfare,
And of the world to come;
But I can remember a time
When I couldn't understand
How some people their sins could see,
And of them were ashamed.
But time passed on, and I began
To see how it could be.
I felt of sinners I was chief,
And from sin I couldn't flee.
I sometimes, of a truth, did wish
I never had been born;
And at other times I did wish
I could have died when young.
Sometimes so great was my distress
I couldn't rest day nor night;
I thought I would die, and be turned
From everlasting light.
I felt that I would rather be
Anything else on earth
That had no soul. Oh, yes! could I
Have been a beast by birth.
It did not continue the same—
It ceased at times, of course;
But then when it returned again,
It was with greater force.
From human detection I thought
I would keep it concealed;
But ere I was aware, I found
I could not keep it sealed;
For I found that some were so wise
They could by some means tell
That my mind was so uneasy,
And that all was not well.
This was a mystery to me
(I oft thought about it),
How they could know of these things,
When I had not told it.
I went on in that condition—
Sometimes better, then worse—
Until the spring of ninety-one
It seemed my heart would burst.
I was troubled on every hand;
No object I could find

To relieve me of my burden,
Or give me peace of mind.
I might look any way I could,
But everything was gloom;
And I felt assured of the fact
That torment was my doom.
But at a time—when, I know not—
This great burden was moved.
It was then (though I felt little),
That the christians I loved;
And these words "The Lord will provide"
Were daily on my mind.
Although I was not overcome,
Yet felt sweetly resigned.
There were about six months of time
That doubts didn't cross my mind
Only like shadows that soon passed,
Or chaff before the wind.
I heard Mr. Bean preach two days
As he journeyed along,
And of those that felt to enjoy
The news, I felt I'm one.
I hope to hear Messrs Adams
And Bryan, to-morrow,
And if I'm disappointed
It'll be to my sorrow
And now I believe I will close
This badly written letter,
and if I ever write again,
I'll try to do better.
Now if this is not worth reading,
Throw it in the basket;
Or else, for my part, I'd rather
In the flames you'd cast it.
And now, as I have written this,
And that to send to thee,
I feel that I desire that you
Will still remember me.

LOUISA A. EDWARDS.

ELDER P. D. GOLD, BELOVED
BROTHER IN CHRIST:—If I may be
permitted thus to address you.
This stormy, snowy day brings to
my mind your beautiful article in
the last LANDMARK, which I read
and re-read with great interest.
"Who can stand before His cold?"
Truly He is a great God, and worthy
of the praise and adoration of all
His creatures. And should not his

people worship and adore him with constant adoration? Dear brother Gold, why my mind should be especially driven toward you when I am depressed and cast down, I cannot tell, unless it is that you can sympathize with the little ones, and feel to give them a word of cheer to encourage the weary pilgrim on the way. My mind for some time has been somewhat depressed and in gloom, depression of spirit would seize hold on me. Age and infirmities are reminding me strongly that I am reaching the eternal shore. This is not a sad thought if we can only see Jesus, who alone can shine away all darkness and gloom. I often feel like a homesick child. I long for home. I am weary of self and sin. As a professed follower of Jesus so many years, how far I have lived from him who I trust has called me with a holy calling. My life seems so much a blank. So I sink very low in my own esteem and wonder if it can be possible that I know any thing of the grace of God which bringeth Salvation. I desire to see our glorious King even if he comes in his "Cloudy Chariot". I long to behold his glorious presence and hear his excellent voice in his Kingly power and love. Sometimes when the cloud seems very dark and heavy, a little ray of light darts through and inspires a hope that Jesus lives in my behalf. And I daily enquire what to do. I truly desire but Jesus. To know that I am in him by faith, and he in me is the hope of glory. If I am not greatly deceived I desire this true knowledge above all things else. Jesus is a precious, glorious, almighty Saviour; and just suited to my lost and helpless condition. So I would desire to exalt him alone. I believe that God, my dear brother, has placed you as one of his faithful witnesses upon the walls of

Zion. May you be strengthened with might contending for the faith once delivered to the saints. The Lord has given you a gift to express much in a few words: words in tongue and writing, words seasoned with salt are good for edifying. When our natural food is well seasoned with salt it is more palatable and refreshing. If it is not well seasoned it is insipid. When the heavenly influence of the Holy Spirit is manifest in those that preach and those that write it has a telling influence on the hearts of God's dear children. The savory influence of grace falls and revives, instructs and comforts the dear tried and afflicted people of God, amid all their trials and vicissitudes they are called in through their pilgrimage state before they reach their heavenly home to dwell forever with Jesus. I am glad to know that Elder Durand is with you as an Editorial Correspondent. I love to read his writings. I trust your labors will be greatly blest of the Lord. I trust all of our dear brethren who are engaged in publishing the truth will be harmoniously united in declaring the whole counsel of God. Not fearing the reproaches of men, but go without the camp bearing the cross of Jesus. How delightful to Zion's children to see God's ministers pulling together in glorious harmony in the Gospel yoke seeking to instruct and feed the flock of God which he hath purchased with his own blood, teaching and rebuking with all long suffering, in love avoiding all vain wranglings and vain philosophy. Error and delusion are sweeping over our world like a mighty torrent. The power of the flood is so great that many times the church of God is threatened with its baneful influence. God alone can and will save his church. He can save his people from the entangling

power of error and all the wiles of the devil. According to the promise God will raise up a standard by his Spirit, when error comes in like a mighty flood. He will save his people as by fire. May the God of Israel strengthen you, dear brother Gold, and all his servants to stand firm on the Rock Christ Jesus, with sword in hand girt about with truth and love. The trials of the servants of God are manifold, they are but earthen vessels, and unless the Spirit is with them to uphold and sustain them they will fall and err, but all the promise of Jesus and all his glory is on their side, for his promises are sure. I have often thought that the ministers of Christ have great use to have deep feeling and fellowship for each other in their labors and trials. They are all of them exposed to the shafts of the enemy, his fiery darts and the frowns of the ungodly world, if they follow their Master faithfully and preach his doctrine, and sometimes like Paul they may find themselves in peril among false brethren. So great grace they need and that grace will be given them like a pure stream of gold which will be sufficient for all times, seasons, every tribulation and trial. You know dear brethren that a sound, well balanced mind in regard to the things that pertain to this life, is a great blessing and a good gift to those to whom God has given it. All do not possess this mind and judgment as it has not been given, but how much greater the gift and blessing to have a sound, spiritual mind in regard to spiritual things, being acquainted with God by an experimental knowledge, a sound clear mind in regard to the things of the kingdom.

The gospel of the Son of God is a wonderful gift and blessing and no one but God can bestow it. Dear

brother Gold, if your mind should be led to do this, would you please give your views on the 12th chapter and the first verse of Romans, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." In what way are God's people to do it. In this one chapter there seems to be every instruction. What a wonderful book is God's word. How deep and unfathomable is the mine of God's word. He alone can reveal and make known the treasures therein and he does reveal them to his servants and children as it seemeth to him good, even to a wayfaring man though a fool he need not err therein if God reveals and makes known to him by his Spirit.

Now, my dear brother, I stop and feel ashamed that I should presume on your time to read this scribble of a letter. I trust your mantle of charity will cover my weakness and imperfections. I only thought to write you a page or two when I took my pen in hand. In humble hope. Your aged sister in Christ.

M. M. HASSELL.

Williamston, N. C.

EXPERIENCE.

DEAR BROTHER GOLD, I shrink down when I call you brother, for I feel so unworthy, for I think you are a man of God. I feel to be one of the least, if one at all. I have been impressed for some time to write some of the dealings of the Lord with me, if it ever has been the case. I want all to know that read this scribble that I was a poor girl. I had no father and mother to send me to school, so I learned what little I know at home. I never went to school more than two months in my life. Now I hope the good Lord will guide my pen, for it seems that I am bound to write

or live the rest of my life in darkness. I have put it off from time to time, thinking there would be a better time; but now I think I will look away from self, and write it the best I can. Last May my little boy was very low with the fever. I did not think he would ever get well. I thought he was going to be taken for my sins, and I promised the good Lord if he would spare my little boy that I would try to write this scribble for the LANDMARK. He did spare my little boy, but I have failed to do what I promised until worse troubles and darkness have come upon me. I tried to write this little scribble ten years ago; but I felt so unworthy and mean that I burned it up, and thought I would never try it again; but finding that I am not my keeper, have thought that I would be like the one that hid his talent in the earth. Brother Blalock made that part of the scripture plain to me. He said that we hid it in ourselves. When about fourteen years of age I made a profession of religion, as I thought, and joined the Methodists, and lived with them four or five years, not thinking about who was right, nor who was wrong, until I found myself asking the Lord to lead me in the right way. Then I commenced thinking about being in the church and I did not feel fit to be in the church; so I told the lady who raised me that I wanted to come out of the church. She told me to get fit and stay in the church. I did not know how to get fit, so I commenced praying to the Lord to lead me in the right way, and I hope he did lead me in the right way. I felt that there was a burden on me and I could not get it off; so I tried to pray to the Lord for help, not knowing what was the matter with me, and tried to get rid of my troubles by singing and being merry, but could not. I grew worse every day

until one day in July, 1877, I went off to a lonely place to pray, but I never uttered a word, and came back to the house, not feeling like living in that condition. My desire was to go off by myself somewhere to pray to the Lord to have mercy on me. So we went to getting dinner, and we did not have enough meal for dinner, and I begged the family to let me go; for my desire was to get away from the house to pray to the Lord to save me, for it seemed like I was sinking lower every moment. On leaving the house I commenced praying to the Lord to save me, a poor lost sinner, and a poor sinful worm of the dust. I had never thought of being a worm of the dust before, but went on after the meal, and coming in the door of the place where I went to borrow the meal, I stopped. It came to me, you are going to die. Oh, my soul! words can never tell my feelings at this time. I started back home begging the Lord to save my soul. On coming home I sat down in the door and gave up. Some of the family came to me and asked what was the matter. I told them I was bound to die. So they carried me in the house and put me on the bed, and told me I was not going to die; but still I felt like I was going to die, and asked the family to pray for me. I commenced praying to the Lord to have mercy on me, a poor lost sinner; save me, Lord, or I perish! speak peace to my soul, Oh Lord! Tongue can never express my feelings at this time. Some of the family got some warm water to bathe my feet. They said it was a sun-stroke; but no, my soul, it was a sin-stroke. I told the family that I was not suffering with pain, it was my soul that was suffering. So I lay down on the bed for the last time, as I thought, expecting nothing but death; but Oh, my soul! in a few minutes I was up on my feet

praising God with all my heart. If I had ten thousand tongues I never could tell how happy I was at that time. Everything seemed to be praising God. This was the happiest day that I ever saw. I commenced thinking about what great things the Lord had done for me, and that he had taken that heavy burden off of me, and I wanted to pour my whole heart out in praises to my God. I told some of the family that the devil and all his angels could not make me doubt my religion; but my dear brethren and friends, it was not long before I was off in the old-field praying to the Lord to undeceive me if I was deceived in this great matter. So I have been traveling along in this way for fifteen years, sometimes feeling that I have no hope, and sometimes reposing in God my Savior. Now, brother Gold, I have written this to satisfy my mind; do as you think best with it. I have wished that the LANDMARK continue to be published as long as time lasts, but I did not think that I would have to help write for it—as poor a scribe as I am, and as little education as I have—but I have put off writing this little scribble until it has caused me untold trouble. I have not written anything about joining the church, but I may write more in the future, if it is the will of the Lord for me to write. Your unworthy sister, if one at all,

BETTIE A. WEAVER.

Durham County, N. C.

THE PRODIGAL SON.—THE ELDER BROTHER.

Luke 15:11-32.

DEAR BROTHER:—I have it in mind to pen a few thoughts for the LANDMARK in connection with the parable contained in the above scripture. Such reflections as I desire to present have been my settled con-

clusions concerning this parable for a long time. I am aware that many dear brethren have written and spoken concerning it. Probably no single portion of the word of God has ever engaged the attention of the people of God more than has this parable. The narration of the parable itself is very touching, and many who have erred from the way have doubtless been encouraged by this parable to return and seek once more unto God for forgiveness and peace. As a picture of the everlasting faithfulness, and pity, and love of God toward his wayward and wandering children, it must ever attract the attention and arouse the wonder of all his people. Nothing that the most eloquent pen could ever write could in any way make the pity and forbearance of our God more clear and full than they are made to shine out in the parable itself. But while this is one of the wonderful lessons of this parable, yet the first design of it was not to set forth this, but to reprove and rebuke a class of people that neither knew nor loved Jesus nor his salvation, and who, clad in the robe of self-righteousness, despised all who did not measure up to their mark. The whole of this fifteenth chapter of Luke is a discourse of our Savior, setting forth in various parables, the same truth. The text from which the Master spoke these parables is found in the first two verses of the chapter: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, this man receiveth sinners and eateth with them." This is the theme of all the parables which follow. It is concerning these opposite characters that Jesus proceeds to speak. In the third verse we are expressly told that his discourse was directly addressed to these Pharisees and scribes. No doubt

all who were gathered around him heard, and in a measure at least, understood the substance of what he said; but still he was directly addressing the Pharisees and scribes, as he also did upon some other occasions. Thus, the original design of these parables, that which gave rise to them, I mean, was to rebuke these Pharisees and scribes. These parables were not intended to set forth the dealings of God with Jew and Gentile, nor the feelings of the Jews toward the Gentiles, but simply the pharisaic pride of those who were great sticklers for the outward forms of the law, which led them to despise others. Especially does this closing parable of the chapter, that of the two brothers, show forth this spirit of self-righteousness which is so abhorrent to God, and so cruel and overbearing to others. It is not a picture of a conflict between Jew and Gentile, but of that irreconcilable enmity of pharisaic religion toward anything that looks like grace abounding to even the chief of sinners, that we see in this and the preceding parables. At the top of your Bibles, and at the head of chapters, this is called the Parable of the Prodigal Son. Let it be remembered that this is man's work. Our Savior gave it no such designation, and I have for years felt more like calling it the Parable of the Elder Brother, than of the prodigal son, because the design was rather to rebuke the murmuring of the Pharisees and scribes than anything else. Let us now turn to the two parables preceding the parable of the two brothers for a moment. They all three stand in unison, and set forth the same general truth. After reading the first and second verses, we see in the third verse this language: "And he spake this parable unto them, saying." It is evident that he spoke to those who found fault

with him for eating with these publicans and sinners, and receiving them. Then follows the parable of the lost sheep. Upon another occasion also, Jesus used the parable of a lost sheep (in Matt. 18:12-14). In this last named place it was addressed directly to his disciples, in connection with the warning that they should not despise one of the little ones which believed in him; and the plain design there is to say that as a shepherd should deal with a straying sheep, so should these little ones be regarded and dealt with. And in this fifteenth chapter of Luke, the same parable is used to rebuke the unfeeling and selfish self-righteousness of those Pharisees who found fault with him for showing mercy and compassion toward the publicans and sinners. They themselves would not deal with regard to a lost sheep as they wanted him to deal with men whom they looked upon as having sinned. And Jesus himself upon another occasion had said, "a man is of more value, or better than a sheep." How terrible was his condemnation of this pharisaic spirit in this parable! Then follows immediately the parable of the lost piece of silver. This also was a plain and simple illustration. Every one would do, under the circumstances, just as the woman in the parable is represented as doing. In fact it would be a wholly unnatural thing to suppose that the contrary could be the case. As it would be inhuman in a shepherd not to seek after a lost sheep, until he should find it, and bring it home again, so it would argue carelessness and foolishness not to light a candle and sweep the house after the lost piece of silver. These Pharisees themselves, "who were covetous," would not neglect to search carefully if they had lost part of their wealth. Why, then, should they chide the Master be-

cause he was intent upon seeking and saving his lost ones? Were they not infinitely more valuable than any amount of gold and silver? But now he proceeds to bring the matter closer home still. It is not a sheep or a piece of money which has strayed or is lost, but a brother. The good shepherd will give his life for his sheep, but how much nearer and dearer a brother must be. It might be essential for many reasons to find the lost piece of money, but how much more needful for our joy should a brother be. Each preceding parable presents some new phase of the same one truth, and each successive one seems to grow stronger and stronger in the condemnation of the whole temper and tone of the scribes and Pharisees. This last parable of the two brothers has a special force in our minds when we remember that the publicans and sinners were not Gentiles necessarily. Some may have been, but we know that many were Jews, as well as the scribes and Pharisees. They were all, indeed, kindred, or brothers, being alike the children of Abraham. But self-righteousness, anywhere that it may appear, always provokes emulation, pride and vain glory, and leads those who are under its evil influence to despise others. It puts in an unblushing claim upon all that God has to bestow, and regards others as dogs which have reason to thank their masters for even the crumbs that fall from their tables. And so these Pharisees acknowledged no relationship to publicans and sinners, and were surprised that Jesus should associate with them. One more thought I would here suggest before considering the language of the parable itself. I have no doubt that Jesus spoke these three parables in immediate succession, and in the same discourse to the Pharisees and scribes. But even

should this not have been the case, Luke, inspired by the Holy Ghost, has placed them together, thus showing that they were intended to set forth the same general truth, and were alike fitted to rebuke the evil spirit set forth in the second verse of this chapter. Therefore the narration of the first two verses gave rise to the parable of the two brothers, the elder and the younger, as truly as the parable of the lost sheep which follows these two verses immediately. And still another thing should be remembered in connection with this parable and, in fact, is true of all the parables, and that is that one prominent truth is always intended to be set forth, and if we do not wish to pervert the true design of the parable THIS ONE TRUTH must always be kept in view. There may be many things in a parable from which great and consoling lessons may be drawn, but after all, these must be seen and handled in complete harmony with the ONE great truth intended to be set forth. So in this parable of the two brothers, the one truth clearly presented by the Savior is to rebuke a pharisaic spirit as being absolutely foreign to the whole spirit of Christ, and contrary to the whole design of his coming into the world, and therefore as having no place in his kingdom. All else that we may see in this parable, however true, good and spiritual it may be, is to be looked at in subordination to this. Now, coming to the parable itself, we are struck first with the opening statement, "a certain man had two sons." This is not a type, but an illustration. The types all belong to the old covenant, and were fulfilled when the kingdom of Christ was set up. Under the new covenant, Jesus, by his own words, and afterwards by the mouths and pens of his disciples set forth his present and liv-

ing truth in parables and illustrations. When Christ came, types and shadows are done away, because the substance—the body, which is Christ—is here. I do not understand that there can be any type or likeness of God the Father in the scriptures. The types all pointed to the work of Jesus Christ in the redemption of his people. But while it seems to me there can be no type of him whose name is “Jehovah” and “I am,” yet our God has been pleased to set forth his dealings of mercy, love and grace toward us by illustrations drawn from natural things and natural relationships. This I will not stop to prove, for I presume all will recognize the truth of it. So, in this parable we have no type of God the Father, but simply an illustration of the dealings of God with men under the picture of a father and his two sons. And so in the former two parables, illustrations of the same thing are set forth under the parable of a shepherd and his flock, and of a woman and ten pieces of money. We must not forget that it is through the person of Jesus Christ that our God has been pleased to set forth his name and his work in the most glorious manner.

Now Jesus in this parable shows that his dealings with men are just like the way in which this father treated his two sons. The publican and sinner are received just as this father received the returning prodigal, and the Pharisee and Scribe are rebuked just as the father rebuked the elder brother. God sees not as man sees; and God's ways are not as man's ways, with regard to the things of his kingdom. Man would make his boasted righteousness a passport to that kingdom; and he would have it that the more righteousness he has the higher should be his rest there. So, of course, in that kingdom he would provide no

place for the publican sinner; but this is not the mind of God. In his view the whole needed not a physician, but the sick. Those in the fold needed no seeking after, but the lost. He knew the proud afar off, but He dwells with the lowly and contrite. The publican who cries for mercy because he can plead nothing else before God, goes down justified rather than the Pharisee who had done many good things. They who cannot see that they have ever honored the Lord have a place upon the right hand rather than those who cannot see where they failed. The man who thinks that he has left all and followed the Master is not so near to his heart as the man who has never followed Jesus aright. And even his disciples, except they were converted out of their self seeking disposition, should in no case enter his kingdom.

Now here are the two sons, one of them has always abided at home, he has been careful of his father's interests, and especially of his own; he has been steady, industrious, frugal and mindful of every proper thing. No scandal has attached itself to his name, and he has served his father for many years, and at no time has he transgressed his father's commandment. Yet, how completely was he out of touch with his father in the whole spirit of his mind. He is selfish, he is not compassionate, he can have no pity or forgiveness for the unwary and the erring. He is almost infinitely removed from his father in the whole spirit of his mind. Outwardly he is with his father, but in spirit an ocean divides them. He has a formal godliness, but very little vital unison to the father. The life of the father is in him, but it is crusted over and buried out of sight by his selfish worldly mindedness. This is the one son; outwardly right but inwardly wrong. Now let us look

at the other. He has left his father's house and gone into a far country, he has lived riotously and wasted his substance, he has disgraced his name and brought shame upon himself and sorrow upon the head of his father, he has had in his madness no thought but to gratify every evil passion, and has associated with the evil. But he comes to himself in his dire poverty and distress. He is humbled. He remembers his father's home, its plenty and its peace. He recalls his father's kindness, and he sees clearly his sin. And he says, I will arise and return to my father, and I will say to my father, "I have sinned against heaven and in thy sight and am not worthy to be called thy son, make me as one of thy hired servants." Here is the outward life, all evil and wrong, but here is manifest an inward life altogether right. Outwardly he has been far off from his father, but now inwardly he is near to him. Oh it was well and it was wise that he did not say I will arise and go to my brother, but to my father. The Pharisaic righteousness of man knows no pity, no mercy, no forgiveness. It asks none for itself and it grants none to others. And so as the erring son comes back, he can claim nothing of right from his father, he can plead nothing but mercy. He only remembers that no such tokens of favor have ever been extended to his faithfulness and obedience, as are now being shown to this brother who has done evil and not good. This looks unreasonable and not right to selfish human nature. It is contrary to every principle of worldly or Pharisaic religion. But this is God's way. He receives sinners and eats with them. He is not at home with the Pharisee.

Now these, it seems to me, are some of the general thoughts taught

in this parable. One question more seems now to me worth our consideration. Is there in this any lesson of warning or rebuke for ourselves; we who hope in the mercy of God in Christ for salvation? If I did not think so I could see but little use in writing or speaking about this parable at all. It seems to me that there are lessons of comfort, hope and encouragement, and lessons of reproof and warning also in this parable. But they are the same lessons that can be gained also from the two first verses of the chapter. The Lord does receive every poor penitent returning sinner, and he has nothing but words of warning and reproof for the spirit of self-righteousness. The father sees the poor, the needy, the penitent while they are yet far off, and in their experience they come to him before they could anticipate any comfort or health or strength. Perhaps every believer can say amen to this. But the question may arise, is it possible for the child of God to possess and exhibit the spirit of the elder brother, the spirit of a Pharisee? Perhaps it is enough to ask what spirit is it that desires to be greatest in the kingdom of heaven? What spirit is it that could lead a disciple to say, "we have left all and followed thee, what shall we have therefore?"

It has for years seemed to me that self-righteousness is the most dangerous foe in the heart of every believer. The spirit to say in our thoughts, I would not do such and such things, or I would have done better than some one else, is essentially a spirit of self-righteousness. Who of us can plead innocent to the uprising within us of this spirit? It is the spirit that gives rise to envy and jealousy, and ambition and a desire to be held in higher esteem than their brethren? If an

brethren can truly say that they have never felt the workings in their hearts of such a nature as this, then they are blessed more than I have been. I see the spirit in myself, and therefore I am constrained to abhor myself. The spirit of Christ leads a man to feel unworthy to be blest, but the spirit of Pharisaic religion is always boastful of self and always seeks to disparage others. If we feel bad when great love and joy are shown toward our brethren rather than to ourselves, then we need the reproof ministered to the elder brother in the parable. Oh what a lovely spirit it is to be glad when our brethren are esteemed and praised, and how abominable is the spirit which is grieved and angered when such is the case.

I will leave these remarks to those who may read them. Many have written about this parable. I mean no contradiction of others, but merely suggest these as thou'ts which I have had for a long time. It is but a partial view of the parable I know. May God add his blessing.

I remain your brother in the
hope of Christ. F. A. CHICK.
Reistertown, Md.

DEAR BROTHER GOLD:—I have been thinking for some time I would write my little experience but I feel so small it is a task.

When I was about seventeen years old I became troubled about my soul, I thought there was a chance for every one except me. I tried to pray for the Lord to have mercy on me, for that was all I could say. I would go to dances sometimes but would not enjoy them. I promised the Lord I would never dance any more, but was persuaded and carried out on the floor and danced again, but, Oh, you don't know how much trouble it

caused me. I felt like I had committed an unpardonable sin.

I went on in trouble about eight years. I thought I would be a Methodist, and attended their protracted meetings. I thought there were some good people among them but did not like their way of worship.

We moved near a Missionary meeting house, they held a protracted meeting and I attended. I tried to be a Missionary: they looked like they got religion so easily. I kept trying to pray but my trouble did not get any better. I told my husband I would like them better if they did not beg for money so much. The last day of the meeting they begged for money as usual, and after taking up collection while one preacher lead in prayer, the other one sat behind him and counted the money. That satisfied me that money was all they wanted. They cared nothing for the flock. I never wanted to go any more to hear them.

A short time after that I went to Fairfield to hear old Brother Martin who I thought was such a good man. When I went home I said to my husband, I feel so much better than I did the day I went to Green Pond. He asked me, why? I told him I felt like I had heard preaching. In a few days I was taken sick and thought I was going to die, my burden was so heavy I could not carry it any longer. The doctor and some of the neighbors were called in and sat up with me that night. About day the next morning I felt that my burden was taken from me, I shouted and shouted and felt like I loved every body and wanted every body to praise the Lord. My husband was at my bedside, he told me not to do so, he was afraid it would hurt me. I told him to let me shout as much as I wanted to.

The doctor said it was my mind that ailed me. In a short time my sister came to see me. I told her not to say any thing about it. I was afraid I was mistaken. I wanted more evidence. She told my step-mother who I thought was a christian woman. I wanted to see her and talk with her but did not think I would tell her what I thought the Lord had done for me, but as soon as I was with her she asked me to tell my experience. She said I need not wait for any more evidence; she thought I was a fit subject for the church.

About six months after that I got into deep trouble about joining the church, and could not sleep or work with any satisfaction. I had not done what the Lord commands his children to do. I went to the Mt. the 4th Saturday in April 1875. Brother Dameron preached and opened the doors of the church and was singing,

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

I went and told my experience, was received, and baptized the next day. I have never been sorry I joined, and if I am no advantage to the church I never intend to do anything to disgrace it, for I love them and want to live and die with them.

For fear I weary you, I will close by saying, Oh that Baptists would attend their church meetings and love each other as they are commanded to do. Pray for me and my family.

Your Sister in hope,
L. B. TOMPKINS.

Whitnell, Va.

ELD. P. D. GOLD, DEAR BROTHER IN CHRIST:—I have been thinking of writing you ever since I had the pleasure of meeting you at the

eastern Associations. I shall ever hold in grateful remembrance your dear christian wife, who is indeed a faithful helpmate to you. I always feel glad to meet the wives and the children of the ministers of Christ, for I greatly sympathize with them, having to be left so often in their lonely condition.

The gift of the ministry is a precious and wonderful gift to Zion, and God has dispensed the ministry as seems good in his Blessed sight.

He stands in the midst of the golden candle-sticks, holding the seven stars (ministers or angels) in his right hand. The hand of God carries the ministry wheresoever it pleases and enables them to comfort the poor and afflicted ones.

Habakuk says, "His brightness was as the light, he had horns coming out of his hands, and in them were the hiding his power." These "horns" I think are the ministry. David was anointed out of a horn, and Saul out of a vial. The horn is not manufactured, and all the skill of the world cannot make one, but they can manufacture a vial. There are factories for making one kind of preachers, but they cannot make a minister of the gospel. The horn comes out of the hand or power of God. These "horns" are "coming" out of his hand. The word coming denotes the continuance of an act, that they are continuing to come. Amid the sore trials of life and the chequered scenes through which the church has past God has never left himself without a witness, notwithstanding many have been put to death and suffered martyrdom for their faith, yet God in His Amighty power is raising up men to preach His everlasting gospel. These horns have come to the church in all the past and yet they come and will continue to come, not out of theological

schools, but out of the hand of God. That is why the ministry have been enabled to bear the many sore conflicts that have come upon them, for they are in the hand of God and his Almighty hand sustains them and upholds them. Methinks I hear the enemy saying, "They will soon die out and in fifteen years there will not be a single one living." Ah, I have heard this prophecy for fifteen years. But the horns have continued to come all the same, and will continue to come and when they cease to come God will have no more use for time.

Woe! be unto you false prophets! John calls these horns stars or angels of the churches. An angel is a messenger. A messenger is one who bears a message. Suppose a father sends his son to bear a message, the son says, father to whom must I deliver the message and what message must I deliver? The father replies, "son, you study up the message and deliver it to everybody." Would not the son be as apt to prepare a lie as the truth if not more so? A father when he sends his son to bear a message, sends him to a particular person or persons and delivers the message to him. Hence when our Heavenly Father sends a man he gives him a message to deliver and directs his mind to a certain people. "Go to Ninevah and preach the preaching that I bid thee."

Isaiah says, "Comfort ye my people, &c," and was told what message to deliver and to whom to deliver it.

There is a use for all the ministers or all the horns and all the stars. Every minister fills his place and the Lord prepares him to comfort so many and the hearts of God's children are opened for the reception of the word or truths he delivers.

Oh my soul! I have had so much darkness and gloom and feel my unworthiness so greatly that many times have I concluded that I was deceived and was not a child of God, much less a minister of the blessed Saviour. I have made so many failures and feel so timid to speak in the presence of able gifts that I have many times gone home and resolved to never open my sinful lips to address another audience in the way of preaching, for the bible is a sealed book, I can see no beauty in it. Oh! the anguish of soul! No rest can I find. My mind runs after the dear children of God. I want to be with them. It is indeed like fire shut up in the bones. The scriptures begin to open with the same sweetness and the desire is so great I am made willing to go forth in fear and much trembling and in weakness speak to God's humble poor. How thankful I feel to have the assurance that I have been enabled to comfort one poor feeble saint. All my resolutions amount to nothing, I am a failure at best. The safest place I have found is at the feet of Jesus resigned to his gracious will, but I can't get there of myself. I can't come to Jesus until I am drawn to him and as we are drawn away from the flesh we are drawn to Jesus.

We have had some glorious meetings in this part of the country this year. I have had the privilege of baptizing 30 since last spring and I think there is much more material that will soon come to us and find rest to their wearied souls. Remember me kindly to dear sister Gold. Desiring an interest in your prayers, I remain your poor little brother and companion in tribulation.

LEE HANKS.

Ozark, Ala.

DEAR BROTHER GOLD:—With a feeling sense of my unworthiness and declining weakness I desire to pen a few thoughts to the household of faith, if you should feel that it is worthy of a space in your columns.

I am fully aware that there are many, many more talented writers than myself, yet it is not I, others cannot pay my obligations to my Lord and Master.

Now I am before you, what shall I write? I am once more delivered out of the furnace of affliction. I will ask the Lord to guide me, and enable me to write such things as will be for the glory and the comfort of His childrer.

Allow me to feel like one released from prison, having had my arm in bandage last spring about fifty days and lay on my left shoulder; and last fall had my shoulder of the same arm broken and had to lie and sit propt on the same shoulder, and bandaged about fifty days more. Now I am relieved of all my bandages, but not free from pain. I am permitted to walk out and enjoy the beauties of nature and it looks like all nature bespeaks the praises of God. The heavens declare the glory of God. Should not I praise him? I feel it is good for me. The afflictions and changes I have passed through I believe are all for my good; I cannot see the path that is marked out for me ahead, so I am all the time on the lookout to see which is my path so I may not wound my feelings any more, nor the feelings of others.

I cannot write experimentally my feelings as well as I can tell them to others. They are better felt than told. When I can meet and commune with one that I believe has traveled the road I hope I have like Elder J. M. Wyatt's experience in the LANDMARK Feb. 15th, 1893: when I read to the place where all hope

and works were stripped from him, and nothing but a gaping tomb, and awful hell was before his eyes, and no way to escape the wrath of God, when I read that far I exclaimed, my Lord and my God! I shall never forget that time while I have memory.

After all this I have travelled on in so many paths, ups and downs, doubts and fears, and a lack of faithfulness in bridling my tongue, and keeping my body in subjection, I fear after all I shall one day fall; it does seem to me if I ever had any good fruit it is cast out and bad placed in its stead, the hidden treasure is hard to find. There is a wrestling and a conflict on hand, or about to come, nearly all the time. If I could always look to Jesus who is able to make me wise unto salvation: under his teaching there is no guile.

It seems the present day is one in which the people taught of the Lord should be on the look out as there are lords many and gods many, and most of them it seems to me are looking after wealth and fame. Peter said to the impotent man "silver and gold have I none, but such as I have give I unto thee". There was no craving of this world's goods with him, it was give him Jesus.

Perhaps I have written more than is profitable. I will close, praying God to keep us and direct us in the right way, and his name have all the praise.

A. REED.

The Pig River Association will be held at Fair View Church, Bedford County, Va., commencing on Friday before the first Sunday in May. As there is not an Old Baptist minister in the county we would be delighted to have some of you to come and preach for us. We seldom hear preaching unless we go to the Association, then only two or three preachers there. May the good Lord put in your hearts to come, I think much good will be done. You can come on the Va. Midland R. R., and get off at Leesville, Campbell County, Va. It is eight miles from there.

J. M. JOHNSON.

ZION'S LANDMARK

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXVI.....No. 11.

WILSON, N. C., APRIL 15, 1893

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EDITORIAL.

TO THE PERSECUTED.

"Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."

"A voice of noise from the city, a voice from the city, a voice of the Lord that rendereth recompense to his enemies." Isa 66:5, 6.

Friend W. R. Willis requests my view on the above scripture.

There is a sign by which God's people are known, yet none but the wise in heart perceive it. It is not those that most loudly profess by word of mouth, let the Lord be glorified, as an amen to their own conduct, or that are active in steps of oppression to the down trodden, yet say, "Let the Lord be glorified." It is not those quickest and readiest to announce their own holiness and faithfulness that are the Lord's afflicted poor, nor is it those most confident they are right and sustain their own courage by avowals of their righteousness. What have they to fear? They know they are right. Their eyes stick out with fatness.

It is not those highly esteemed among men, that receive the praise of men that are on the Lord's side.

1st. The people who are followers of Jesus are a persecuted people for righteousness. They are a people hated of all men, a sect everywhere spoken against—cast out in the street, trodden under foot by the proud and self-righteous. The doctrine they hold is despised, and hence they that hold it are despised, and not only by the profane and those that make no pretense to religion, but the multitudes of the professors of religion that make a gain of their profession hate the doctrine of Jesus more than non-professors, and hence they are more bitter against the Lord's people, and cast out their names as evil, and say, let the Lord be glorified. They do this in the name of religion. They are hated for Jesus's sake because he was hated while on earth for what he was, and what he taught. He was righteous and so was his doctrine, and they were evil and so were their deeds, and hence they hated him. The doctrine of Jesus condemns man's righteousness, and exalts the Lord. This the pride of man which is of the devil condemns and hates. Hence they persecuted Jesus without a cause, and if they persecute Jesus the green tree, what will they do to the dry tree?

The common notion that mankind are purer now than when Jesus was on earth, and hence now love what was then hated, is all false. Jesus is no more loved now by the carnal heart of man than he was then, nor is his doctrine any more acceptable to men naturally

now than it was then..

2nd. The people of God tremble at God's word for two reasons. One is they know the terror and the power of the Lord, having been searched by the Lord which tries the reins of man's heart. The word of the Lord with which we have to do is quick and powerful, sharper than a two edged sword, piercing to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart.

All things are therefore naked and open before that word. What could we do to escape or elude that word? How sore and sure its punishment upon wrong, being sharper than a two edged sword. How can one walk where that word pierces to the dividing asunder of soul and spirit, joints and marrow. Would not this so disjoint one that he could not walk or stand?

Then God's people know that they are sinners. The light of God shining in them reveals their sinful state so that they tremble as sinners and abhor themselves. They are a poor and needy people. They do not know that they are right, nor do they feel that they are right. Their very sense of vileness will prevent and preserve them from persecuting and oppressing others. The most pitiful people to others and the ones most considerate of the rights of others are those who feel their own unworthiness and vileness. So that God's people are never persecutors, nor are they very quick and hasty to accuse and revile others, or to de-

fend themselves. Feeling poor and fearing they are wrong they suffer wrong and are imposed on by others.

Hence when you see people under difficulties very quick and hasty to proclaim their own innocence and accuse others, you may know they are not right. Vengeance is not man's. That belongs to the Lord, and he will render recompense to his enemies.

If you are wronged and oppressed and tremble at the word of the Lord, and are cast out by your professed brethren, or by your enemies, do not take vengeance in your own hand, but by prayer and fasting commit your case to God who will judge his own people, and will avenge his own elect which cry day and night unto him, though he bear long with them, and this voice of deliverance to you, and condemnation of his enemies, will come from the city of God. For if you are on the Lord's side, and God be for you, your enemies are enemies of the Lord, and if God be for you who can be against you. P. D. G.

COMING OF CHRIST.

(Continued from last Issue.)

AFTER DEATH THE JUDGMENT.

When a man dies corporeally the judgment of the law is executed on his estate or worldly goods. If he left a valid will his estate is settled according to that in justice to all interested, or if he left no will the law takes the matter in hand and disposes of his estate according to principles of right or judgment. His body goes back to the dust and

the spirit to God who gave it.

In the dispensation under the law there was sin, and death followed as the wages, then there was after the death or sacrifices of the offerings, a judgment, or the guilty were pardoned at least typically, and the benefits of the judgment were enjoyed by all interested. The judgment proceeded in favor of the sinner for whom blood was shed which gave him the benefit of the shedding of the blood for him.

So Christ was once offered to bear the sins of many. What a gracious and efficacious offering, and it was to bear the sins of many—not a few—not all, but many. A number that no man can number, out of every nation, kindred, language and tongue under heaven is redeemed unto God by the blood of Jesus.

Now the judgment follows the death of Jesus who was delivered for our offences, and was raised again for our justification. He shall see of the travail of his soul and shall be satisfied. All that the Father giveth to him shall come to him. God gives him the heathen for his inheritance, and the uttermost parts of the earth for a possession. He shall bring judgment unto victory, and in his name shall the Gentiles trust.

The Holy Ghost, the comforter, who knows the will of God, and is a witness of the covenant of Grace, and the executor to fulfill all the will of God in Christ Jesus, knows who the heirs are, and brings the things of Jesus, to their minds and hearts, or to their understandings.

The judgment of truth is that Jesus must reign until all enemies are destroyed, and all the heirs of God shall be presented before the throne of God with exceeding joy.

Who shall lay anything to the charge of God's elect? It is God that justifieth. It is Christ that died, yea rather is risen again, who ever lives and makes intercession for us at the right hand of God. In the sight of Jesus the heirs of promise enter into the glorious estate or inheritance in light by virtue of the death and resurrection of Jesus.

While in the flesh these heirs differ nothing from a servant in mortality. They are by nature corrupt. It does not yet appear what they shall be. Christ is their hope, and when he appears, or when we see him we shall be like him, for we shall see him as he is.

Now let us remember the pattern. Jesus is our High Priest. He has gone into heaven itself there to appear in the presence of God for us. Then will he come again? Will he appear to those people who are looking for him? Did the high priest under the law of Moses, when he went into the holy of holies, appear again? Yes, the people waited until he appeared. So Jesus our High Priest according to the pattern, and the express word of scripture, shall come again. He shall come the second time without sin unto salvation. Many scriptures prove this. The text we are considering is one of them, "Unto them that look for him shall he appear the second time without sin unto salvation." He put away sin

by the sacrifice of himself when he came the first time and was put to death in the flesh. Therefore the righteous judgment of God is that those for whom he died shall receive of his fulness and grace for grace. Accordingly when one is convicted for sin and dies to the law, or experiences his death to works of the law, he receives mercy. That is the judgment that follows this death. "Zion shall be redeemed with judgment, and her converts with righteousness;" Isai. 1: 27.

They enter into the benefits of the death and resurrection of Jesus. "For the judgment was by one to condemnation, but the free gift is of many offences unto justification;" Rom. 5: 16. While after the death of the ungodly their judgment is to everlasting destruction from the presence and glorious power of the Lord, and the wicked are turned into hell, and receive the due reward of their deeds after death. For they never receive this reward before death. For the judgment is after death, and it is righteous. But the righteous hath hope in his death, for after death he rests in Jesus and in the resurrection or judgment shall be like him.

Now how do we know we are the people thus redeemed, and those for whom Christ died? The text answers. Unto them that look for him, or love his appearing, he shall come the second time without sin unto salvation.

All the Jews, that is all heirs of promise quickened by the Spirit of God, are interested in the death and resurrection of Jesus. They

know he has gone into the Holy of Holies or heaven itself, there to appear in the presence of God for them. They believe he will come again and receive them to himself. They look for his appearing. This is written in their hearts. They love his appearing. His first appearing to them was so good and glorious they long to see him again, and say with John, even so come Lord Jesus, come quickly. They wait as well as pray. They wait by serving him. They are also burdened with trials and afflictions, and they long for release from this captivity and bondage.

Their hope is not in this life. They have hope in the resurrection of Jesus, and look for that appearing. "I go to prepare a place for you. And if I go and prepare a place for you, I will come and receive you unto myself; that where I am there ye may be also." John 14: 2, 3. Here is a declaration of what just before his death Jesus said he would do, that he would leave them, would go to prepare a place for them, and that he would come again and receive them to himself, that where he is they should also be. His coming again is as clearly stated as that he would go to heaven.

See Acts 3:17—21. Here it is stated that after Christ was crucified, risen and exalted, that God should send Jesus Christ which before was preached unto them: "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets

since the world began." That is that he would remain in heaven until all things should be accomplished which God had spoken by the prophets since the world began. When this should all be accomplished then Christ shall come again. He must reign until all enemies be put under his feet. He is head over all things to the church which is his body. He rules all nations with a rod of iron. He appears in heaven to John after his crucifixion as worthy to open the book of seals, and to execute all the glorious counsel of God, and rule all nations, and he shall reign until all enemies are destroyed, and all things that offend are gathered out of his kingdom.

Paul tells us (1st Thess. 4:14, 18) of the coming of the Lord Jesus from heaven, in language as plain as words could utter a truth. Also see 2nd Thess. 1; 6—11, his coming is declared again, as in many other places.

Peter also refers to this notable event. He says, "There shall be scoffers in the last days walking after their own lusts and saying, where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation:"

He calls the coming again of Jesus the day of the Lord, and declares that the heaven and the earth are reserved unto fire against that day and shall be burned up.

Jude (14, 16) refers to a prophesy of Enoch of this coming of the Lord with ten thousand of his saints to execute judgment upon all &c.

These writings of the apostles were since the resurrection of Jesus, and therefore could not refer to his coming in the flesh, nor to his coming on the day of Pentecost.

He came to them in the flesh the first time bearing their sins. But he put away their sins by the sacrifice of himself, and unto them that look for him shall he appear the second time, not to reign here a thousand years on earth, but to take them to himself, to be ever with the Lord. They reign with him now in the sense that he by his Spirit is in them, though they still bear the image of the earthy; but in the resurrection our vile body shall be changed, and fashioned like unto his glorious body, and so shall we ever be with the Lord. He is with his people until the end of the world. In the resurrection they shall be with him forever and ever.

How do we know our High Priest lives? Answer, by the golden bells and the pomegranates or the hem or skirt of his priestly robe. That represents the preaching of the gospel, and the goodly, fragrant, sweet fruit of the spiced pomegranate that is with it. Every time you hear a gospel sermon you know your redeemer, your High Priest, lives. You have the witness in yourself. The gospel is the power of God unto salvation. That is not some sermon or mere words however sound in form, but it is to them that are saved the wisdom and power of God, the joyful sound, the good news in your soul that your Redeemer lives. The love, fellowship, joy and peace is the goodly

sweet smell of the pomegranate that is never separated from the gospel as you hear it. Instantly that fruit is found and eaten.

None can ring or sound these bells save Jesus, for they are on his robe. That is no man can preach the gospel with the Holy Ghost sent down from heaven unless Jesus sends him. When you hear one preach the gospel you know the Lord sent him to preach it. The bells and pomegranates are on the hem or skirt of the robe which reaches down to the feet. The goodly anointing that was poured on Aaron's head ran down to the skirts of his garment or robe. The anointing of Jesus reaches to all the members of his body, or down to his feet. The bells and pomegranates on the hem show that they reach down to his people. The woman diseased could touch the hem of Jesus' garment, and his power was as much there as anywhere.

The gospel reaches the poor and lowly and needy. How beautiful are the feet of him that publisheth peace. Preaching the gospel then is that joyful sound of Jesus. It is the voice of my beloved coming into his garden, and the pomegranates give a goodly smell. How important then is the gospel. Blessed are they that hear it and know the joyful sound. Such look for and love the appearing of Jesus. They lift up their heads for their redemption draweth nigh. They know Jesus shall come again. These are the ones interested in his glorious salvation.

If ye then be risen with Christ

seek those things which are above where Christ sitteth on the right hand of God. For ye are dead, (crucified with Christ and risen with him,) and your life is hid with Christ in God, in the Holy of Holies—heaven itself, where Jesus our High Priest is gone. When Christ who is our life shall appear (or come again) then shall ye also appear with him in glory. What a wonderful salvation. How sweet and glorious. Hence we should seek those things which are above, and mortify our members which are on the earth; putting off the old man with his deeds, and putting on the new man, which is renewed in knowledge after the image of him that created him in righteousness or the judgment that comes after death; hence we are the partakers of the benefits of his death, and glory even in tribulations, knowing that tribulation worketh patience, and patience experience, and we have the witness of the blessing, living High Priest who is in heaven being able to save unto the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them.

There was no power in the priesthood of Levi under the law of Moses to thus save the worshippers while the high Priest was gone into the most holy place. But in Jesus the priesthood is the power of an endless life, and while he is in heaven on the right hand of God we live because he lives, and we live by the faith of him, being dead to the law by the body of Christ, and being dead we enter into the

benefits of his atonement.

How humble was his first coming in the flesh alone. How glorious will be his second coming with his saints and angels to be glorified in all them that love his appearing, and his train shall fill the temple, and his people shall enter forever into the joys of their Lord.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I am often made to lament my weakness, fearing I am without living faith, knowing not what I am. My mind is much on the resurrection of the dead, and the eternal heavens, believing the time is not far distant when Christ will come again. Please write an article on these subjects, especially the resurrection and heaven, and oblige a little one, if one at all.

LYDIA A. PENDLETON,
Hylton, Virginia.

REMARKS.

The believer has a witness in himself of the resurrection.

Christ is the resurrection and the life. Without Christ there is no life nor salvation; but if we have him we have everlasting life, and shall never come into condemnation.

How shall I know that I have Christ? Where my treasure is there my heart will be also. If my thoughts are much on Jesus and things above this proves that my treasure is there also.

One of the blessed things of heaven is freedom from strife and hate, contention and confusion. Here we have contention and ill-will. Even brethren often do not dwell together in love. The perfect deliverance

from all that offends, and from every one that loves and makes a lie will be wonderful, and be much admired. The deliverance from self, that foe that gives us more trouble than all others, will be glorious.

In this present state we see through a glass darkly. This is not pleasant. We wish to know more and understand more. Then shall we know as we are known.

It doth not yet appear to us what we shall be, but we know that, when we see him we shall be like him for we shall see him as he is, with no veil between.

The quickened soul longs for perfection. Hence David says, when I awake with thy likeness I shall be satisfied.

The groaning and travailling together in pain of all the church from the creation, waiting, hoping for the adoption, something far more glorious, bespeaks the truth that this is not the complete, finished state of the child of God; but that he hopes for the better resurrection. It is the resurrection in the child of God that has awakened in him this desire for glory and immortality.

So that the very fact that our sister thinks much upon heaven shows it is to her near; and that she longs for that perfect state proclaims that she groans in this imperfect one; and the fact that she does not know that she is a christian proves that she sees through a glass darkly, and that therefore she is a child of God away from home.

P. D. G.

ORDINATION.

In compliance with a request of the Primitive Baptist Church at Smithfield, N. C., the following elders met with said church on the 1st Sunday in April 1893, for the purpose of setting apart. Bro. W. J. Stephenson to the full functions of the gospel ministry. Viz: Elders Isaac Jones, J. A. T. Jones, H. F. Peedin, J. T. Coats and Wm. Woodard. Said Elders organized a presbytery by choosing Elder Wm. Woodard, Moderator, and Elder J. A. T. Jones, Clerk. The Deacons of said church presented Bro. W. J. Stephenson and he being found to possess the gift of the ministry, the charge was given by Elder Wm. Woodard, and after prayer by Elders J. A. T. Jones and Isaac Jones, the said Bro. W. J. Stephenson was set apart to the full work of the ministry by the laying on of the hands of said presbytery.

WM. WOODARD, Mod.
J. A. T. JONES, Clerk.

Some object to praying in public before or after preaching. But would you like to hear a man preach that had no mind to pray?

P. D. G.

ASSOCIATIONAL.

The Fisher's River Association is appointed to convene with the church at Flowers Gap, Carroll Co., Va., 12 miles north-west of Mount Airy, on Friday before the 4th Sunday in April. A general invitation to our brethren is given. Those coming by railroad to Mount Airy will please inform the undersigned by letter. WILLIAM GOLDING, Round Peak, Surry Co., N. C.

The Mayo Association is appointed to commence on Friday before

the 3rd Sunday in May with the church at Cascade, Pittsylvania Co. Va., twenty one miles West of Danville. Those coming by Danville will be met at Cascade, Friday morning. Those coming by Stuart same place. Cascade is about 2 miles from place of meeting. A general invitation is extended.

S. A. DAVIS, Clerk.

The Bear Creek Association is appointed to be held with the church at Watson's, Saturday and 1st Sunday in May. J. F. MILLS.

UNION MEETINGS.

The Skewarky Union is appointed to be held Friday, Saturday, and 5th Sunday in April, at Smithwick's Creek.

The Contentnea Union at La Grange, Saturday and 5th Sunday in April.

The Black Creek Union at Memorial, Saturday and 5th Sunday in April.

The Toisnot Union at White Oak, Saturday and 5th Sunday in April.

CALLED IN.

Elder J. C. Williams appointments are called in after the 2nd Sunday in April, on account of bad health.

Note change in last of Elder Hall's appointments.

OBITUARIES.

JOSHUA WORRELL.

I write to you brother Gold by request of the bereaved wife and children for publication in the LANDMARK the notice of

the death of our dear brother in the Lord, Joshua Worrell, the son of Joshua Worrell and Cynthia his wife. He was born July the 19th 1810 and died the 28th of December 1891, making his stay on earth 51 yrs. 3 months and 9 days. Joshua Worrell was married to Polly G. Smith, March the 22d 1866. Their union was blessed with 13 children, 8 boys and 5 girls, all of whom are living. Joshua Worrell was a farmer and cabinet maker by trade, by which he earned a living for himself and family until the three or four last years of his life when he was Postmaster at Hillsville. He was kind and generous in his family, a devoted husband and an affectionate father and provided well for his family, a good neighbor, firm and solid in his principles and in his religious belief. He was an Arminian until five or six months before his death when his belief was changed and he saw himself a great sinner in the sight of God and feared that he could not be saved, and seemed to be in great trouble in regard to his condition and sent for Isaac Webb to come and see him, and he went and conversed with him on the subject of religion, stayed with him all night and sang and prayed with him. I also went to see him and talked with him, and a few days before his death he became more reconciled in his mind in regard to his salvation and sent for the members of the Little Vine church, and several of us met at his house on the 24th of December 1891 held a church meeting and he related his experience, was received, but was then too weak to be baptized. But we believe that he was saved, for the scriptures say, "where the Lord begins a good work he will carry it on to the day of Jesus Christ, and that he was quickened into life, for without life no man can repent of his sins and when Jesus gives life it is eternal life. He said he loved everybody in the world, and to his wife he said "what a happy tho't it would be to me if I knew I would meet you and the children around the throne of God if I am so fortunate as to get there. Speaking to some of his children he told them to seek Jesus while they were young, then on the 28th he passed away being afflicted with that fatal disease, consumption, leaving his wife and children together with friends and relatives to mourn their loss. But we mourn not as those who have no hope, for we believe our loss is his eternal gain, that he is received into the paradise of God,

JAMES M. ALLEN,

R. L. WHITE.

Departed this life March 25th 1893 Mr. R. L. White, son of W. S. and Isabella White. He was born October 25th 1862, making his stay on earth 30 years and 5 months liking two days, teaching us that in the midst of life we are in death. He was from childhood a steady and quiet youth which grew with his age to manhood. Devoted to his parents, kind and affectionate to his brothers and sisters, and beloved by all who knew him, was of an amiable and mild disposition, and found friends wherever he went. On October 26th 1887 he was united in marriage with Miss Tempie A. Pittman with whom he lived happily though of short duration, as she died in August 1888, for whom she mourned in sadness and grief. He never married again but was a quiet and sober man attentive to his business, and although he never united with the visible church he was a firm believer in the doctrine of salvation by grace and had a hope of entering into that rest that remains to the people of God, and though in the prime of life and health he expressed himself to the writer that he would not live to old age and that the griefs and trials of this world would soon end in a blissful immortality beyond the grave, and though lost to sight he is to memory dear, and it will not be long before we who mourn will meet him again in that blest world above where no farewell tear is shed and parting is no more. He has left behind a devoted father, two brothers and three sisters to mourn his loss, and may God in his mercy give us of his grace in this our time of sorrow is the prayer of the writer for Christ's sake.

A. FRIEND.

CHRISTIAN E. SAMMONS.

Please publish the death of my beloved wife, Christian E. Sammons, who died March 24th, 1893. She was born Oct. 4, 1846, making her stay on earth 46 years, 5 months and 20 days, of which time she spent nearly 20 yrs. with me, though the time seemed very short.

She was the mother of eight children; five of whom survive yet. She never knew what it was to enjoy good health from childhood. Up to the time of her death she suffered very much from neuralgia, but she bore her afflictions with great fortitude, and now she has gone to that brighter world to wear the crown of glory, where sorrow and afflictions are

unknown. She told me two days before she died that her time was near at hand, and that death would bring her such sweet relief. She united with the Primitive Baptist Church nearly seventeen years ago, at Ward's Mill on Saturday before the 4th Sunday in Feb. 1886, and was baptized the following day by Elder Job Smith, and remained a consistent member of that church up to the time of her death.

There was nothing she seemed to enjoy better than the company of her brethren and sisters. She never tired or complained though suffering with afflictions, to provide for her meetings. But it hath pleased Almighty God to call her to that great association that will never break up, nor Sabb th ever end; there to sing the praises of her great Redeemer while eternity rolls its endless rounds

She was a great lover of vocal music. While on earth she would often ask me to sing some hymn for her. She said the following lines were precious to her.

"When we've been there ten thousand years.

Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

and many others, but she made special mention of these. I will close with these lines.

"Jesus lover of my soul,
Let me to thy bosom fly."

LEWIS SAMMONS.

Marine, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

Unless appointments of preachers published in LANDMARK are expressly called in, you may expect them to be met. Notice your old papers until they are filled. P. D. G.

J. H. PURIFOY.

Moorehead City,.....Thursday night April 27
Strait's.....Saturday and 5th Sunday
Hunting Quarter.....Tuesday
Cedar Island.....Wednesday
Bethel.....Friday
Sandy Grove..... Sat. and 1st Sunday in May
Blount's Creek.....Monday
Galloway's.....Tuesday
Red Banks.....Wednesday
Greer ville.....Wednesday night.
Elder S. Hassell adds for him as follows:
Great Swamp..... May 11
Flat Swamp..... 12

Skewarky.....2d Sat. and Sunday
Bear Grass..... 15
Smithwick's Creek..... 16
Jamesville..... 17
Spring Green..... 18
Hamilton..... 19
Conoho.....3d Sat. and Sunday
Cross Roads..... 22
Little Creek..... 23
Tarboro..... 24
Falls of Tar River..... 25
Williams'..... 26
Lawrence's.....4th Sat. and Sunday
Deep Creek..... 29
Kehukee..... 30
Weldon.....Tuesday, June 1
Hopeland.....1st Sat and Sunday
Toisnot..... 5

His wife accompanies him. They will need conveyance.

LEE HANKS.

Turner's Station, Ky.....Wed. May 31
Sulphur Fork.....Thursd. June 1
Pleasureville..... 2
Bethel..... 3 & 4
Salt River..... 5
Little Flock..... 6
Mt. Sterling..... 7
Elk Lick..... 8
Indian Creek, W. Va.....Sat. & sun. 10 & 11
Flat woods..... 12
Dry Pond..... 13
New River..... 14
Pipe Stem..... 15
White Oak..... 16
Camp Creek..... 17 & 18
Little Blue Stone..... 19
from W. Va. to Ohio and preach at Mill Creek
Wed. June 21.

A. N. HALL.

Hickory Rock.....1st Sunday in May
Castalia.....Monday
Peach Tree.....Tuesday
Nashville.....Thursday
Falls.....Sat. and 2d Sunday
Williams'.....Monday
Lawrence's.....Tuesday
Deep Creek.....Friday
Kehukee..... Sat. and 3d Sunday
Conoho.....Monday
Hamilton.....Tuesday
Spring Green.....Wednesday
Flat Swamp.....Friday
Great Swamp.....Saturday and 4th Sunday
Little Creek.....Tuesday
Tarboro.....Wednesday
Old Town Creek.....Thursday
Old Sparta.....Friday
Atry's Creek.....Sat. and 1st Sunday in June
He will need conveyance. Will some one please meet him at Louisburg on Saturday before the 1st Sunday in May.

J. D. DRAUGHN.

Dan River, Rockingham Co. N. C. on Tuesday after 3rd Sunday in April.
Cascade..... Wed.
Sugar Tree..... Thurs
Axtou.....Frid

Wilson.....Friday
 Thence to Black Creek Union.
 Cross Roads Mond. after 5th Sun. in Apr.
 Chapel.....Tuesday
 Goldsboro.....Wednesday
 Leatherwood.....Sat. and 4th Sun.
 North Folk.....Mond.
 Campbranch.....Tuesday
 Chestnut.....Wed.
 Canton Creek.....Thurs.
 Town Creek.....Friday
 Oak Level.....Saturday
 Reed Creek... ..5th Sunday
 River View.....Monday
 New Hope.....Tuesday
 MartinsvilleWed. at 11 A. M. & 8 P. M.
 Ridgeway (Va) Thurs. night & Fri. 11 A. M.
 He will need conveyance. Will some of the brethren of Dan River please meet him at Ruffin Monday night. He failed to fill his appointment before on account of sickness.

GARDNER BRYAN.

Brother Horus.....Apr. 18 at night
 Wilmington.....19 at night
 Whiteville.....21
 Mill Branch.....22&23
 Pee Dee.....25
 Conwayboro.....26 at night
 Sanford.....27
 Simpsons28
 Thence to Bear Creek Association. He will need conveyance when off R. R.

THOMAS BELL.

Simpsons Creek.....Apr. 27
 Mt. Pleasant (S. C.)29 & 30
 Gills Creek "May 2 & 3
 Mill Creek.....5 & 6
 Cool Spring.....9
 Brother Morgan's11 & 12
 Cool Spring13 & 14
 Mill Branch (N. C.)17
 Pireway18
 He will need conveyance.

W. W. BARNES.

BeulahApril 27
 Creech's.....28
 Healthy Plains.....29
 Contentnea.....30
 Scott'sMay 1
 Upper Black Creek2
 Lower Black Creek3
 Wilson.....4
 Wilmington.....10
 Stump Sound.....11
 Yopp's.....12
 Bay.....13
 South-West.....14
 North-East.....15
 White Oak.....16
 Hadnott's Creek.....17
 Newport.....19
 He will need conveyance.

G. D. ROBERSON.

Pleasant Hill...Tuesday after 4th Sun. in Apr.
 Mill Branch.....Wed.
 Elm City.....Thursday

Nahunta.....Thursday
 He will need conveyance.
 Will some one please meet him at Rocky Mt. on Monday after 4th Sunday in April.

ISAAC JONES

Fish River Association.
 Saints Delight.....Tuesday after 4th Sun. in April.
 Pine.....Wednesday
 High Hill.....Sat. & 5th Sun.
 Crooked Creek.....Monday
 Watson.....Tuesday
 Jerusalem.....Wednesday
 Lawyers Spring.....Thursday
 High Ridge.....Friday
 Thence to Bear Creek Association.
 Jones Hill.....Tuesd. after 1st Sun. in May
 Liberty Hill.....Wednesday
 Meadow Creek.....Thurs.
 Bear Creek.....Friday
 Mountain CreekSaturday & 2nd Sun.
 Flat Creek.....Monday
 Tom's Creek.....Tuesday
 Big Creek.....Wednesday
 Suggs Creek.....Thursday
 Pleasant Hill.....Friday
 Maple Spring.....Saturday
 Bear Creek.....3rd Sunday
 Big meadow.....Monday
 Harmony.....Wednes.
 Wheelers.....Thursday
 Surl.....Friday
 Durham.....Sat and 4th Sun.
 He will need conveyance.

RECEIPTS.

FLA.—John Roberts 2 50.
 GA. W C White 1 50.
 MISS.—G W Sanders 1 50.
 N. C.—A B Wooten 1 50 By R D Harriss 3
 Warren Woodard 1 50 By Eld P Hutchinson
 3 By Connor and Simpson 1 50 By S W Outerbridge 1 50 J W Gilliam 6 50 L V Jackson 1 Mrs G A Stancel 1 50 R M Moye 1 59 J H Savage 7 50 Mrs C A Cobb 3 Bede Faithful 7 sets H O Strickland 1 By Mrs E Gillespie 1 50 By Mrs S M Carlisle 1 50 By S J Hall 1 59 By J L Little 1 50 J A Mathews 1 50 Jno Yarbrow 1 50 By John W Harriss 12 By Eld L H Hardy 1 Mrs Bettie Holden 5 Mrs J W Falton 1 30 D W Callhoun 1 50 J H Green 1 50 P G Madry 1 50 Mrs Maggie Bozeman 1 50 By G W Carter 6 By Eld L H Hardy 1 50 By F R Warren 3 By Elder F L Oakly 3 By I W Bass 1 50 J McNeal 1 68 Miss Mary J Cherry 2 Mrs Cary A Cox 1 75 Mrs J J Martin 1.
 N. J.—A S Cook 2.
 N. Y.—Elder G Beebes Sons 2.
 VA.—J M Johnson 2. By Elder P G Leser 4 50.

**WILMINGTON & WELDON R. R. and
Branches & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Mar. 5, 1893.	No. 23, Daily.	No. 27, Daily.	No. 15, Daily.	No. 41, Daily Ex Sunday.	No. 55, Daily Ex Sunday.
Lv Weldon	P. M. 12 30	P. M. 05 05	P. M. 11 20	A. M. 6 15	.....
Ar Rocky Mt.....	1 39	05 03	12 35	7 23	.....
Ar Tarboro	2 35	.....	.....	.....	.....
Lv Tarboro	12 58	.....	.....	.....	.....
Lv Rocky Mt.	1 39	6 03	12 35	7 23	P. M.
Lv Wilson	2 25	6 38	1 15	7 58	2 35
Lv Selma .....	.....	.....	2 06	.....	3 30
Lv Fayetteville ..	.....	8 34	3 25	.....	5 15
Ar Florence ...	10 25	10 40	6 05	.....	8 30
		No. 47, Daily.			
Lv Wilson	2 25	P. M. 6 48	.....	A. M. 7 58	P. M.
Lv Goldsboro ..	3 20	.....	.....	8 43	.....
Lv Magnolia	4 30	.....	.....	9 55	.....
Ar Wilmington ..	6 00	10 15	.....	11 35	.....

TRAINS GOING NORTH.

DATED Mar. 5, 1893.	No. 78 Daily.	No. 66 Daily.	No. 14 Daily.	No. 40 Daily ex Sunday.	No. 50 Daily ex cept Sunday.
Lv Florence	A. M. 5 10	A. M. 9 20	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville ..	.....	11 48	9 39	.....	9 50
Lv Selma .....	.....	1 14	.....	.....	11 49
Ar Wilson .....	.....	1 45	11 30	.....	12 50
			No. 43 Daily.		
Lv Wilmington ..	A. M. 9 30	.....	P. M. 8 00	P. M. 4 00	P. M.
Lv Magnolia	11 10	.....	9 30	5 40	.....
Lv Goldsboro ..	12 20	.....	10 33	6 50	.....
Ar Wilson	1 10	.....	11 15	7 45	.....
			No. 14 Daily.		
Lv Wilson	A. M. 1 10	A. M. 1 53	P. M. 11 30	P. M. 7 45	P. M.
Ar Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Tarboro	2 35	.....	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....	.....
Lv Rocky Mt.....	1 57	2 42	12 08	8 20	.....
Ar Weldon	3 05	3 45	1 01	9 30	.....
	P. M.	P. M.	A. M.	P. M.	P. M.

Train on Scotland Neck Branch Road leaves Weldon 5 15 p. m., Halifax 5 35 p. m., arrives Scotland Neck at 6.23 p. m., Greenville 7.53 p. m. Kinston, 9.00 p. m. Returning leaves Kinston, 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20a. m., daily except Sunday.
Trains on Washington branch leave Washington 7.00 a. m. Arrives Parmele 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 6.35 p. m., Parmele 7.40 p. m. arrives at Washington 9.00 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.
Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5:10 p. m., Sunday 2:50 p. m., arrives Plymouth 9:50 p. m., 5:20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5:30 a. m. Sunday 10.00 a. m., arrives Tarboro 10.25 a. m. and 12:20 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 6.15 p. m., arrives Nashville 6.50 p. m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8:35 a. m., Rocky Mount 9 15a. m., daily except Sunday.
Trains on Latta Branch Florence R. R. leave Latta 7:30 p. m.; arrive Dunbar 8:40 p. m. Returning leaves Dunbar 6:00 a. m.; arrive Latta 7:15 a. m. Daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:30 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m. Connecting at Warsaw with Nos. 41, 40, 33 and 78.
Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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General Sup't.
J. R. KENLY, Gen'l Manager.

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Pupils will be met at Burlington and Reidsville Oct. 31st, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

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Cond. Schedule—In effect Mar. 12, 1893.

S. Bound Daily.	MAIN LINE.		N. Bound Daily.
No 1			No. 2
11 00 p m	Ar.....	Wilmington.....	5 00 a m
7 45 p m	Lv.....	Fayetteville.....	5 02 a m
7 40 p m	Ar.....	Fayetteville.....	5 27 a m
6 00 p m	Lv.....	Sanford.....	9 48 a m
4 13 p m	Lv.....	Climax.....	11 44 a m
3 45 p m	Lv.....	Greensboro.....	12 15 p m
3 40 p m	Ar.....	Greensboro.....	12 25 p m
2 57 p m	Lv.....	Stokesdale.....	1 22 p m
2 30 p m	Lv.....	N. & W. Jet—W. Cove.....	1 55 p m
1 51 p m	Ar.....	N. & W. Jet—W. Cove.....	3 33 p m
1 42 p m	Lv.....	Rural Hall.....	3 02 p m
12 00 m	Lv.....	Mt. Airy.....	4 25 p m
Daily.			
No 3			No 4
10 15 p m	Ar.....	Bennettsville.....	5 40 a m
9 20 p m	Lv.....	Maxton.....	6 30 a m
8 49 p m	Lv.....	Red Springs.....	7 02 a m
8 05 p m	Lv.....	Hope Mills.....	7 13 a m
7 47 p m	Lv.....	Fayetteville.....	8 02 a m
No. 15			No 10
MIXED			Mixed
Daily Ex			Daily Ex
Sunday.			Sunday
6 55 p m	Ar.....	Ramseur.....	6 25 a m
4 15 p m	Lv.....	Climax.....	8 15 a m
3 00 p m	Lv.....	Greensboro.....	9 00 a m
No. 15			No 16
MIXED			Mixed
Daily Ex			Daily ex.
Sunday			Sunday
2 35 p m	Ar.....	Greensboro.....	9 20 a m
1 25 p m	Lv.....	Stokesdale.....	10 35 a m
12 25 p m	Lv.....	Madison.....	11 25 p m

All Trains daily except Sunday.

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north and East, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and South from Sanford to Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

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P. D. GOLD.

Carroll
(19)

VOL. 23.

MAY 1, 1893.

NO. 12.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY:

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

J. H. MONROE
1893

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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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 LETTER.

DEAR BROTHER GOLD:—The enclosed private letter from our esteemed sister in Christ, Mrs. Ruth Taylor, is too good and comforting to cast it in the fire, as she tells me to do; therefore I submit it to you for publication in the LANDMARK, that your many spiritual readers may share with us in its rich treasures of truth and love; trusting that the dear sister will kindly pardon this use of her precious letter. And while she thus ministers to her Father's family in blessed spiritual comfort out of her deep poverty, may the same loving Lord put it in the heart of each one to as freely minister out of the abundance of temporal good to her pinching necessities, in her many afflictions, "as good stewards of the manifold grace of God;" that her heart may be comforted in the house of her spiritual kindred, and that she may like the lovely Ruth of old, be blessed of the Lord in her work of faith, and a full recompense be given her of the Lord God of Israel, under whose wings she is come to trust. And as Boaz bade the reapers of his harvest to "let some handfuls of purpose" fall for the impoverished Ruth. So let us do likewise for our Ruth, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." He said also, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have

done it unto me."

Yours in the love of Christ.

D. BARTLEY.

Crawfordsville, Ind.

ELD. D. BARTLEY, BELOVED BROTHER IN THE LORD, (if one so unworthy may claim such relationship with the chosen ministers and royal priesthood of Zion's King):—I have greatly desired to send you some word by way of answer to your last most timely, most welcome dear letter, so richly perfumed with the delicious fragrance of the Redeemer's merits, to tell you how thankful I felt to both you and the compassionate Father for those soothing expressions of christian fellowship and esteem, which acted like oil cast forth upon troubled waters, and for the many excellent and soul refreshing things you were enabled to send me from the bountiful table of the dear Father. But I have been very cold and barren, so dead to all living sense of the Redeemer's love, and all spiritual feelings, save an intense yearning, longing and reaching out of the soul for the joys and benefits of the Masters rich pasture, that, aside from my severe sufferings and physical inability, I could not write a word in due season to any of the faithful, time-worn laborers of the Lord's rich harvest field, whose weary hands and feeble knees, so much need to be lifted up and strengthened by those who reap the precious fruits of their laborious toil. Even

now, I have no particular items of interest, nor words to express what my heart feels for the Lord's dear people; but feel that I must write you a few lines, lest you should cast me off your list as an ungrateful, slothful servant, if indeed you really can see any marks of a called servant of Christ in my poor miserable writings.

O! dear brother I have passed through a long, dark, cold night, when neither moon or stars appeared to light up the indescribable gloom that hung over my spiritual sky, since I last wrote to you. I felt not only the utter loneliness and desolations of a poor, helpless widow, and forsaken by the last human friend, but I feel that Jesus had left me entirely alone, upon the deep, black, stormy sea, without anchor to stay the frail, tottering life-bark, while the waves and billows rolled over my defenseless head. How fiery were the darts from the enemy, and how cunning were the devices he used to cast me in the yawning abyss of unbelief. Long did I toil endeavoring to row against contrary winds, eagerly watching for the shore, hoping to soon catch a beam from the rising sun, praying with all my might for the Captain to come to my relief. But not until the coming of your precious letter did the morning star appear, and the still small voice speak peace to the furious storm. Oh how sweet and delightful and enjoyable was the tranquil peace, the heavenly calm that pervaded my whole being, as my soul drinks in the sweet fragrance of Jesus' dear name, the refreshing drops from His cloud, and bathed in the mellow, warm light of the reconciled countenance of a tender Father. Such a season of refreshing from the Lord afforded me such a blessed peace and perfect rest of soul, mind and body as I had not realized in

several weeks.

Not one word did you utter that did not sink deep down into my heart, where its fragrance distilled upon the thirsty plant, and every sentence seemed to be full of the very cordial most suited to my case. O how wonderful and precious is the power and love of God, when felt in the soul of a poor, vile, helpless sinner, and when it is so vividly displayed in the hearts of God's chosen in Christ Jesus, uniting and binding them together by its indissoluble cords, through the righteousness and blood of Jesus, their ever living Head.

Often am I made to wonder why the Almighty Father should have chosen such a poor sinful worm as myself to be a sharer of his saving grace, to feel the power and sweetness of redeeming love shed abroad in my vile heart by the Holy Ghost, which is given, yes given free, without money and without price or works, unto us, who were predestinated unto the adoption of sons and ordained unto eternal life, through Jesus Christ in whom alone is salvation; that I should be given an ear to hear and heart to understand the certain joyful sound of the glorious gospel of God the Saviour and Redeemer of Israel. Verily there was nothing in me to merit esteem, or give the Creator delight: for I was so drenched in the filth of sin, so deep in the pit and miry clay, so full of wounds and bruised, and purifying from the crown of the head to the sole of the foot, with a vile and deceitful heart, as unclean as a cage of birds. I could hardly bear the obnoxious odors myself, and had no power to cleanse my sin-dyed soul, no strength to extricate my sinking feet; nothing did I possess to recommend me to God's favor; no righteousness to plead. O how thankful I am that 'twas just such pollu-

ted, helpless sinners, instead of the righteous Pharisees, that Jesus came to seek and to save. That it was those dead in trespasses and sins that Christ died for, in due time to raise them up into newness of life in himself by the Holy Spirit, whose office it is to search out and bring the lost sheep to the heavenly Shepherd, who has bought them with his own blood, and by giving his life to redeem their souls from destruction. O, my brother! was ever there such love as this manifested to mortals? Well may the poet sing.,

“O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak.”

How I do wish I could love and serve, praise and adore him as I ought; that my whole life could have been spent to the praise of the glory of his grace, which has, I humbly trust, enshrined his name and love upon the highest throne of my heart. No other name to my ear is half so sweet as Jesus. What depths of meaning lie buried in that one word, Jesus; signifying that he is not only a Savior for them that believe, but that all whom God hath chosen in him “shall come unto” him, in the day when the Father is pleased to manifest his omnipotent power unto them, and they shall be saved from their sins. “For He shall,” (not may, will or can, if sinners will let him) save his people from their sins.” How glad I am that salvation is certain to all the elect heirs of promise; for if left to the sinners' choice they would never be saved. They are enemies to God, and being carnal, sold under sin, have neither will nor power to come unto God. Ye will not come unto me that ye might have eternal life. And it is not of him that willeth, nor of him

that runneth, but of God who sheweth mercy, says, He who “spake as never man spake,” who knew the hearts and minds of all men. Then, if we are believers in Christ, and have been translated out of nature's darkness unto the glorious gospel light of God's dear Son, it is all by the unmerited sovereign mercy and grace of God, who has by his Holy Spirit “worked in us to will and to do,” making us believe on him through his son; for it is the work of God that ye believe on the son, whom he hath sent, to be a propitiation for the sins of his people, Israel in whom he is glorified. Then if we have been redeemed and reconciled by his son, and have received the earnest of our inheritance—the Holy Spirit, which the Redeemer said he would send to his disciples, when he left them in these low grounds of sorrow, to comfort their hearts, to abide with and teach them all things He had commanded them. What more can we want to prove that we are the chosen generation, whom God hath taken from the degenerate fallen posterity of Adam, to be a separate people, unto himself a peculiar people, who worship God in spirit and in truth, rejoice in Christ Jesus and have no confidence in the flesh. Why should we care for the reproaches, persecutions and revilings of the world, who, as the Redeemer said, as they were nailing his Holy hands and feet to the dreadful cross, “know not what they do.” Their eyes are blinded, they cannot believe or know the things which God has revealed unto us by his Spirit. Yet we do not dread their slanderous tongues, and will strive to show them their errors when they begin their arguments.

All the people in this immediate vicinity are warm, zealous Missionaries. They come now and then

and try to show me how far in the wrong path I have strayed, and endeavor their best to reclaim me to their fold; but the old proverb says, "a burnt child dreads the fire." I was enticed by their flattering words at the tender age of fifteen years, and fell into the trap they set, through perfect ignorance of their doctrines. Indeed a babe cannot relish strong meat, but must have the sincere milk of the full breast, to thrive and grow until it attains a few years. I was one of the most ignorant in spiritual things that ever lived to be reared in a christian land. I never knew that there was a Christ made like unto sinful man (sin excepted) that was born in Bethlehem and lived here in this world, suffered, bled and died to prepare the way from earth to heaven. I never heard a family prayer around the fireside 'til after I was 14 years old. I was not bro't up by any one save the hand of the Almighty, which I can now look back to and see how tenderly it guarded and shielded my orphan feet. Truly did the dear Lord take me under his gracious guardianship 'when my father and mother forsook me,' and was pleased to lead and instruct me in paths and ways I had not known. My precious mother and three of her children were taken from our home when I was a very small child, not quite three years old. Father broke up housekeeping at the advice of his mother and sister who agreed to take the youngest two; and the other two could stay with them during their vacation. By the charitable loving hands of my dear Aunt, (now resting in the Father's eternal home of peace as we hope and believe) I was trained and cared for, with as much care and love as could be shown for a motherless child, until I was nearly eight years old when my father married again. He was and

had been sheriff of his county for several years, all during the war which, of course necessitated his absence from home a great deal. Not until he had been married nearly one year did he take me home to live with his new wife, and I never saw her once during that time which was the first time I had ever seen her. When I was taken away from my precious Aunt's comfortable and pleasant home, within whose walls an angry, unkind word was seldom heard, my feelings were unutterable, and like a whipped child did I weep, when she took me in her lap, telling me to love my new mamma and be a good girl and come back to stay with her a month every summer and winter, then kissed and caressed me good-bye. O, how my heart-strings did break as I turned my face from the dearest spot on earth. I had seen so little of my father that he was almost as entire a stranger as his wife; but with my sister, who was sixteen years old, and my brother, 14 years of age I went to live with my parents. I was a very timid child, very tender hearted and would cry in spite of all efforts to refrain when an unkind word was spoken to me, and was afflicted from my birth, having a deformed foot. For a week I was so sad and lonely and so craved the love and sympathy that my aunt had always shown me I almost wept myself sick, and for which I was scolded and threatened with punishment. Only six weeks had elapsed from the time we children went there when one morning sister told father he must take her away, she could not and would not live in such continued confusion, and further to let her take me back to my Aunt's, but I was not allowed to go and in a few more weeks my brother also left. Thus I was left alone to bear and endure as best as I could for nearly three years, when father

emphatically declared I should not be treated with such cruelty. But he does not know until this day what I suffered at the merciless hands of his wife. So I was taken to my childhood home until I was sent about two hundred miles away to school where I remained four years and during which time I hope the Lord was pleased to reveal himself unto me as my Father and gave me a good hope through grace. The unspeakable joy, glory and love that filled my whole being, when Jesus appeared the end of the law, my righteousness, my Lord, my Redeemer and my everlasting crown of rejoicing was more than a recompense for all the trials I had encountered by the wayside, and was more than an adequate compensation for the losses, crosses and deprivations I had suffered. But Oh what a most miserable, undone, helpless, despised and forsaken wretch I had felt myself to be, how desolate, sad and friendless when I was sent off from every near and dear earthly friend and the pangs and anguish of a convicted soul almost bereft me of reason. Oh my brother, language nor tongue can express what my heart suffered during that time until the pitiful, compassionate Father was pleased to take me under his fostering care and speak peace through the blood of his dear Son to my poor troubled soul, and fondly pressed me to his bosom of infinite love. When I came home from school I went to live with father and his wife, but did not stay long. It had been seven years since I had spent a single night with my father, and never had, since my recollection spent more than three years with him. So you see how utterly in the hands of the Lord I was—how entirely deprived of the careful training nurture and instruction of kind parents, and the sacred influence, comforts and pleasures of

a godly home where love and kindness ought to dwell. Yet I have been shown the good these afflictions and deprivations worked for me. Being cast so early upon my own judgment and dependence I was made to feel the need of superhuman strength, was taught my own insufficiency and helplessness, and my desires and longings were drawn out towards God. So I knew nothing of the God-head dwelling bodily in the Son, nor of the Holy Spirit, nothing of the triune God. My Aunt, though not a member of any church endeavored to bring her children up in the fear of the Lord and would tell us to try to please him, tell the truth and do right, fear Him as the Judge, who would one day call every one to account for the deeds done in the body. After leaving her I never heard anything more about the Lord, until I went to school. There they taught Arminianism, which I thought bible doctrine, but, after uniting with them, I soon found their preaching was different from my experience. I had not so learned Christ as he was held up in their pulpits. To me he appeared as a complete Savior, extending mercy, when justice seemed to demand death and eternal banishment from God. I talked with their pastor on the subject, and told him I was deceived—take my name off, for if salvation came as a reward for good works, I have not merited such great holiness and grace. He told me I was not deceived, but had taken up some queer ideas, that extended among a certain class of superstitious, fanatical people, card Hard Shells. I was perfectly astounded at such a title, as well as at their superstitious notions, he said I had imbibed, and was really ignorant of their meaning. However I could not feel that all was well, so great was the aching void, yearning and

longing of heart and soul for something not within my reach or knowledge to determine. I remained with them (but never communed at their table) for two years and a half. After I had been home a few weeks I decided to go hear the Old Baptists whose doctrine I knew nothing about, and had heard them preach only a few times while with my Aunt. I knew they were unpopular and thought but little of by the world and other denominations. So I went, more out of curiosity than anything else. Their Pastor was a very ignorant man, but when he took his text, "And because ye are Sons, God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father," an indescribable feeling came over me and I wept like a child and felt like it was the first time I had heard a gospel sermon and prayer rendered in scriptural manner. I was in deep trouble until next meeting, when I was forced to go and fall at their feet and confess my love for them, and ask of them a home to rest my weary soul; for like the blessed Master, I had not a place to lay my head in this great beautiful world.

They gave me a hearty welcome to their fellowship, and my peace and rest were delightful indeed for a few weeks. Since then Satan, the flesh and the world have kept up a continued warfare. I have fallen far short of my duty in everything not serving the Lord as I ought; but while I have never felt worthy, I have never regretted joining the church. Their members have always treated me with more kindness and consideration than I deserve. But the Lord is the giver of all mercies and to him belongs all the praise. My dear brother I have written altogether different from what I had intended and have not finished the subject, but must not intrude further on your time

with such imperfect thoughts. If you could only know through what floods and flames of sorrow and trials my path has been, and daily what I have to contend with; how I have been oppressed, defrauded out of my natural rights, by those who owed me money that was accumulated by the laborious years of toiling of my precious husband, who have taken advantage of my helplessness to strip myself and child of every earthly support, and how sad, lonely, destitute, poor and needy I am, you would not wonder at my writings being so barren and disconnected. On account of my weakness it is almost impossible for me to do any work except mending my little boys clothes. But the Lord will provide, he will open the hearts of his people to minister to my necessities. 'Tis quite humiliating to one's feelings to be so circumstanced as to become an object of charity; but "the Lord gives and the Lord takes away, and blessed be his Holy name." I do hope, if the Lord wills, to meet you face to face. Pray for me dear brother. Yours in sorrow, but sweet hope,

RUTH TAYLOR.

Old Sparta, N. C.

THE TEETH OF THE CHURCH.

(Continued.)

I think in the closing remarks of my article written upon this subject a few days past, I said that my observations in traveling among the churches are that peace, love, activity, spiritual prosperity and oneness and soundness in religious sentiment, are much in consequence of the active labours of a sound and truly called ministry. And now I would state that on the other hand, that confusions, animosities, hatred, backbitings, lifelessness, carelessness, lukewarmness, adver-

sity, heresies and division are much in consequence of the labors of an unfaithful and unsound ministry. An unsound ministry is like an unsound tooth, they can't stand exposure. An unsound tooth will cause any one to jump and flounce when exposed to the air or anything else not agreeable to its nature. So with an unsound preacher, if he comes in contact with anything that is not agreeable to his corrupt nature, his corruption will be aroused like the affected tooth when exposed.

I would to God that the time would speedily come that Zion be delivered from corrupt ministers, and that she be given only those "that are even shorn, which came up from the washing," shorn of all self-dependence, having passed through the stripping room and are stripped of every thing that is repugnant to the precious qualities of a God-qualified minister. Then God's called and qualified ministers are like a flock of sheep; the more a sheep is chastised by his master the humbler and more obedient he is. So it is with a true minister. The ministers of Jesus are like a flock of sheep, having one shepherd, even Jesus; and they both in preaching and example come up from the washing of regeneration, i e, they give evidence that they have been washed in the blood of the Lamb, and in their preaching, the blood of Jesus is their theme in salvation and the only means whereby poor sinners can be saved. They (the called preachers) are not a barren people, but are fruitful in good works, and not only fruitful in good works, are endowed with a fruitful mind, and every truly called minister bears these twins; i e, fruitfulness in mind and fruitful in good works, and I sometimes tell my congregations that these are the evidences of a called

preacher with me; that is that the preacher both preaches the gospel, and talks and walks the gospel. What a beauty we behold in these gospel twins! I know of nothing more manifestly glorious in the church of the living God.

It seems right here that volumes might be written, but I shall have to pass on by saying; "By this ye shall know them;" i e, if they bear these twin gospel works, or fruits of the Spirit, for none of them is barren. The speech of the church is comely to Jesus, because it is praise to his great and Holy name. There is no speech more becoming and agreeable to the ear of the poor little saint than that of the heavenly language. Oh! how melodious it is to my poor soul, to hear the voice of the bride, it is so fit and becoming to every christian.

We should always try to speak the Canaan language, i e, let our conversation be in heaven, and yea, yea and amen. So we see that the speech of the bride, the Lamb's wife, is no uncertain language. It is not the speech of arminians, but a certain speech, giving God all the glory; and is perfectly adorned with divine glory and heavenly radiance, which makes it the most handsome speech or language under heaven; it's glory to God in the highest.

There is no speech in heaven nor earth that is more graceful and beautiful than that of the Spiritual Bride of Christ, for the praise of God is the very fragrance of heaven, which is deposited in the heart of every saint in regeneration. Then when we think how comely the service of God is in the sight of Jesus our great high Priest, we ought to take great courage and lay aside every weight and sin which besets us, and with the greatest of patience and love, remember with heavenly delight the race

Jesus hath set before us, ever looking unto him for strength, wisdom and guidance. "Thy neck is like the Tower of David," for strength and in purpose. The Tower of David was noted for its strength, and David had a purpose in building this strong fortification, and that purpose was in order for defence against the enemy. This tower of David was not only strong in structure but was powerfully fortified with a strong armory, and with a thousand shields of a thousand mighty men for valor in war. Then Jesus says that the neck of his bride is like this tower of David, for power and defense there is nothing like it. There is nothing so strong as the love of God; it is stronger than death, the most powerful monster of the lower regions. The love of God is the power of God shed abroad in our hearts. Then we are kept by this power of God and cannot be separated from it, neither by tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or death, or life, or principalities, or powers, or things present, or things to come, or heights, or depths or any other creature. Then there is nothing stronger than the love of God, for God is love. Then it is God himself working in his children. Oh! what an elevation, when we can mount upon the strong tower of God's love and soar away on the eagle wings of faith, and mount up far away from the world of sorrow, and leave its vain and transitory things behind, and let our minds be absorbed in sweet meditations upon the riches and glory of God's divine grace, and while thus carried away in those heavenly contemplations, we can but smile at Satan's rage, and face a frowning world! Oh! what ecstasy fills our souls when viewing those rapturous scenes of immortal glory, just

over the river death.

When our minds are exercised by the love and life of Jesus, we view the everlasting love of God as the citadel of everlasting security, and an impenetrable fortress of salvation. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Zech. 2:5. God's people have ever been encircled by this wall of God's love in his infinite mind and purpose, and now in time manifests to them their security in Jesus, by divine revelation, and furthermore we find that all our weapons of warfare are not carnal, but spiritual and hang on the love of God. The tower of our salvation, and all our protection or shields of salvation hang or are hinged on that neck of love. Then God's children do not war in ambition or through enmity, but in humility, long-suffering and meekness and through love; and all their weapons are weapons of love. And they never go to war in their own strength, for they trust not in their friends, neither do they have any confidence in a guide. But their only trust is in Jesus their great head, and law-giver; and their only confidence is in God.

The inner man of the christian has experienced "that cursed is he that trusteth in man or maketh flesh his arm." Therefore have no confidence in man.

I have only hinted at the great amount of spiritual matter contained in this subject, but hope it will be satisfactory with sister Mayberry. I have written what I have amid company, etc, and ask that the mantle of charity be extended.

I am as ever yours in the gospel of Jesus.

WM. R. WELBORN.

State Road, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have a letter from sister Pattie Lowry, and she said if I wished to I could send it to you for publication. I will do so; if you think proper you can publish it. It is a comfort to me. She is a loving sister. My dear brother, the subject that you wrote on of Saul and David was so rich; it was so soul cheering and comforting to me, indeed our heavenly Father gave you that subject to write on to comfort and to strengthen His little ones so they can walk and not faint, run and not be weary. The LANDMARK comes to me heavy laden with gospel truths. Every column is precious to my soul. May the good Lord spare you to live long to comfort and to strengthen his little ones is my sincere wish. I am your sister I hope, if saved saved through grace and grace alone.

MAGGIE A. STATON

Bethel, N. C.

MISS MAGGIE A. STATON, MY BELOVED SISTER IN THE LORD:—Your epistle of love and sweet fellowship was received last week. How it cheered my poor sinful heart to know that I was remembered by such a dear sister, one who I esteem so much my superior in the knowledge and goodness of God. Surely if I am one of the Lord's little ones the very least of all, like Peter if I follow the Lord it is afar off. How wretched I feel to know that I have neglected you so long. You asked me in your letter October the, 30th, to write my experience for publication. It is so small and so much below your expectation, was why I did not do it. I always feel a delicacy in telling my hope, fearing I am deceived and will deceive others. My reason for a hope is so little I can scarcely claim it to be one, yet I would not take the world for it. I have been raised

by Primitive Baptist parents and I believe them to be Baptists in deed and in truth. My father has long ago tried the realities of another world. My mother is still living. When I was very small I would try to do the best I could until I would get tired, then I would think I will do just as I please, while I am here in the world, let what come will after I die, for at such times I would think there was no hope for me, for I could not help sinning if I enjoyed myself any. But as I grew older I thought I was not such a sinner, and when old enough I would quit many things I did that I thought were no sin, only to those who professed religion. I went on thinking I could get religion at my own will, until '87, when it pleased the Lord in his infinite mercy to show me how far I was from the pathway of righteousness, that I had no power to come to him. I tried but all efforts were vain: ten thousand talents in debt and not one farthing to pay, all unholy; all unclean, nothing but sin. The more I tried to do good, the more I felt my weakness and imperfection, until it seemed like I was almost crushed beneath the burden of guilt and sin, and could only plead for mercy, forgetting that it was written that Christ came to save sinners, of whom I felt to be the chief. But at His own appointed time he relieved me of my burden of sin, spoke peace to my weary soul and all was calm within. I must confess that I never before saw any beauty in Primitive Baptists, but liked other denominations better because I believed them to be more elevated, and preached salvation free to all. But now I loved those old Baptists, at every opportunity I would listen attentively to them tell of their hopes and fears, to see if their's would

accord with mine. Oh, how sweet was their conversation, it was a new life. I never remembered hearing them talk like that before, but I thought I would live content where I was. I was so young I feared they would not have any confidence in me, fearing I was deceived and would deceive them, and bring a reproach upon the cause, be a stumbling stone. I some times fear I am now. In March '89 my impression to the Baptist became such a burden I felt I could not live where I was. I felt like David, I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. I prayed to the Lord if it was my duty to make it plain to me, and remove my doubts and fears, and I believe my petition was answered, for it was the first time I was ever given strength. On April the 18th I went to the church, was received and baptized by Eld. John R. Rowe, he being the day following on a visit to the church. He is to me a dear brother and father in Israel. If the Lord will, may he live long and be given grace to comfort the weak and trembling ones. That was one of the happiest days of my life. I sincerely believed I would never doubt again. But oh, how different; well might the great apostle say, Oh wretched man that I am, who shall deliver me from the body of this death. If saved a sinner saved by grace. But since Christ is our Leader what have we to fear. Like David of old, though we walk through the valley and shadow of death, we shall fear no evil. Oh, what a happy realization to know that we are guided by an unerring hand. My dear sister, may you be given grace to sustain you in all

your troubles, trials and afflictions, knowing that these afflictions are but light to be compared with the glory that shall be revealed in us, and are but working out a far more and exceeding weight of our eternal glory. Write soon and come to see us when you can. Eld. Chas. Meades expresses a great desire to see you. He is a dear brother and an able minister. I feel grateful to the Lord that we are so blessed to assemble so often in heavenly places in Christ, made heavenly by his presence.

Lovingly your sister,
PATTIE LOWRY.

DEAR BROTHER GOLD,—My mind has been impressed for some time to write to you and by your permission to the readers of your valuable paper, the LANDMARK; and as a beginning I will ask a question, or rather a double question, which is this. What did God send his Son into the world to do, and what did his Son, Jesus Christ, come into the world to do? I will if the Lord will enable me, answer these questions. When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we (the church) might receive the adoptions of sons. And because ye (the church) are sons, God sends forth His spirit into their hearts, crying Abba, Father. And Jesus, who is the Son of God, came into the world to save His people from their sins. Thus Jesus, the Son of God, has redeemed them (the church, the bride, the lamb's wife,) and saved them (the church) from their sins, so we (the church) are not under the law of sin but under grace. And God sent his Son into the world, He also sent the gospel, and when Jesus came into the

world, he not only came to save his people from their sins, but came to bring the gospel, and to preach the gospel. And the gospel has for its immediate object the glorification with Jesus Christ of elect sinners of Adam's ruined race. That this is true is evident from the testimony of the scripture and the success of the gospel in the world. The scriptures declare that this gospel of the kingdom shall be preached in all the world for a witness unto all nations—not to save all nations, but for a witness unto all nations. This form of words harmonizes precisely with the terms of the command given in Matthew 28 chapter, 19th and 20th verses: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world, amen, and with the uniform tenor of the word of God concerning what the Son came into the world to do, which was the salvation of the church, the chosen bride of Christ. And it is furthermore said of Christ, that he should be a sign to be spoken against, that the thoughts of many hearts may be revealed. Such was the Son, Jesus Christ the author, substance and finisher of the gospel; and in view of the identity of the church which Christ redeemed from under the law, and saved from their sins, which is with Christ in nature, life and destiny, such also will be the gospel and the people who receive it. The gospel is a warning unto men showing the inevitable consequence of transgression of the law under which they stand to God, and in accordance with which the gospel proceeds. By holding forth the purity of the law it brings to view the foulness of the human

heart, and by establishing the claims of the law it cuts up by the roots the vain hopes of merely moral and unregenerated men. The gospel is a savor of life unto the believer, and a savor of death unto the unbeliever; not as condemning natural man for not performing spiritual works, but as setting forth at the same time the righteous condemnation of every transgressor, that is not redeemed by Christ, and the certain salvation of every one that Christ redeemed from under the law for Jesus saved them from their sins. The same cloud stood between the Israelites and the Egyptians, and it was a cloud and darkness to the Egyptians, but it gave light by night to the Israelites; so one came not near the other all the night. To the Egyptians it was the seal of destruction; to the Israelites it was the seal of deliverance and salvation. The gospel is preached for obedience to the faith among all nations for his (Christ's) name; it is the power of God unto salvation unto every one that believeth, the Jew first and also to the Greek. It also reveals from heaven the wrath of God against all ungodliness, and not only this, but unrighteousness of men who hold the truth in unrighteousness. See Romans 1:16-18. The Apostle Paul preached Christ crucified unto all men; but note the different consequences, unto the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. The gospel preached to some is the glad tidings of a coming Savior; to others it is the announcement of a coming Judge. These are some of the representations from holy scriptures of the different results attending the preaching of the gospel. In every instance, those who receive

it are the chosen people of God, redeemed from under the law, and saved from their sins, and enabled by the spirit of grace to appropriate its blessings through the gift of faith; and these are no other than the church of God, the bride, the Lamb's wife. In exact harmony with these scriptural statements has been the history of the gospel. The agencies of the gospel are of God's own appointment. This is evident from the fallen state of man. Their death in trespasses and sins involves their ignorance of God and of themselves, and consequently of their need of a Saviour, and the method of acceptance with God. But what are the agencies which God has appointed for the salvation of his church. Briefly they are these: The atonement of Christ in redeeming them from under the law, and sanctification of the Spirit of Christ in saving his people from their sins. By the former God does justify the ungodly; by the latter guilty sinners become his holy sons and daughters. The Son of God having accomplished the eternal redemption of all his people by the sacrifice of himself, ascending to heaven to appear as their intercessor in the presence of God. When departing he said, Lo, I am with you always, even unto the end of the world. The Holy Spirit has been preparing men unto salvation even from the days of Abel, and at times qualifying others to predict the events that were sure to come to pass; for prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost; and now that the Lord God might dwell among men, Jesus having ascended into Heaven sent down the Holy Ghost to endue them he had redeemed from under the law, and had saved from their sins with the capacity and power

to believe and obey. The Holy Ghost was displayed at Pentecost and other places in which Peter and other apostles preached Christ to the people, both Jews and Gentiles. It was he who gave Stephen wisdom and power to withstand the Jews, and to seal his testimony with his blood. It was he who forbade Paul to preach the gospel in Asia and encouraged him to preach in Corinth, with the assurance that he had much people in that city. It is he who continues the gift of preaching to this day and gives the gift of hearing also, in all cases so ordering his word that the glory of all is acknowledged to be his, see Ephesians 4:11-13. Of course it was the truth which these preachers of the Lord proclaimed—grace, free, reigning through righteousness unto eternal life by Jesus Christ our Lord. Nothing else is gospel, however beautiful it may seem to the multitude, or however ably it may be presented. Had the apostles preached anything else but reigning grace, they would have escaped persecution; and what is of far more consequence they would have been faithless to their trust, for by the truth alone are men made free, by grace alone shall they be saved, and that not of themselves it is the gift of God, not of works lest any should boast. Your brother in Christ, I hope,

B. C. HEADRICK.

Varnell Station, Georgia.

GOOD MEETINGS.

DEAR BROTHER GOLD:—I have finished my appointments in the Mill Branch Association and had a delightful time among the brethren with some additions to the churches. Two were added to the church at Simpson's Creek, one at Pleasant Hill, one at Bethel and two at Mill Branch. Of the six two came from the Missionary Baptists.

Mill Branch is a large interesting body of Saints and numbers now about ninety six members I believe. The Lord willing I will meet all my appointments as published in the LANDMARK.

Truly and fraternally yours,
J. H. PURIFOY.

BELOVED BROTHER:--I regret having to send you another little card in return for your most comforting and excellent letter which contained so many clusters of delicious fruit from the Master's heavenly vineyard, and many rare, choice and rich, mellow "apples of gold in pictures of silver," from which I enjoyed an excellent feast; but my physical condition is so much worse, my sufferings so perpetual and intense since the warm, sultry spring days have come, that it is just all I can do to live when as quiet and free from motion as possible. So you will please accept this little token as the very best I can do for the present, and forgive whatever may have appeared to you as either ingratitude or negligence in me. I have been in great spiritual darkness, shut up in spirit, burdened with the trials, sorrows and vexations of this vain life for several months, but I cannot give up to final despair, as long as I can lay hold on the sure promises of God. He has been a stronghold in the day of trouble, and I desire to praise him as long as I live, for all his blessings. I become very weary of pain and sin, long to depart from all things earthly, and be with Christ in that home of perfect peace and rest. With abiding love,

RUTH TAYLOR.

Old Sparta, 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.

THE EFFECT OF THE SPIRIT.

"If any man have not the Spirit of Christ he is none of his." So says the inspired Apostle. If that Spirit is in one it will certainly be manifest. Its leadings will always be towards truth, purity, holiness, righteousness; therefore it will be contrary to the inclinations of the flesh, which is the carnal mind and heart, for they are always towards that which is erroneous, impure, unholy and wicked. Whatever the Spirit directs us to do will be a cross to the flesh, but in the doing of it will be a spiritual peace and comfort and joy in the Lord. It is tasting of the sweets of spiritual life. Whenever we follow the directions of the flesh we shall have grief, sorrow, darkness and death, if the Spirit of Christ be in us. If this holy principle is not working within one, all the exhortations, reproofs, promises and threatenings that can be given him will be of no avail. If they have any effect it will only be outward, not from the heart. "If we through the Spirit

Blessed are the undefiled in the way, who walk in the law of the Lord. Ps. 119:1.

mortify the deeds of the flesh we shall live."

If one who professes to be a child of God finds himself going on in any ways that are evil, indulging in fleshly inclinations in an unlawful way, contrary to the teachings of the spirit of truth, and feels no check of conscience, no struggling against the evil, no crying unto the Lord for deliverance from the power and dominion of sin, he ought to see that this is an evidence that he has not the Spirit of Christ; for that would never allow one to be quiet and self satisfied in an evil course.

Those who can say "Well, this is the flesh, and I cannot be responsible for these things, for it is all evil; and in me, that is in my flesh there dwells no good thing; and I do not expect salvation because I am good, but, through grace," these do not show that they have been with Jesus, and have learned of him; for he resisted the temptation of the devil to cast himself down: and his Spirit in his children will always cause a struggle to resist the temptations of the devil, and a fight against the evil inclinations of the flesh; and although we shall always feel that our struggles are in vain so far as our own strength is concerned, yet it will bring us as humble applicants to the throne of grace, where we shall find grace to help us in time of need.

A natural man, one who has not the Spirit of Christ, may overcome strong passions and mortify the deeds of the body through pride

and vain glory, to gain the esteem of the world, and to exalt himself in his own eyes. In a worldly point of view this is good and laudable. But in this there is no true and undefiled religion, no thought of the Lord, nothing spiritual. The struggles of one who has been made to struggle after righteousness are very different. It is "through the Spirit" that he is desiring to break away from that which is sinful, and to "mortify the deeds of the flesh." It is not as in the sight of men but as in the sight of God, who searches the heart. The efforts of one who is thus moved by the Spirit of Christ are of a very different character from those of the man who has never been quickened by that Spirit. He never succeeds in such a way as to gratify his pride and add to his self esteem. Though the evil habit be broken, and he be restrained from the sinful word or act to which the flesh inclines him, yet it will be in such a way as to humble his pride in the dust, and increase his sense of his sinfulness and depravity. His struggles against the evil will open up the depths of that evil in his heart to such an extent that he can give himself no credit for any lack of acting it out. He will not be able to regard the failure to act out all of that evil as due to any settled principle of his own, but from a gracious interposition of the Lord. When he is tempted to gratify a fleshly propensity and does not do so, it will often appear to him as though it is only because something has interposed to hinder the sinful act from

being accomplished, and that he is just as guilty in the sight of God.

But how thankful he is that the Lord has put up a bar to the floods of sin in his corrupt heart, so that it shall not be acted out. And how these stroubles, and painful revelations of his depravity, humble his soul and cause him to cry unto the Lord to come to his help. And when that precious help is experienced what wonders fill the soul. For Jesus appears as the Helper, as having fought the dreadful battle for us; and what we have been passing through has been but to give us a little intimation of what he has borne and done for us—the fellowship of his sufferings, and to teach us that we are weak and helpless in this warfare without him. “Without me ye can do nothing.”

His Spirit within us thus brings us to realize the power and victory, and to give all the praise to him.

The living child cannot live in sin. The Spirit of Christ cannot be in any one without being manifest as always opposed to sin.

SILAS H. DURAND.

P. S. I am here again at the pleasant home of brother Gold with my family, on our return from Florida. I wrote a little to the readers of the LANDMARK when we were here in December on our way to that warmer country; now I will say a few words to them concerning the result of our winter's sojourn there. My wife had suffered from a severe attack of acute bronchitis in the early autumn, and although she had par-

tially recovered from that her health was seriously impaired. My impression was that I ought to go with her to Florida for the winter. The church at Southampton, Pa. which I am trying to serve, were of a mind that I should follow that impression, and very kindly not only gave me leave to be absent as long as I thought best, but helped us to go. Being providentially favored otherwise we have been able to remain there through the winter. The unusually cold weather encountered here on our way, and which continued after our arrival there for some time, brought on a very serious illness, by which my wife was prostrated for a couple of weeks under circumstances very inconvenient and uncomfortable. As soon as she was able to move we went to De Land, where we staid 'till the last of March. The result is better than we had dared to hope for. Our children have had whooping-cough and have required attention which has taken more strength than my wife could have given for a good while before we left home, but she has endured well; and we are now all here again in improved health, and I hope with a humble sense of the goodness of the Lord.

During the winter I visited the churches as much as I was able, and have counted it a privilege to meet with them and try to preach to them the unsearchable riches of Christ, and they have manifested gospel fellowship for me and my poor labors, and have, so far as I could judge, received my words gladly.

I hope soon to be again with the brethren and sisters of the church of which I am pastor, who manifest such love and kindness towards me and mine, and in whose service I have experienced many very strong confirming evidences, both in afflictions and in joys, that our relation is of the Lord, and that my service for them is for Christ's sake.

S. H. D.

Wilson, N. C.
Apr. 21, 1893.

OFTEN TRANSGRESSED.

If your brother wrongs you or hurts your feelings, tresspasses against you, what should you do? This is a serious question. What do you generally do in such cases? What do Baptists generally do under similar circumstances. They go and tell some one else about it, perhaps spread it abroad and make severe remarks about it, stirring up bad feelings. Then they bring it in the church and have a trial, get up two parties, divide the church, gender bitter feelings and wound some one or more to death. This is common.

Now what ought you to do if your brother tresspass against you? Go to him alone—not telling some one else about it. Go to him and tell him his fault between him and thee alone. Go as a brother, not as an enemy. If he hears you and gives you satisfaction, (for that is just what is meant by hearing you) then you have gained your brother. What a good profit. Then the trouble between you and him ends. You never tell any one else

about it afterward. Nobody else knows it. How good that is. I wish I could live with such a people. This is feet washing in spirit, and such could wash feet literally. One of the glories of heaven is there is nothing but love there—no enemy.

Suppose you go to him alone though, and he does not hear you, then take two or three other brethren with you; and if he hears you that ends the trouble, but if he does not hear you then the case is ready to carry to the church, or to establish your innocence and his guilt by these witnesses. Then if he hears the church there this trouble ends, but if he does not hear the church then the church at once is to withdraw fellowship from him. In this case there would be no parties, no division in the church.

A case should not be suffered to come into a church until these steps are taken when the trouble originates from such offenses. If one commits an outrageous act against the whole body then the church are to withdraw in a body from him.

Where are the gifts, helps, governments in the church that keep order, rebuke the unruly, support the weak, as true pillars in the house of God?

If you will examine you will see disorders generally creep in because we do not take good heed to the scripture as we should.

If one is full of love he will not see faults of his brethren, nor will those that love the church lay a stumbling block before others, or do what will wound brethren's feelings.

P. D. G.

GOSPEL EXHORTATION.

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

Our dear and aged sister, M. M. Hassell, who has been a Baptist perhaps more than three score years, and who in her fruit bearing old age is abiding in the doctrine of Jesus, requests my view on the above most lovely exhortation of scripture.

The apostle Paul had been enabled, according to the gift bestowed upon him, to set forth most wonderfully the doctrine of God our Saviour in its manifold mystery and then its manifestation in the experience or travail of the child of God, and, interwoven with this foundation and superstructure, he here tenderly presents the motive for working out and making manifest these gracious things in our lives. For all the exhortation is founded on gospel truth, or Christ revealed, and is all addressed to those that have eyes to see and hearts to feel and know the preciousness of these things. There is as much need of exhortation to the people of God to repentance and to good works as there is for anything else, and there is as much of this written in the scriptures as any other one thing, in order that each one may know how to deport himself in the house of God, which is the pillar and ground of the truth.

1st, The rule by which Paul entreats the brethren is the mercies of God. This is no threat, no terror, but the mercies of God are presented as the reason or inducement to good liv-

ing. So that the entreaties of the gospel preacher are full of persuasion and encouragement to good living on the ground of the covenant mercies and everlasting love of God, and it embraces the infinite variety of his sure mercies. The doctrine of salvation by grace could not be conditioned on penalties or punishments, forfeitures or pains, nor could the misconduct of the recipients of this grace be such as to render that grace ineffectual, or to be bestowed in vain. Because the grace of God brings salvation, and begins the good work, therefore it is sufficient to preserve its subjects unto final deliverance. All the exhortations therefore of the gospel preacher are founded on grace or mercy, and hence the rule and limit of these exhortations is the mercies of God.

2nd, The nature of the service the brethren are entreated to perform is of the most excellent character. I beseech you, writes Paul, that you present your bodies. It is not that you control or manage other people, or rule them, or present them, but that you present your own bodies. Let each man present his own body. This is the best rule that could be observed. It is the nature of one man to dictate to another what he should do, but the gospel says thou art the man, I am the man, myself is the one for me to watch, bring my own body under, mortify my own members which are on the earth.

(a) The manner of this service is to be noted. Present your bodies a sacrifice. Under the law the peo-

ple brought animals, such as sheep, to be sacrificed on Jewish altars; but in the gospel the child of God is to present his own body as a sacrifice.

(b) It is a living sacrifice. Under the Jewish law when one made an offering of a lamb or other sacrifice it was slain, or a dead sacrifice; but the child of God is to present his body a living sacrifice, that is one that is active, willing, cheerful, joyful, obedient and pure. Whatever is sacrificed to God is offered to him in atonement for sin, or in thanksgiving and praise, and is devoted to God, or belongs to him, and is separate from every thing else. Hence the sacrifice is to be holy, acceptable unto God which is the true desire of every one born of God, and that has felt this to be his aim though he counts not himself able to do so good a thing. Our offering could never atone for sin. Christ did that. Our offering is in praise to God for what he has done for us.

3rd, The reward is full of joy and happiness. It is to prove that good and acceptable and perfect will of God. The more humbly and truly we serve God the more we know and enjoy of his blessed presence. As we are transformed by or according to that renewing in our mind, which is already wrought in us by the Spirit of God, so the fruit of that gracious work is to illustrate in our non-conformity to this world, and in our conformity to the heavenly one, even Jesus, according to the glorious transformation we have felt in our mind. As we now love

heavenly things let us show it in our bodies, or our conduct and conversation. Thus we shall prove to our own comfort what a good and acceptable, and perfect will God has revealed in us through Christ Jesus. Thus we prove to our own comfort—have the witness in ourselves—that God is love. If any man does the will of God he shall know of the doctrine whether it be of God or not. What a great thing to have the proof in ourselves of God's truth and love to us.

Paul here beseeches us to do these things, not only to glorify God, but for our own comfort, happiness, peace, and joy.

P. D. G.

NO EXCUSE.

“Behold, ye trust in lying words that cannot profit.

“Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

“And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

“Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.” Jer. 7:8—11.

If any man's notion of predestination justifies any of his wickedness it is only a theory, and is false. The Jews in the days of Jeremiah held that they were delivered to do—bound to do—all the lying, stealing, rebellion, murdering &c they practiced—that the God of heaven prompted them, or that, after they had done these things which the word of God condemns, they would come into his temple and stand before God in the

house which was called by his name and say, we are delivered to do all these abominations. I scarcely know of greater blasphemy and presumption. God's word from beginning to end condemns sin and punishes transgression. It is the nature of man to hunt up an excuse for his sins and say, I was bound to do as I did, I could not help it, and blame providence. But when one sees the truth he confesses, indeed suffer justly, for I receive the due reward of my deeds, I deserve this. Such souls beg for mercy and obtain it too.

One's theories can never measure up to divine truth, nor judge the way of God. He is above. When one is shown his own depravity his mouth is closed against excuses for transgression. The predestination of God provides the remedy for sin, and works its destruction instead of causing it. The Son of man (Jesus) is manifested to destroy the works of the devil.

P. D. G.

WORSE THAN CHILD'S PLAY.

A division gets up in a church because the flesh strives for the mastery. Two parties are formed. Neither will submit to the other. One hurls the other out. The party turned out, instead of meekly submitting or waiting for the Lord to deliver, get up an opposition meeting, and get some other church in sympathy with them to recognize them as the true church. Here is a shameful and chronic discord for life between brethren. If you love the cause of truth better than you

love the mastery you will endure this, and do nothing to widen the breach or make a bad matter worse.

Go back to the church of your first love, confess your fault, pray the Lord for meekness and seek a restoration to your former joys. But you say, they have wronged you. Then go and pray for them, and trust in the Lord to guide and save you all. It is a cross to go and humble yourself before a people that you feel have wronged you. But remember you have left your first love. Repent and do the first works yourself. We are all sinners. Those that lament and confess it most are the most blest.

Baptists never make anything by strife and quarreling among themselves. Those that are humbled most are the most favored.

When you take vengeance in your own hand, and set up independent of your brethren you cause a lasting feud, and you will never again be blessed, for the Lord hates those that sow discord among brethren. But blessed are the peacemakers.

P. D. G.

ETERNAL PUNISHMENT.

What is the scriptural authority for eternal punishment? For we must depend alone on scripture to decide this question, as we could not otherwise know anything about this matter, since it depends upon the knowledge of the future, and that of sufficient duration, to demonstrate this subject.

If left to natural, guilty man to

determine this matter he would deny and ridicule it as unjust, on the principle that any dishonest man convicted of a crime will plead that his punishment is too great—that he is not guilty—and if he were guilty it is not much offence, and that the punishment is too heavy for the crime. This was the plea of Cain in the olden time. It is common to hear men who have never seen and felt that they are sinners protesting against the Justice of eternal punishment. So that we cannot take their evidence. It is not worth anything. Nor would they receive the testimony of men who have felt their vileness, and owned the justice of God in their condemnation.

What do the scriptures say of this matter? They declare there is a hell—a bottomless pit—a place of everlasting punishment—where their worm dieth not, and the fire is not quenched—is unquenchable. Such expressions prove that there is a place of everlasting punishment, and that the wicked are to be turned into hell. Daniel declares that some shall awake to shame and everlasting contempt, Dan. 12: 2. Jesus says of the wicked, And these shall go away into everlasting punishment; but the righteous into life eternal: Matt. 25; 46. Here the word everlasting is as fully descriptive of duration as the word eternal, so that while the happiness of the righteous continues, the punishment of the wicked will also continue; for the one is as everlasting as the other.

In the last chapter of the last

book of inspiration it is declared that the characters of both righteous and wicked are unalterably fixed: Rev. 22:11.

Let not false, flattering preachers beguile you into the delusion of no eternal punishment for those who die in love with sin. How few there are that realize the enormity of sin, or the holiness of God.

P. D. G.

The church at Oak Grove, N. C. have changed their time of meeting from the 4th to the 2d Sunday and Saturday before of each month. In Conference, March meeting 1893.

G. B. POWELL Mod.
P. H. Wilson Cpk.

Elder B. Greenwood is still very feeble in health—no better. Any persons wishing copies of his book will please order from him at Wilson, N. C., at 25 cents per copy.

CHANGE OF ADDRESS.

Elder J. C. Williams' post office address is changed to Judith, Union Co. N. C.

OBITUARIES.

MRS. ANNIE UZZELL.

It is acknowledged by all christians that an all-wise Supreme Ruler, who doeth all things well, is above all, and he giveth and taketh away according to his pleasure. It has pleased Almighty God to remove from our midst the old familiar face and christian woman, the dutiful and affectionate wife of Mr. John M. Uzzell, Mrs. Annie Uzzell, in the 79th year of her life. She had been a consistent member of the Primitive Baptist church for twenty five years, and was an honor and credit to the Church as well as to her numerous relatives and friends. She leaves a husband, worn out

with age, over 80 years old, three loving children, and several grandchildren to mourn the loss of so good and faithful a friend of them all. She lived a christian life always, and was true to the end, and always put her trust in God, and realized that he was God, and her only Savior. She died happy, and seemed to be at rest, yes, perfectly at rest, in her last hour of sickness.

J. M. L.
Goldsboro, N. C.

NANNIE E. HOWARD.

Died, at her home in Edgecombe County, N. C., April 1st, 1893, Mrs. Nannie E. Howard. The deceased was born in Martin County, N. C., September 2d, 1840, and was the daughter of Mr. James Saulsbury, and was united in marriage to Mr. Thomas Howard, December 27th, 1860, and there were born to them seven children, six of whom survive her—one having died some time ago. The writer has known the deceased from his boyhood, having boarded at her father's and attended school there, and therefore is prepared to know something, personally, about her. She was what we may term a good woman, and has for a long time loved the Primitive Baptists and the precious doctrine believed and preached by them; and we feel assured had a precious hope beyond the grave; but from a felt sense of her own unworthiness she never made an open profession of religion. But we are confident that she died in the Lord, and her works do follow her, and she now enjoys, in its fullness, that which she hoped for. May her bereaved husband and devoted children, together with the brothers and sisters she has left behind, have grace and strength to uphold them; and may they be consoled by the thought that she but died to live. M. T. LAWRENCE.
Hamilton, N. C.

ANNIE CASTINE PURVIS.

The sickle of death has again been thrust in and has cut down as its victim one to whom we might have expected a longer lease of life; but surely it is no respecter of persons. Mrs. Annie Castine Purvis, wife of Mr. John A. Purvis, died January 21st, 1893. She was the beloved daughter of our dear brother Henry L. Sherrod, and was married to Mr. John A. Purvis by the writer, April 18, 1888. She was born December 28, 1864. I knew her when a little girl, and have been intimately acquainted with her ever since, and always esteemed her highly, for she was possessed

of a lovely disposition. She was first taken with a rising on her face, and then with typhoid pneumonia, and suffered a great deal before she was released by death. I did not see her in her sickness, but am informed that she had no hope of getting well from the first. She seemed to lose sight of everything—even her little babe, and did not notice it at all. But while suffering as she did, the arms of God's precious mercy were thrown around her, and he gave her evidence which she has left behind to give us strong reason to believe that her sufferings are over, and she is now with Jesus. She was to her parents a dutiful child, to her husband a kind and loving wife, and being his second wife, was to those motherless children that became her charges, a kind and affectionate step-mother; and to her neighbors she was kind, hospitable and charitable. She left of her own children three little ones. How sad; how hard to bear, and what a severe stroke is such an one, especially to the husband. No one can enter fully into the feeling but by the experience of it. Also it is a heavy blow to our dear brother, her father, in his declining age. May the upholding, strengthening and reconciling power of God's precious grace be felt and realized by husband and father, brothers and sisters and all concerned, and when they think of her, may they be comforted with the hope that she is now where the wicked cease from troubling, and the weary are at rest. M. T. LAWRENCE.
Hamilton, N. C.

RUFUS H. WATSON.

Died, August 17th, 1892, in Wake County, N. C., Rufus H. Watson, of typhoid fever, making his stay on earth twenty one years and eleven months, lacking one day. He had a bright hope in Christ two years before he died, but did not join the church, which he regretted very much, and he said during his sickness that that was the way with people: when they are well they neglect to do what they wish they had done when they get sick; and his desire was for Elder John R. Roberts to baptize him. He lived a sober and quiet life and was loved by all who knew him. He was never heard to murmur about his sickness, never said he wanted to get well, and said a few days before he died not to tell him of these earthly things. He wanted to sing praises of Jesus forevermore, which I do believe he is doing. He sang "What a friend we have in Jesus," and "Jerusalem, my happy

home," and a few minutes before he died, he sang a part of "Jesus lover of my soul," and prayed the sweetest prayer I ever heard, and told his mother, the evening before he died, that he was going home the next evening at 5 o'clock; but he did not go until just before 7 o'clock; and he died like the going down of the sun in a fair evening, and he crossed over the river. All was done for him that a good, kind doctor, and father, mother, brothers and sisters, and kind friends could do; but the Lord called him and he must go. He was a good and dutiful son, and a kind and loving brother. The home circle is broken, and the sweet face we loved is gone, and no one can take his place. He told us that grandmother had come to carry him home, and that they were going across the river. He leaves a father and mother, two brothers and five sisters, and a host of friends to mourn his loss. Rest on, dear Rufus, until the resurrection morn, and sleep the dearest sleep where none e'er wake to weep.

Written by his loving sister,

MAGGIE R. WATSON.

Eagle Rock, N. C.

ELDER J. N. BELL.

The subject of this notice was born in Pittsylvania County, Va., about the year 1820, and died at his home in Henry County, Va., on the 11th day of July 1892. He had been afflicted a long time with kidney trouble, and in the winter of 1892 was prostrated with la grippe, from which he partially recovered and went about some. He attended his church meeting at Sugartree, on Saturday in April, but was not able, physically, to preach; and went home, to our regret, never to meet us again at Sugartree, of which church he was pastor, and had been for a long time. He was confined to his bed a short time before death. With all the attention that could be given by an able physician and the kindness of a devoted wife and kind friends, he breathed his last on the day mentioned above, at the age of seventy-two, as we suppose. His parents dying when he was quite young, he necessarily had to provide for his living, which he did in a manly way, working and living with other people, until he had accumulated sufficient wealth to buy a farm, and then married. Two children were born unto them—a son and a daughter—and it has pleased the Lord long since to take his wife and daughter home to his care; and

thinking it not good for a man to be alone, he married again. He leaves a widow and son, together with relatives and many friends to mourn their loss. Brother Bell was a good man in his neighborhood, and was highly esteemed by all who knew him. As an honest, upright, and worthy citizen, no doubt he will be greatly missed. He was pleasant company for young and old. His gift and calling was a noted one, notwithstanding his literary education was cut short to that degree that he had to spell the words in the Bible in order to read, when he first commenced to preach; but his knowledge and understanding of the scriptures proved that he had been taught in the school of Christ. He had been a preacher nearly fifty years, and he spent a good part of that time in traveling and preaching in the counties of Henry, Franklin and Pittsylvania, and the adjoining counties in North Carolina, though not making any long-continued tours; and believing that it was by the sweat of the brow that he should eat bread, he labored with his own hands for the sustenance of the outer man, and was a good provider for his family, and like our Savior, he was a man of sorrow and acquainted with grief, but he bore it all with that christian fortitude that belongs to the saints of God. As a pastor, he was ever faithful to the several churches of which he had the care during his life, always attending his church meetings when the weather and his health would admit; always feeding his flock with the divine food which the child of God so much needs. It is a sad feeling to the unworthy writer of this sketch to even pass by Sugartree where I have so often heard his voice, which was so soul-cheering to the poor, hungry soul; and to think it will never be heard again—it is sad, indeed. But since it is the will of the Father, we must submit, and say Oh, Father of heaven and earth! not ours, but thy will, Oh Lord, be done. He talked frequently about dying, and said he was willing to go at the Lord's time, and passed over the river as one going asleep in Jesus, in a blessed hope of immortality. That being the case, brace up! take courage! Dear, bereaved friends, submit to the will of him who doeth all things well; for he works, and none can hinder, and shuts, and none open, and may you all be prepared to meet the loved one who has gone before, is my prayer.

J. J. BECK.

WILLIAM UNDERWOOD.

Died, March 18th, 1892, aged 44 years, 2 months and 18 days, Willam Underwood. He was married to Martha A. Lewis in 1859. He leaves a wife and three children and a great many relatives and friends to mourn their loss. He was not a member of any church, but he delighted in going to the Primitive Baptist church to hear preaching, and took pleasure in their company. He was sick two weeks, and often asked Mamma why she could not go with him home. He would often say that he was going home. Oh, if I could have gone with him, how glad I would have been! I believe that he is now at rest in heaven with Jesus, where pain and sorrow are no more. It seems to me that if I could see him just once more how glad I would be. But our loss is his eternal gain, blessed be the Lord's name! He was as good a man as there ever was. He was a good father and husband, and a good neighbor, and was liked by every one; and when he died, he seemed as one resting in sleep.

A precious one from us has gone,

A voice we loved is still;

A place is vacant in our home,

That never can be filled.

Written by his daughter,

ALICE UNDERWOOD.

Lone Oak, Va.

JOHN THOMPSON.

By request of sister Fereby Thompson, I send the obituary of her father, John Thompson, who was born October 26th, 1803, and died January 1st, 1890, making his stay on the earth 86 years, 2 months and 3 days. Brother Thompson joined the Free Wills, and lived with them a while—I don't know how long—and then a while with the Missionaries, and yet found no home until the Lord was pleased to open his blinded eyes and give him a home with the people of God, at Beaver Dam, Lenoir County, N. C. Brother Thompson united with the church at Beaver Dam on Saturday before the fourth Sunday in January, 1855, and was baptized on the fourth Sunday in February, by Elder Joseph Croom. Brother Thompson was a faithful soldier all through his pilgrimage here below. He had good hope, and lived so as to prove his faith by his works. He was always ready to give a reason for his hope. He loved to be with the people of God, and hear them speak of his kingdom

and talk of his power. Brother Thompson was well beliked by all who knew him. His faith was strong and sure. He walked 75 miles five times in seven years to attend his quarterly meetings. He was a poor man naturally, but rich in faith. He was content with what he had, and was submissive to the Lord's will in all things. I heard him say that he was just as rich as he wished to be. He did not appear to fear death in the least. We believe he is now resting in the arms of a blessed redeemer. He leaves a wife and two children to mourn his loss. They are all Baptists. They mourn not as those that have no hope, for while it is their loss, it is his eternal gain. We pray the Almighty to be a husband and father to the bereaved family, and at last take them to himself in glory.

A. F. LEE.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

Unless appointments of preachers published in LANDMARK are expressly called in, you may expect them to be met. Notice your old papers until they are filled. P. D. G.

J. H. PURIFOY.

Great Swamp.....	May 11
Flat Swamp.....	12
Skewarky.....	2d Sat. and Sunday
Bear Grass.....	15
Smithwick's Creek.....	16
Jamesville.....	17
Spring Green.....	18
Hamilton.....	19
Conoho.....	3d Sat. and Sunday
Cross Roads.....	22
Little Creek.....	23
Tarboro.....	24
Falls of Tar River.....	25
Williams'.....	26
Lawrence's.....	4th Sat. and Sunday
Deep Creek.....	29
Kelukee.....	30
Weidon.....	Tuesday, June 1
Hopeland.....	1st Sat. and Sunday
Toisnot.....	5
Wilson.....	June 6
Contentnea.....	7
Healthy Plains.....	8
Creeches.....	9
Salem.....	10 and 11
Neuse.....	12
Wake Forest.....	13
Cedar Grove.....	14
Dutchville.....	15
Camp Creek.....	16
Tar River.....	17 & 18
Five Forks.....	19

Surl 20
His wife accompanies him. They will need conveyance.

LEE HANKS.

Turner's Station, Ky.....Wed. May 31
Sulphur Fork.....Thursd. June 1
Pleasureville.....2
Bethel.....3 & 4
Salt River.....5
Little Flock.....6
Mt. Sterling.....7
Elk Lick.....8
Indian Creek, W. Va.....Sat & Sun. 16 & 11
Flat woods.....12
Dry Pond.....13
New River.....14
Pipe Stem.....15
White Oak.....16
Camp Creek.....17 & 18
Little Blue Stone.....19
from W. Va. to Ohio and preach at Mill Creek
Wed. June 21.

A. N. HALL.

Kehukee.....Sat. and 3d Sunday in May
Conoho.....Monday
Hamilton.....Tuesday
Spring Green.....Wednesday
Flat Swamp.....Friday
Great Swamp.....Saturday and 4th Sunday
Little Creek.....Tuesday
Tarboro.....Wednesday
Old Town Creek.....Thursday
Old Sparta.....Friday
Autry's Creek.....Sat. and 1st Sunday in June
He will need conveyance. Will some one please meet him at Louisville on Saturday before the 1st Sunday in May.

W. W. BARNES.

Wilmington..... May 10
Stump Sound.....11
Yopp's.....12
Bay.....13
South-West.....14
North-East.....15
White Oak.....16
Hadnott's Creek.....17
Newport.....19
Moorehead.....20
North Creek.....21
Straits.....23
Cedar Island.....24
Coose Creek Island.....26
Sandy Grove.....27
Galloway's.....28
Cross Roads.....29
Tyson's.....30
Autrey's Creek.....31
Meadow.....June 1st
Moore's.....2
Union.....3
Pleasant Hill.....4
Mill Branch.....5
He will need conveyance.

JAMES D. DRAUGHN.

Rouses Crossing, Wed after 1st Sun. in May.
Surl.....Thursday
Roxboro.....Friday
Winstead's Hall.....Friday night

Ebenezer.....Saturday
Wheeler's.....2d Sunday
Dunagan's School House.....Monday
Sardan.....Tuesday
Prospect Hill.....Wednesday
Lynch's Creek.....Thursday & Friday
McCray's.....Sat. & 3d Sun.
Arbor.....Monday
Country Line.....Tuesday
Moon's Creek.....Wednesday
Brother Travis will arrange at Danville for
Thursday and Friday as he thinks proper.
Rock Academy.....Sat. & 4th Sun.
Dan River.....Monday
Axton.....Tuesday
Martinsville.....Tuesday night
Ridgeway.....Wednesday night
He will need conveyance.

ISAAC JONES

Mountain Creek Saturday & 2d Sun. in May
Flat Creek.....Monday
Toms Creek.....Tuesday
Big Creek.....Wednesday
Suggs Creek.....Thursday
Pleasant Hill.....Friday
Maple Spring.....Saturday
Bear Creek.....3rd Sunday
Big meadow.....Monday
Harmony.....Wednes.
Wheelers.....Thursday
Surl.....Friday
Durham.....Sat and 4th Sun.
He will need conveyance.

RECEIPTS.

ARK.—J W Sirms 1 50.
FLA.—H V Bennett 3 00.
ILL.—A Jeffries 5 00.
KEN.—By Margaret Thomson 1 50.
LA.—By J T Huckaby 6 00.
MISS.—By G W Sanders 3 00.
N. C.—H C Lackey 3 00 T H Poindexter 2 00
Elder P W Millard 1 50 W A Nichols 3 00 H
C Booker 1 50 Naney Jones 1 50 G W Jones
1 50 J R Jones 1 50 Frances Jones 1 50 Mrs
B Daniel 1 50 S H Denmark 3 00 D B Per-
kins 1 50 Daniel Long 1 50 Mrs L H Adanis
2 00 W H Mereer 2 00 By Miss Bettie Green
1 50 Elder L H Hardy 2 50 G W Johnson
1 50 W B Godwin 3 00 Elder D A Mewborn
2 00 Elder W H Atkinson 2 00 E J Littleton
3 00 A J Hilley 1 50 J A Carver 3 00 C J
Hudgins 1 50 G C Farthing 4 50 Elder J W
Gardner 5 00 Elder J S Woodard 1 50 S W
Outerbridge 1 50 J B McDaniel 3 50.
PENN.—Dr. B F Coulter 3 00.
VA.—Mrs. W J Johnson 5 00 G W Hawks
1 50 Osborne Hawks 1 50 Mrs. M K Johnson
1 50 Elder J M Allen 1 50 Elder J J Ains 1 00
J L Williams 2 00.

CHANGE.

Note change in several appoint-
ments in this issue.

**WILMINGTON & WELDON R. R. and
Branc. & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Mar. 5, 1893.	No. 23, Daily.	No. 27, Daily.	No. 11, Daily.	No. 41, Daily, Ex Sunday.	No. 55, Daily, Ex Sunday.
Lv Weldon.....	P. M. 12 30	P. M. 05 05	P. M. 11 20	A. M. 6 15	.....
Ar Rocky Mt.....	1 39	05 03	12 35	7 23	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 53	.....	.....	.....	.....
Lv. Rocky Mt.....	1 39	6 03	12 35	7 23	P. M.
Lv Wilson.....	2 25	6 38	1 15	7 58	2 35
Lv Selma.....	.....	.....	2 06	.....	3 30
Lv Fayetteville.....	.....	8 34	3 25	.....	5 15
Ar. Florence.....	10 25	10 40	6 05	.....	8 30
Lv. Wilson.....	2 25	P. M.	.....	A. M.	P. M.
Lv Goldsboro.....	3 20	6 45	.....	8 55	.....
Lv Magnolia.....	4 30	8 27	.....	9 55	.....
Ar Wilmington.....	6 00	10 15	.....	11 35	.....

TRAINS GOING NORTH.

DATED Mar. 5, 1893.	No. 78 Daily.	No. 66 Daily.	No. 14 Daily.	No. 40 Daily, Ex Sunday.	No. 56 Daily, Ex Sunday.
Lv Florence.....	A. M. 5 10	A. M. 9 20	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville.....	.....	11 45	9 34	.....	9 50
Lv Selma.....	.....	1 14	.....	.....	11 49
Ar. Wilson.....	.....	1 45	11 30	.....	12 50
Lv Wilmington.....	A. M. 9 30	.....	P. M. 9 00	P. M. 5 00	P. M. 4 00
Lv Magnolia.....	11 10	.....	9 36	10 33	5 40
Lv Goldsboro.....	12 20	.....	10 33	6 52	.....
Ar Wilson.....	1 10	.....	11 15	7 45	.....
Lv Wilson.....	A. M. 1 10	A. M. 1 53	P. M. 11 30	P. M. 11 30	P. M. 7 48
Ar Rocky Mt.....	1 57	2 42	12 08	.....	8 20
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....	.....
Lv Rocky Mt.....	1 57	2 42	12 08	.....	8 20
Ar Weldon.....	3 05	3 45	1 01	9 30	.....

Train on Scotland Neck Branch Road leaves Weldon 5 15 p. m., Halifax 5 35 p. m., arrives Scotland Neck at 6 23 p. m., Greenville 7 55 p. m., Kinston, 9 00 p. m., Returning leaves Kinston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m., Arrives Parme 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 6 35 p. m., Parme 7 40 p. m., arrives at Washington 9 00 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 10 p. m., Sunday 2 30 p. m., arrives Plymouth 9 50 p. m., 5 20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5 30 a. m., Sunday 10 00 a. m., arrives Tarboro 10 25 a. m. and 12 20 a. m.

Train on Bridland 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 6 15 p. m., arrives Nashville 6 30 p. m., Spring Hope 7 15 p. m., Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7 30 p. m.; arrive Dunbar 8 40 p. m., Returning leaves Dunbar 6 00 a. m.; arrive Latta 7 15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6 00 p. m., and 11 30 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.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE

General Sup't.

J. R. KENLY, Gen'l Manager.

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THE WORD."**

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The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

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P. G. LESTER.

Southampton, Pa., Aug 2, 1892.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Mar. 12, 1893.

S. Bound Daily.	MAIN LINE.		N. Bound Daily.
No 1			No. 2
11 00 p m	Ar.....	Wilmington.....Lv	5 00 a m
7 46 p m	Lv.....	Fayetteville.....Ar	8 02 a m
7 30 p m	Ar.....	Fayetteville.....Lv	8 27 a m
6 00 p m	Lv.....	Sanford.....Lv	9 45 a m
4 13 p m	Lv.....	Climax.....Lv	11 44 a m
3 45 p m	Lv.....	Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....	Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....	Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....	N. & W. Pt—W. Cove..Ar	1 55 p m
1 51 p m	Ar.....	N. & W. Pt—W. Cove..Lv	2 33 p m
1 22 p m	Lv.....	Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....	Mt. Airy.....Ar	4 25 p m
Daily.			Daily.
No 3			No 4
10 15 p m	Ar.....	Bennettsville.....Lv	5 40 a m
9 20 p m	Lv.....	Maxton.....Lv	6 30 a m
8 49 p m	Lv.....	Red Springs.....Lv	7 02 a m
8 05 p m	Lv.....	Hope Mills.....Lv	7 13 a m
7 47 p m	Lv.....	Fayetteville.....Ar	8 02 a m
No. 15 MIXED Daily Ex Sunday.			No. 16 Mixed Daily Ex Sunday.
6 55 p m	Ar.....	Ramsaur.....Lv	6 55 a m
4 15 p m	Lv.....	Climax.....Lv	8 15 a m
3 00 p m	Lv.....	Greensboro.....Ar	9 00 a m
No. 15 MIXED Daily Ex Sunday.			No 16 Mixed Daily ex. Sunday.
2 35 p m	Ar.....	Greensboro.....Lv	9 20 a m
1 25 p m	Lv.....	Stokesdale.....Lv	10 35 a m
12 25 p m	Lv.....	Madison.....Ar	11 25 p m

All Trains daily except Sunday.

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north and East, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air-Line trains north and south from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

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P. D. GOLD.

VOL. 26.

MAY 15, 1893.

NO. 13.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY:

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

JR Conington
1893

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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

BIRTH-DAY PRESENT TO MY DEAR MOTHER.

Forty years ago to-day I was born in Greene County, N. C. I was raised up in the same house by kind Baptist parents; but I was a rude bad child, the worst by far of the five children whom the Lord gave to you my mother.

At the age of seven years I trust that the Lord opened my eyes to some extent to see my wretched sinfulness. This gave me much trouble and sorrow for a few days, but gradually left me to return occasionally until I was eleven, then it returned never to leave me only at very short intervals, generally when I was on the ball-room floor or at the card table and as soon as my merriment was over my troubles were double. In all these things I disobeyed you my dear mother, and did not think of your trouble at heart caused by my sinful practice, neither did I remember my dear father who had fallen asleep in Jesus. These sins I trust are forgiven, but the old scars remain on my mind until this day.

In the month of June 1873 I trust that the Lord was revealed to me as one who was able to save so vile a sinner as I. The sorrows of that morning I shall never forget nor ever tell. All hope was gone and every thing in which I had ever trusted had come to naught. I felt left alone, standing still in a miserable condition and no way to es-

cape. The sorrow of my soul I shall not attempt to describe when I could not pray nor cry. Just at this time a messenger of peace and rest came to me and gave me a song of praise and began to sing, "Amazing grace how sweet the sound" &c, and my heart was filled with joy and mine eyes with tears, while my whole frame gave vent to its feelings and my tongue spake praises to my blessed Jesus. Myself and my sins were all forgotten and nothing but the praise of God found any place in my heart. This was the beginning of days with me, the day in which I was born in the heavenly Jerusalem. I verily thought my troubles were over and that I should not sin any more. Oh the hatred I had for sin.

This blessed frame of mind lasted one week and one day. Those blessed days could not be disturbed, not even by death, for death visited our house and took dear step-father away, we were all sorely troubled and filled with sorrow, but not a cloud passed over my beautiful horizon to disturb the sweet rest of my soul until the next Wednesday, then all of a sudden it came, it was black, it threatened me with destruction and I cried because I was a poor deceived mortal, just as vile a sinner as ever, a heart full of iniquity and a great cloud of troubles filled my heart and I cried unto the Lord to take away this deception from me and let me feel my

sins again as I had once felt them, but they were gone and I could not find them. I trust that they were and are yet in Moses' grave and no man knoweth where it is. That day the Lord delivered me again from my sorrow by a beautiful vision in which I saw Jesus hanging on the cross, a thief on each side, one of them pleaded for mercy, the other railed on Him with angry countenance. I pointed to the pleading thief and said "which on the cross in the hour of His death He had power to forgive that thief, and I am as great a sinner as he and the Lord has the same power now to forgive sins as He had then." When I came to myself oh what a heavenly place, my soul was full of love and all doubts were gone. Jesus was all precious to me. In July following I was baptized into the fellowship of the church, the old home church of grand father and grand mother, father and mother, dear old spot where I have ever since rejoiced to visit and speak of the blessed salvation of our Lord. Here I wanted to rest and expected to rest for I could not think that the blessed wise God would require so ignorant a person as I to be a mouth-piece for Him, but a feeling of interest came over me and the preaching of the gospel soon became a weight to me and I grew full of sorrow and heavily burdened and I knew not what to do, I felt that I had rather die than try to preach, but so troubled was I that I was compelled to try: so eleven months after I was baptized I tried to speak, but oh what a failure, I now felt surely the Lord will not require me to try to do what I can't do, but my mind was still deeply stirred up and I could see no peace, therefore I tried again and again, but it was a complete failure every time. Oh such a crucifixion as I passed through no tongue can tell. It was

during this time that my mind became weighted with moving down the country, but I was unwilling to do so, to leave all our relations, the graves of those who had gone before, and the church that had so kindly taken me in and had so patiently borne with my weakness and had not said to me, "You must stop for you can't preach," no, they had let me go on. I did not want to leave them, but there was a feeling in me that I could not resist and I broke my mind to you and my dear companion, of course you were both opposed to such a move. This made my burden heavier, but the Lord would not let me off for He had said, "Go," and I had to obey. In November 1875 we bid farewell to the old homestead and all that was there and came to a land that was strange and among strangers, none of whom were Baptists of our order. I now wanted to find my brethren and wished to know why I had been sent down here. It was not until on Saturday before the 3d Sunday in January 1876 that I had the opportunity to attend a meeting which was more than thirty miles from home. Here the blessed Lord opened unto me a door of utterance and I spoke for three-fourths of an hour and on Sunday I occupied about the same time. I returned home with an easy mind. This door of utterance has continued until the present time, for as little, unworthy and as un-serviceable as I feel to be the Lord has seen fit to give me much territory in which to preach and has supplied me with words that I trust have been words of comfort to some of His lambs, and I have been made to rejoice that He had seen fit to feed and comfort some of His flock by my mouth.

In 1877 the church saw fit to have me ordained to the ministry and the same year I was called to the

pastoral care of two churches which I very reluctantly accepted, not because I was not willing to serve the brethren, but because of my ignorance and weakness. Those churches I am trying to serve yet. Soon I saw that it was necessary for me to move where I could be more convenient to the churches, therefore in December 1879 I bid you and all my earthly ties (except my wife and two little children) farewell and came here to live among those who at that time were strangers to me. Here my field of labor was enlarged and I was soon called to serve two more churches and since then two others have been organized and I was called to take the care of them, making six in all. In those churches I have been blessed to baptize more than two hundred people and a few in other churches.

In all this time I have had many ups and downs and have seen and felt many hardships and have often been rebellions. I have a bad enemy that follows me everywhere that I go and is in nearly all my thoughts causing me to have many evil surmisings and makes me hateful in my own eyes so that I am often made to wonder how the brethren bear with me and fellowship me. When I meet them they seem to rejoice and give me a hearty welcome. Oh they appear so good to me that I can not help loving them, but could they see me as I see myself, could they be so cheerful and rejoice in my coming? The blessings of the Lord to me are so very great that I often feel like proclaiming "Come, hear, and I will declare what the Lord has done for me." But it is so great that I can not tell it. I have met with some financial losses, but have been made to feel that they are among the all things that work together for my good for I trust that I do love God. Now I am forty years old, I know

but little of the past and none of the future. That which I remember more than all the rest is that the Lord has been very merciful to me all the days of my life and has kept me from many snares and delivered me out of many more. He has often overcome satan for me for He fights all my battles and gives me the spoils thereof. He often makes me to lie down in green pastures where none can disturb nor make me afraid, but the most of my days have been days of darkness. Yet He has never left me to the ravages of the enemy, but has many times shown to me that He was with me even in darkness, so that I trust that I am a witness to the fact that His care for me is more than that of a mother to her sucking child.

Dear mother, you are passed your seventy years and I know that you have much more experience in these things than I have and therefore I love to write them. You were enlisted in this glorious army before I was born and many have been the trials and cares through which you have been called to pass, but the gracious Lord has sustained you, yea, and He will sustain you. How glorious it is to think that He has given all your children a blessed hope in Jesus and all of them save one have enlisted under His banner by following Him in baptism. For you are one of us: to die is not to be parted only in this sinful body just for a few days, for we have hope that we shall all be united in the blessed throng of the redeemed to be parted no more, but to be forever joined in one eternal song of praise to our blessed Jesus. Dear mother, this thought fills my heart with joy and makes me look with joy for the coming of that blessed day when all nights of trouble and darkness shall have passed away and an eternal day shall have dawned on us and in us. There we shall

have no more heart longings, and, as I heard you say once when I was dreaming and saw you going upward clothed in the blessed righteousness of our Lord. No more fear, sorrow, sighing nor pain. Oh that blessed voice with which you spake, it is now ringing in my ears as I sit here and write of it and in my mind can see the whole scene so plainly. Dear mother let us take courage for the day of deliverance is not far distant when we shall hear the welcome call "Child your Father calls come home."

Please accept this scattered and broken letter in token of my love to you and as evidence that I do not forget you though we be so separated in body that we can not see each other face to face, nor speak in word.

May the God of all grace keep you in all your many trials is my prayer.

Love to all. We are all well.
Your affectionate son,
L. H. HARDY.

Newport, N. C.

WHAT AND WHERE IS HEAVEN.

DEAR BRO. GOLD AND LESTER:—While the giddy throng is passing and repassing, my mind is running upon the above subject (where and what is heaven). I mean the eternal heaven or final abode of the saints. Is it here or is it merely a state or is it a place, a home, a house or habitation? This must be considered in connection with the resurrection and final glorification of all the redeemed of the Lord. Some of the dear brethren in Christ seem to think that Heaven only means a state or an imaginary existence after death. It may be so, but my notion is otherwise. I believe it to be a home, a place, where immortal spirits rest, something that

can be felt, seen, realized and enjoyed. When Jesus arose from the dead it was Jesus the very same that was crucified. He raised the same body that was hung upon the tree. No other body. It was Jesus. When he was raised from the dead and ascended to heaven a voice was heard saying, "Ye men of Galilee why stand ye gazing up into heaven, &c., Acts 1:11 (not down but up) I think this was gazing upward or looking into material space or heaven and not into the eternal heaven for thither they could not look. But I think the resurrection is established thereby, that it was the same Jesus that was crucified. Jesus told Thomas after he had risen to "reach hither his finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing," Acts 22:27. Believing what? That Jesus who was crucified was actually risen with the same identical body that was nailed to the tree, and pierced by the Roman soldiers. It is now risen and this same body ascended up into heaven. This settles the matter in regard to the resurrection. "For if we have been planted together in the likeness of his death, (that is buried), we shall be also in the likeness of his resurrection." Roman 6:5. Now as Christ was buried in baptism so should we; as he was buried in the tomb, so we look to be, and as he arose, so do we look to arise. Yes our very selves, not something else, not a spirit that knows nothing of us. (I expect to die John Cirtis Hall. I expect to rise John Cirtis Hall. Not die J. C. Hall and rise something else). If so, how is John C. Hall to realize any benefit by the resurrection? He sees not. So my beloved brethren you can get some idea of what I expect in the resurrection. Now where shall we look for final rest, here in

the air, or in an eternal house. I think that there is an eternal house, a place, a home, a temple, an actual eternal spiritual palace. The eternal abode of the eternal God and his Christ. The word Heaven and heavens occur over five hundred times in the scriptures. Of course I do not think that the eternal heaven is meant in all these places. I believe that wherever Jesus is it is heaven. "It is a heaven below the redeemer to know." We sit together in heaven or heavenly places in Christ Jesus when we come together in the church militant here on earth, when all is peace, love and sweet fellowship. But is there not a reality of what these things are only a figure? I think so. There is a material Heaven or heavens. But is there not a real actual heaven? Yes. Yes. For God hath a dwelling place prepared for the saints, it is up beyond the material or visible heaven or heavens. Where? Thus saith the Lord the Heaven is my throne &c. Isa 66:1. Not material but eternal. The Lord made Heaven and earth. Ex. 20:11. The heaven is God's throne. I by faith I trust see him as he sits upon the throne of glory looking down (not up) upon the children of men. When Elijah the Prophet was dismissed from his labors in what direction did he go? up or down? It reads thus, "And Elijah went up by a whirlwind into heaven." 2d Kings 2:11. Was this real, or imaginary? Real evidently. The heaven to which he went was up not here. Elisha saw the ascent and cried, 'My father, my father, the chariot of Israel and the horsemen thereof! and he saw him no more,' &c. 12th verse. This all surely proves that the eternal abode is up. The sons of the prophets wanted and did look for Elijah upon earth. Fifty in number and sought three days, but found him not," 17 verse

And I believe that brethren who are looking for the eternal heaven here if there be any such will find it not, but will find it above through the grace and mercy of our Lord Jesus Christ. Paul knew a man he says above fourteen years ago (whether in the body I can not tell; or whether out of the body, I can not tell, (glorious thought, God knoweth). Such a one caught up to the third heaven. And I knew such a man, (whither in the body, or out of the body, I can not tell. God knoweth. How that "he was caught up unto paradise, and heard unspeakable words which is not lawful for a man to utter. 2 Cor. 2. 2:34. If he was caught up to the third heaven it certainly follows that he was above or beyond the first and the second, and it seems clear that the third heaven or paradise is above. We will go back for a moment and look at Jacob's vision. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. Gen. 28:12. This may represent Jacob's faith, and I remark if so it seems to my mind to teach that heaven was above not on earth. But does this prove that heaven is a place, not clearly. We will hear the apostle. "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," 2 Cor. 5:1. Let us define building according to Webster, (building, an edifice). (House. A place of abode) &c. Then if the saints have a building, a house in the heavens it follows that it must be a place, an edifice, and this house is a place of abode. I think John saw something of this when he said he saw "The souls of them that were beheaded for the witness of Jesus and for the word

of God" &c. Rev. 20:4. Does this pertain to earth? it may, but I think otherwise. John also saw a new heaven and a new earth. 21st Chapt. 1. He also saw the holy city (or church) Jerusalem coming down from God out of heaven. See 2:1 verse. That which cometh down must have been up. Christ said "I come down from heaven." See John 6:38. David said, "If I ascend up into heaven thou art there." Ps. 139:8. "Jesus said touch me not for I have not ascended to my father." John 20:17. "David is not ascended into the heavens" &c. Acts 2:34. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." Eph 4:8. "Now that he ascended, what is it, but that he also descended first into the lower parts of the earth." 9th verse. "He that descended is the same also that ascended up far above all heavens, that he might fill all things." 10th verse. All these passages seem to me to prove that heaven is a place, an abode, not a material state. Now to sum up the whole. Christ lived and Christ died and Christ arose from the dead. Christ ascended into heaven itself. Christ is at the right hand of God as our advocate with the father. Christ will come again and resurrect his church, his body (spiritual). And Christ will be completely glorified. Then I believe John Cirtis Hall will be raised or his body will be raised not as it was sown or buried, but as it was sown a natural body, it will be raised a spiritual body. Sown in weakness, raised in power. Sown in corruption, raised in incorruption, and when raised it will be John Cirtis Hall, raised in the likeness or image of Jesus after his resurrection, yet it will be John Cirtis Hall. Glorified by or through the triumphant reign of grace to the glory of God, through Christ, and that he

John Cirtis Hall will and shall know that it is he and that he has a home, a dwelling, a house, an actual place of abode, and all through or by the atonement and triumphant resurrection and ascension of Jesus Christ to whom be glory, honor, might and dominion, world without end. Amen.

J. C. HALL.

Gogginsville, Va.

GOD—MEDIATOR—MAN.

'One God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' 1 Tim. 2:5.

DEAR BRETHREN IN THE MAN CHRIST JESUS:—The desire is in my mind to write to you upon the sublimely wonderful, three-fold subject—God and Mediator and Man—and I trust it is the will of the Lord that I shall write, and that the Holy Spirit will enlighten and guide me to the glory of his name and your good.

First, we accept the testimony of all scripture as given by inspiration of the Spirit of God. 2 Tim 3:16. Therefore all scripture is both true and harmonious, and the scriptures are their own best interpreter—one text opening and expounding another, and all agreeing with and sustaining the one. Thus the rule of scripture interpretation is, "comparing spiritual things with spiritual." 1 Cor. 2:13. Let us ever remember to do this.

One God. Moses, Israel's law-giver, said, "Hear, O Israel: the Lord our God is one Lord." Deut. 6:4. Paul the Apostle, to the gentiles, also said, "There is none other God but one. To us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:4—6. This clear and forcible testimony is very comprehensive

and conclusive, showing that the God head is also the Fatherhood, as embracing in himself the one Lord Jesus Christ, the only begotten Son of the everlasting Father, and the entire brotherhood in Christ by and with him, as the chosen and blessed of God in his Son. Paul would therefore say to the whole church of the First-born from the dead, "there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Eph. 4: 4-6. Notice brethren, how the numeral one runs through all this wonderful whole, uniting all in the one Spirit and one complete body; and then notice also the completing and crowning words, "and in you all." One God and Father in all the many members of the one body, the Church, of which the one Lord, the man Christ Jesus is the Head, and God the Father is his Head. So to the church, the men in Christ, Paul says, "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." 1 Cor. 11: 3. "The husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body." Eph. 5: 23. Hear another scripture: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1: 3, 4.

All this united testimony plainly reveals the mind and purpose of the God and Father of our Lord Jesus Christ, the Son of the Father in truth and love, as concerning all the people of his love and choice and blessing. These scrip-

tures show that God is rich in mercy, "the God of all grace," "the God of salvation," "the God of peace," "the God of love;" yea, "that God is love." We should thus regard and speak of the glorious and blessed God; for this inspired portraiture or view of him will inspire us with emotions of filial reverence and love to him, as our Father who hath loved us, and given us everlasting consolation and good hope through grace. As John says, "We love him, because he first loved us."

For myself, I find peace in thus thinking upon God, and my meditation of him is sweet. But it was not always so with me; for I formerly saw and felt myself under the curse of God's holy law, which so filled me with a sense of guilt, anguish and terror, as a vile sinner in God's sight, that I verily believed that he was offended and angry towards me, and would soon banish me from him forever for my sins. At that time I did not know Jesus Christ, the one Mediator, the Daysman, the man of God's right hand, the near Kinsman who had the right to redeem me unto God. I did not know the glory of God in the face of Jesus Christ, but I knew him in the face of Moses only, as he came down upon the dreadful Sinai, and the sight filled me with great fear. With all my might I tried to keep the law and honor it; but it condemned and slew me, so that I looked for the wrath of God to fall upon and consume me.

ONE MEDIATOR BETWEEN GOD AND MEN.

The mediatorial office and work of Jesus the Son of God is of supreme interest to us brethren, because herein is our salvation unto holiness and our acceptance and favor with God. Therefore we should all seek to rightly understand the mediatorial relations of our Lord

Jesus Christ, and the work which he came to do—his relations both to God and to us, and ours to the Father and the Son. Understanding these, we shall then know and truly appreciate the work of God in Christ, and lovingly adore and praise him in joy and peace.

As we all understand, a mediator is one who occupies a middle and equal position and relation between two at variance, so that in and by him they are reconciled and made one, or brought into unity. The work of a mediator is, then to move out of the way all the differences and hindrances which had alienated and separated those for whom he mediates. When this is done he has made reconciliation and peace, and is rightfully a mediator, which he could not be if he fails in this work. To be thus successful, the one who is a mediator between two, must himself be alike interested in both, so that he may be justly impartial; therefore he must also be equally related to them both.

"Between God and men," the text says. How wide the difference, how vast the contrast between God and men! Yet our Mediator must blot out all that stands between and make us nigh unto God. How wonderful that the high and holy God should come down and dwell with men, and that we should be one with him. How can this be? The text reveals the profound mystery, showing that between the holy God and sinful men is "The Man Christ Jesus." This Man is one with men—their very brother, as the son of the woman—yet he is as truly one with God his Father; therefore he is Christ Jesus the anointed, the Lord or Jehovah, the God-Man. So then God and men are united and made one in Jesus, the sinless, holy, divine Man. For as he and his Father are one, so

is the Man Christ Jesus one with the men whom the Father gave him. "And they shall call his name Emmanuel—God with us." Mat. 1. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2. "Jesus saith unto her, go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God." John 20. Those sorrowing disciples of Jesus were men, yet they were his brethren, as born again, being made partakers of his life and divine nature, even as he was their brother; as the seed of Abraham and son of David according to the flesh, and God was and is both his and their Father. Now then, this sacred and endeared relationship between God and men is in the Man Christ Jesus—in his wonderful name and nature, as equal with God and equal with men, and in his righteous life and perfect work, in which both God and men were equally interested. Thus this holy man was fitly and truly the one Mediator between the holy God and unholy men, and in every way sufficient to make reconciliation and restore peace, by taking out of the way all that stood between and separated them, and uniting them as father and children in himself. This is indeed most blessed and wonderful, when we consider how far the children of men have gone astray from God, and how sinful and guilty they were.

This leads me to speak of the mediatorial work of the Man Christ Jesus, as between God and men. To this let me invite the special attention of the brotherhood, because it is of vital importance to us, and deeply affects our comfort and peace. Where irreconciliation and enmity exist between two parties,

and one undertakes the work of mediator, in order to remove the alienation and establish harmony, he must bring about a change in one or both, as well as make satisfaction for the offense and injury.

Now, according to the Scriptures, God does not change, but he is the same forever, and he loved his people with an everlasting love. Jeremiah, 31.

It is certain, then, that God never hated his people, that he held no enmity against them, to be appeased and propitiated, and that the change must be made in them only. Therefore, it can not be truthfully held that the Mediator of the better testament suffered and died to remove the wrath of God from his people; "for God is love," and he loved them, even as he loved his Son, and as Jesus loved them; because Jesus was God manifest in the flesh, and his work was the Father's work in him.

Why, then, was it necessary that the Mediator, the Man Christ Jesus, should suffer, bleed and die, to make reconciliation between God and men? The Scriptures will give us the true answer, saying, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3. "God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4. "For if, when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life." Rom. 5. This inspired testimony plainly shows that all the enmity and irreconciliation existed with men against God, and that, as Paul again says, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was

in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, (him), who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5.

Therefore, brethren, God was not against his people, but for them; reconciling them unto himself, not himself unto them, in Christ Jesus, their Mediator and Redeemer. To do this, God the Father sent his son in the likeness of sinful men, as their near kinsmen, "the brother born for adversity," the sacrificial and atoning High Priest, and made him to be sin for them, or their sin-bearer, to put away their sins forever by the sacrifice of himself. So then, the death of Jesus was not to appease the wrath of God and reconcile him to men, but it was to put away their sins, to redeem them from the holy law and its righteous curse, to abolish death for them, and to thus save them and make them nigh unto God, in life and holiness, love and peace, to the praise of the glory of his grace.

While it is true that God is love, and rich in mercy, he is also just and holy; therefore his law is righteous, like himself, and its just claims must first be satisfied by full and perfect obedience, before sinful men could be justified, pardoned and accepted with him. To this end, then God sent forth his son, as the son of the woman, made under the law, (for his sinful people were under the law), and to fulfill this end Christ died for our sins, and God raised him up from the dead for our justification. The happy and blessed result is, God the Father will likewise raise up from

the dead, by his son, all for whom Christ died; because Jesus, for them, made an end of sin, and swallowed up death in victory. Says Paul, "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15.

"Who gave himself a ransom for all, to be testified in due time." To ransom or redeem is, to buy back, by fulfilling and satisfying every righteous obligation and claim. This the Man Christ Jesus did once forever, and for all that the Father gave him, when he gave himself for them. Therefore himself is our ransom, the price of our redemption, as well as our Redeemer. This is to be testified to all the ransomed of the Lord in due time, when they shall return from their far-off wanderings from God in sin and death, and come to Zion. "The dead shall hear the voice of the Son of God, and they that hear shall live," said the Good Shepherd of the lost sheep, who gives unto them eternal life. When this is done, then both the Spirit and the Word testify it to them in their hearts, and they are peacefully and sweetly reconciled to God, as dear and comforted children to their loving and comforting Father. "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4. All this mediatorial work then is "of God through Christ," and while it manifests the everlasting and infinite love of God towards us, it also manifests us as the sons of God, and sweetly overcomes and removes all our sins, enmity, irreconciliation and death, and makes us nigh unto God; yea, inducts us into his blissful presence and glory

in his holy, happy heaven! This view of God and the Mediator inspires me with love and peace, adoration and praise, causing me to joyfully say, My father; my brother!

In the Man Christ Jesus your brother. D. BARTLEY.

April 11, 1893.

ELD. B. GREENWOOD AND WIFE:
—While I feel that the apostle expresses my feelings when he says "I have great heaviness and continual sorrow in my heart," yet I find there a desire to communicate to and to interchange feelings with the people of God; and feeling that I have received so many precious words of comfort and encouragement from those dear ones who have been so kind as to remember me in this way. My very soul has ardently yearned for the ability to render unto them some service of this kind, if the will of the Lord be so, that I might by his Spirit be enabled to speak some word of comfort to his poor, humble and contrite ones; and especially my heart seems to go out in love and sympathy to those of this number who are on the bed of languishing, feeling that I myself have realized so much of the conflict that attends one in this condition. The warfare of a poor pilgrim (even when well and strong in body) is inexpressible. But they who are blest in this way cannot imagine how much the poor, weak invalid has to endure. While they may give them their heartfelt sympathy, yet they cannot have that feeling for them that the one has who has or is enduring the same conflicts. How often it seems that we are deprived of the presence of Jesus in such hours of need. How weak our faith, how unbelieving and doubting. And in such a state how long and weary the days do seem. How sleepless the nights.

How deeply we realize the truth of the words of the poet who says,

"How tedious and tasteless the hours,
When Jesus no longer I see."

How far he seems to be from us, and yet he is so near, for he has promised to strengthen us on the bed of languishing, and make all our bed in sickness, will never leave nor forsake, his watchful eye is ever over his poor tried ones for good, and his ear is open to their cry, and when enabled to realize this blessed truth, we are made to feel that even in our darkest hours, he was near us, and as one of old declared "in the place and I knew it not." Affliction ceases to be affliction then, and we are made to feel "that our light affliction which is but for a moment (compared with the joys of an everlasting eternity) worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

I received your letter which informed me of your illness. I learned also from Elder Adams that you were confined to your room when he was to see you. I hope that you are much improved ere this, if the will of the Lord be such. If not that you are enabled by his Spirit to say, "Thy will be done;" for it is only by him that we can feel resigned to his will at any time. May he enable you to cast all your care upon him, for he careth for you. Though these trials which at present may be hard to bear, yet remember dear brother and sister, that our Elder Brother has borne them all. There is not a sorrow that he does not know, there is not a wound that he cannot heal. He knows our condition at all times, and is touched with a feeling of our infirmity. Surely this is a friend

above all others. Well might the apostle say, "Thanks be unto God for His unspeakable gift," the gift of Jesus. Possessed of him we have all things. Surely his love and mercy toward us are "Inexpressible," and while meditating on these things we are often made to ask, "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, who is the health of my countenance and my God." Yes we are made to wonder sometimes at our unbelief, made to question why that our tribulation and trials of various kinds should discourage us as they sometimes do, since these are but the evidences that we are of that number to whom Jesus says, "In the world ye shall have tribulation, but be of good comfort, I have overcome the world." O for more of his blessed Spirit to resign us to his whole will; and to give us patience to endure hardness as good soldiers of Jesus Christ.

Mamma wishes her very warmest love remembered to you, also each of my brothers and sisters. Accept much love and sympathy from myself, and remember me in your petitions to the Throne. I hope you will soon be able to send me a few lines that we may hear from you.

My health is some better than it was when I wrote to you last, for which I hope I feel thankful. Yours in hope of a better resurrection.

SADIE D. LIVERMAN.

Columbia, N. C.

Remarks.

Elder Greenwood is no better, but worse. His sufferings are very great but his patience is also wonderful. His conversation is rich, for Jesus is the theme of his talk.

Those who wish to buy his book

(price 25 cts) will favor him by helping him along, and also find interesting reading matter.

P. D. G.

DEAR BROTHER GOLD:—The excellent LANDMARK continues to visit us and to bring with it words of cheer and encouragement. It seems to me that never since its beginning, have its contributors come nearer seeing eye to eye and speaking one and the same thing. It seems all love, love to our blessed Jesus and to each other. Oh, how sweet it is when we can feel such love, and feel that the Holy Comforter is with us taking of the things of the Father and showing them to us so that we all walk together in love, each esteeming others better than himself and always ready his brother's failings to hide. I think that much of the troubles of the churches has arisen from brethren who think their own judgment superior to that of the brethren, and who are not willing to yield their opinion when the great body of the brethren speak. If my opinion is firmly established that I can not yield I can quietly submit to the judgment of the brethren and pray the Lord to show us the right way. May the dear Lord continue to be with and bless his people, that his love may continue to abound, and thrive and grow as the willows by the water-side.

I enclose a letter written to mother by brother Lemuel, which we have esteemed worthy of a place in the LANDMARK, and which we submit to you. Yours in love,

● GEORGE M. HARDY.

Aurora, 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.

RESISTING THE DEVIL.

More than twenty five years ago I received a request to write and publish what I understood of these words of the apostle James: “Resist the devil and he will flee from you.” James 4:7. But when I came to consider it I found that I had no especial understanding of it, except a theoretical. The question was, “How can we resist the devil,” and I was just then learning that I knew very little if anything about it. I had had some battles with him as I supposed, and had cast some darts at him very bravely, and had occasionally shaken a spear in his face with great confidence that he would get out of my way. But I had begun to conclude that he had counted my darts as stubble, and had laughed at the shaking of my spear, and that all my sling stones would never make him flee.

My mind was at that time very much harassed with inward temptations and trials. I seemed to have no control over my thinking powers to prevent the enemy from

“Blessed be the Lord God of Israel, who hath visited and redeemed his people,

“And hath raised up a horn of salvation for us in the house of his servant David;

“As he spake by the mouth of his holy prophets, which have been since the world began.”.—Luke 1:61-70.

taking hold of them and using them as he liked. He would inject as it were, his vile and venomous suggestions into my mind, and tempt me with evil thoughts of enmity against God's ways; and while I felt a hatred of these wicked thoughts, yet it seemed to be my own mind that was engaged in them, and I did not find in myself any power to successfully resist them. Sometimes when I lay down at night I would repeat verses of hymns over and over rapidly, in order to drown out the temptations and hateful suggestions of the evil one. Sometimes it seemed to me that if in the weakness of a dying hour, I should be left to the power of these terrible temptations in my soul I would be overwhelmed with unspeakable horror. The very thought was unbearable. One night when feeling the power of the enemy more than usual, and shrinking with a sense of my own weakness, I turned in my soul's experience, with a kind of helpless, despairing cry to the dear Savior, saying, "O Lord, I cannot contend with this enemy." In an instant the enemy was gone, and the hateful temptations and the fears and terrible apprehensions concerning the future, and I then knew that the Lord had enabled me to resist the devil. I remembered that Jesus had said, "Get thee behind me Satan," and that when I was made in my helplessness and weakness to look to Him, the enemy was behind Him and so out of my sight.

It is only when weakness compels us that we do or can look to Jesus.

When we have a sense of strength in ourselves we cannot see him. He "is of God made unto us wisdom and righteousness and sanctification and redemption," and it is only in the experience of this that Jesus is made known unto his people, when the dear Lord thus supplies all their deeply felt need, "according to his riches in glory, by Christ Jesus." Those who are thus favored to know him, and who grow in the knowledge of him by growing in the knowledge of their great need of all that he is unto them, can easily see how blind and ignorant those are who speak of the dear Savior as offering himself to men, to see whether they will accept him or not.

In order to resist the devil one must have weapons of defense that are stronger than any arms he can wield against us, and weapons of offense that he has no power to resist, and also strength to handle these weapons. All this is furnished to his people, to all who find themselves engaged in this terrible conflict, by the dear Savior in the right time. He overcame this great enemy for them, and gives them the victory. This victory is faith. Faith is their shield that turns aside whatever weapon he brings against them. Faith, also is the power by which they overcome in every manner of conflict, whether they may appear as attacking or defending. This faith is the evidence to them that Jesus has overcome for them, that he is "the shield of their help and the sword of their excellency."

How vain are all our own efforts to resist the devil, or to obtain a victory over him. All our efforts are necessarily in our own strength. We can make no other kind of an effort. No matter how often we may have overcome by faith, yet we never learn how to overcome again. We always begin the wrong way, trying to use some power we think must be ours by this time. But we are trying to handle a weapon that we have no wisdom or strength to handle. We think we are working with the right weapon, faith, but we are surely mistaken, we have to learn every time, over and over, that we cannot exercise faith. It will, however, exercise us. When our strength and courage and wisdom are again brought down, and the weakness of a little child is ours again, then how easily faith is wielded. Then is the strength which alone is of any value made perfect. It is manifest in our weakness. Then faith is in lively exercise, and again we are surprised with the Lord's way of giving us the victory.

Why, we say, the apostle must mean that we must do something when he says, "resist the devil." Well, go to work again, and again we shall find that he does indeed mean something. He means that all this fancy that we have some ability to do something in the battle by which it may go in our favor, is the devil's own suggestion. It is the very thing which is apparently the hardest of all his attacks to resist. Again and again we fall here, in this warfare with the devil, but we

fall to rise again. The fall shows us again our utter helplessness, and the rise shows us again the power and faithfulness of Jesus, our King, and the glorious fullness and perfection of his works; and then we are prepared again to sing, "The Lord is my strength and my song; he also is become my salvation."

Every venture of a child of God will be worse than a failure. We are given no strength for such purposes, no strength to try experiments with. "The Lord is our strength." How much better that is than to have strength given us to use as we thought best, and which we might lose or worse than lose. This will never fail us, for Jesus is also our wisdom, and so the strength and wisdom are never separated.

"Lead us not into temptation." That is the true prayer, the very spirit of all true, spiritual desire on this subject. Don't undertake to try your hand with the enemy, in whatever form he comes, but look to Jesus. Keep away from evil, from vice, from alluring vanities, from worldly enticements, from whatever has a special power over your fancy or appetite. Don't think you are strong enough to court temptation. Keep away from evil; "avoid it; pass not by it; turn from it, and pass away." That is the only way to resist. Your only true strength is in knowing your own weakness. "Lead us not into temptation, but deliver us from evil." "Draw nigh unto God and he will draw nigh unto you." He is not near us when we proudly

undertake a contest in our own strength. "He resisteth the proud." It is the humble who feel how much they need grace, and "he giveth grace unto the humble."

SILAS H. DURAND.

April 11th, 1893.

A RIGHTEOUS PRAYER.

"Set thou a wicked man over him, and let Satan stand at his right hand." Psalm 109:6.

Brother John O. Salisbury desires to know my view of the 109th Psalm, and what gave rise to such a prayer from so good a man.

By reading the entire Psalm one may better see the connection of this matter. The trouble with our brother appears to be to know why a good man would make such a prayer as is recorded there against the wicked. What is there in the nature of God that does not hate sin? If one has in any true sense the mind of God does he not hate evil? If God is angry with the wicked every day, and his face is against those that do evil, would not one that is led by the Spirit of God also hate wickedness?

The common notion of men is that the more godly one is the more readily he condones crime and excuses sin. But the truth is that the more wicked one is the more allowance he makes for sin, and the less hateful it appears to him. Such persons therefore say that the better one is the more he excuses sin and tolerates it.

A consideration of God's administration of justice over the world would confirm the position stated that God hates sin, and that no trait

of his character apologizes for nor excuses it.

When God made man he was upright. There was no sin nor death, sorrow nor distress. As soon as man sins at once death seizes him, a reign of terror and wretchedness begins. Everywhere the heavy hand of woe is laid on man. This is the wages of sin. No groans, nor prayers of man can avert it. Ever since then this trouble is universal. Does not this show that God hates sin?

The coming of Jesus in the flesh, humbled and full of sorrow, without guile, yet the greatest of all burden-bearers—who knew no hate of truth, nor love of sin—who was holy, yet made a curse for sinners, is the clearest proof of God's hatred to sin. For though God loved his people with so great love that he gave Jesus for them, yet it was not enough for him to be born of woman, found in fashion as a man, but he must be put to death. The cup of death as the wages of sin could not pass his holy lips; but mouth that knew no guile, that spake only truth, those lips full of grace and truth, must drink the cup of death given him by his Father. What could more fully prove God's eternal hatred of sin, and what could so fully show the deep root of sin that nothing but the death of Jesus could pluck it up?

The manner of the death of Jesus too shows this. A death by crucifixion was not inflicted except upon the most degraded criminals, and it made such still more infamous. When one was crucified a cross of

timbers was laid down, and the hands and feet of the victim were nailed to it. Then it was erected, the bones of the body were all unjointed, and a most painful and wretched death ensued. Hence Jesus said all my bones are out of joint. Psalm 22:14.

The experience of God's people from their quickening or first consciousness that they are sinners is that sin is their great trouble to the end of their mortal, dying lives. As long as a child of God dwells in this fleshly state he has sorrow. How full of distress and vexation of spirit is the life of a child of God because of sin. He knows that God hates sin. Nor can the child of God form any excuse or apology for his own sins. They are most bitter to him. He can make no compromise. His own case appears to him worse than it appears to others. There is an unceasing warfare being waged in himself between holiness and sin. God hath indignation forever against sin and its desolation is perpetual.

To pray for a sinner though is one mark of a good man, is it not? We are to pray for them that evil entreat us, and that revile us. Vengeance does not belong to us. We could not in faith pray for what is against God's character, nor his holiness. When sin is forgiven, or not imputed to man, it is because it was imputed to Jesus, and he has borne it and atoned for it. Hence the redemption price is the blood of Jesus that cleanses from all sin.

There could be no prayer of faith to God to save the characters cursed

in the 109th Psalm. The one making this prayer is Jesus foreshadowed by David. The scene is the crucifixion, the character over whom a wicked man is to be set, and at whose right hand Satan is to stand is Judas Iscariot the son of a murderer—bad blood. Judas pitied not the poor man Jesus, nor showed mercy to him; but persecuted to slay Jesus the broken in heart. (verse 16).

How speedily and surely the prayer of Jesus is executed on the wicked, as well as answered in saving the righteous. The wicked are turned into hell, a place prepared for the devil and his angels. In the righteous judgment of God the wicked are punished, and all iniquity shall stop her mouth, the righteous are saved, and God is glorified. In the resurrection it shall be discerned who served God and who did not. There the righteous shall be righteous still, and the filthy shall be filthy still.

Judas betrays innocent blood for thirty pieces of silver. The love of money is the root of all evil. Quickly he is in the power of the devil, the murderer from the beginning, and he repents himself. This is not a godly sorrow, not a repentance that is the gift of Jesus, or proceeding from the goodness of God. There is unmixed remorse—no mercy—in his self pity. He seeks relief by hanging himself. The godly are blessed with self loathing, nor would they kill themselves, for the strong hand of a just and merciful God keeps them. But when one falls into the hand of the

devil there is no deliverance from unmitigated evil. Judas fell by transgression that he might go to his own place. Where is that? In hell. Each man goes to his own place. This is a righteous judgment of God. Jesus prays the truth and according to God's will.

The mercy of God is not like man's mercies. When God shows mercy it is to cause man to abhor himself and repent in dust and ashes. Men's mercies are to consider sin as a small thing and excuse the guilty on that ground.

When a godly man prays for a sinner it is that he might be saved from his sins, not in them.

It is as difficult to pray aright as it is for us to do any good thing that we can not do if left to ourselves. But Jesus knew how to pray aright. He prayed not for the world, but for those whom the Father had given Him. He prayed on the cross for those crucifying him, (but not for Judas), saying father forgive them, for they know not what they do: Luke 23:34. These sinners were forgiven and saved. (See Acts 2d Chapter).

But Judas was a devil: John 6:70, 71. Judas knew Jesus was innocent. Devils know Jesus, Matt. 8:28—31. Acts 19:13—16: James 2:19. These scriptures prove the devils and evil spirits know Jesus, not as their Savior, but as their destroyer or tormentor. Hence their enmity to Him.

Jesus never returned evil for evil, nor should we. But the Lord rebukes satan. We should not bring a railing accusation. Jude 9—11.

P. D. G.

TRUE RICHES.

Brother J. W. Caywood, of Tenn. requests my view of Mark 10:21:

"Then Jesus beholding him loved him and said unto him, One thing thou lackest: go thy way, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me."

Here is presented the case of what the world would call a good young man. All sorts of cases come before Jesus. He is the just Judge that righteously disposes of all cases. These characters are presented to him in the Providence of God, and are pronounced upon that the people who love the truth may see from the teachings declared in the bible how all cases stand. For the bible declares the true principles upon which all judgments are based, or the bible declares what is truth and remains therefore true forever. This is a very moral young man. He is called a young man by Matthew. He said he had kept the law from his youth up. If he had that was not against him, but in his favor. For it is certainly better in itself considered for a man to be moral than for him to be immoral. It is better for this life. But suppose one should fully observe and keep the letter of the law, will he in this way obtain eternal life? No. It does not come in that way. It is not possible for man to obtain eternal life by the deeds of the law.

The answer of Jesus to that young man shows several things. One was that he did not love his neighbor as he did himself. For the law says thou shalt love thy neighbor as thyself. If a man did this he would

give the half of his goods to his neighbor, or treat his neighbor as well as he treats himself. Another is, that the man was sincere. For he went away grieved. He was not attempting to flatter Jesus, but was really, so far as he knew, enquiring the way to obtain eternal life. It shows that he loved riches. It further shows that he had not known the requirements of the law spiritually, nor seen his own vanity. It further proves that, although he addressed Jesus with great respect, yet he did not truly know him. Yet Jesus loved him. But who first begins the love, Jesus or the man? Jesus begins it, or loves us first. Do you understand that Jesus loves any that are eternally lost?

What riches are here referred to?

It would seem that in the letter it means here worldly possessions. Yet one may be rich in his supposed righteousness, or wisdom, strength, or resources, and yet have no money, or worldly goods, or possessions. Would a man that is not married and does not desire to be have any less to forsake than a man who has a natural wife and children; or would a man who has worldly goods have any more to forsake than one who has none? A man must forsake all for Christ. That is he must see that it is all vanity of vanities and vexation of spirit if he depends on any of it. A man might give all his goods to feed the poor and even his body to be burned, but it would profit him nothing unless he has charity. But without doubt the child of God that does as Mary

did, leaves all and sits down at the feet of Jesus choosing the good part has all. For Jesus is all we need. If we are truly married unto him and forsake all for his sake then we have all. For if God gives us Christ how shall he not also with him freely give us all things.

There is much difference in this present life in the happiness or misery of a child of God in this matter. One that seeks first, or above all things, the Kingdom of God enjoys tokens of God's favor, and drinks of the cup of consolation, far more than that Christian whose mind is on the world, and who spends his time in the pursuit of worldly goods.

The church member who is too close, or loves money too much, to give to the poor and the needy, who has not time to attend his meetings, who neglects his pastor, or does not help him, does not have the enjoyment of one who does these things with a cheerful spirit.

But suppose one says, if he gives these things, or does these things, but does not do them with a right spirit it would be no benefit to him? Well, we know that if he does not do them at all he cannot obtain the blessing. We know, too, that if he is kept from doing these things, which the Word of God teaches that he should do, by the fear that he will do them in a wrong spirit, he does not much want to do them. He is seeking more after excuses for neglecting his duty than he is searching for reasons for doing it.

One must forsake all before he can truly follow Christ. Can a rich man then be saved? It is easier for a camel to go through a needle's eye. That is, it is easier for a man to do a thing which he cannot do,

which he is utterly unable to do, than it is for a rich man to enter into the kingdom of heaven of himself. It is impossible for a rich man to forsake all his riches of himself. But with God all things are possible. There is one hope. It is impossible for a rich man to save himself. But with God all things are possible.

Can a poor man save himself? If one is a poor man in the sense here used, he is thus in his very poverty manifested as one that is saved. But who would choose to be poor thus? We do not want to be poor naturally. When we see that we must become poor we go away grieved as this man did. But the poor have the gospel preached to them. P. D. G.

HERETICAL CHARGES.

The Presbyterians claim that they are very learned. They do not ordain any man to preach that is not a graduate of some literary college, I have been informed. It is not my purpose to mis-state matters, nor to misrepresent any one in any thing, but to write the truth. If this does them injustice it will be my pleasure to correct it. What scriptural right is there to require a gospel preacher to be scholarly in worldly lore? The question should be, has the Lord called him to preach the gospel?

These learned Presbyterians have had much discussion and considerable confusion in their ranks of late about doctrine. A new set has sprung up that discard the old Calvinism of decrees and predestination, and clamor for Arminianism. They have also preferred charges against some of their teachers in

their theological schools for heresy in preaching that the bible is not at all free from errors because men wrote it, and they were not kept by divine power fully enough to prevent their commission of many errors in their writings. The leader of this heresy, who boldly avowed that the men who wrote the bible committed errors, and that therefore there are many errors in the bible, was sustained on the trial by the body that tried him. That is, of course, an admission by them that the bible is not correct. What think you of the position that the men who wrote the bible were not moved by the Holy Ghost to the extent of securing absolute correctness? Does the Lord send men as witnesses to make false or incorrect statements?

It is impressed on my mind, and the case I will not yield at all in any part, to any man, or set of men, or to any denomination, that the bible contains exact literal statements of facts, and that there is besides the literal meaning a deeper spiritual meaning that is manifold. But that each of the literal facts or correct statements is needful in its place, and also the hidden spiritual meaning is needful in its place. For instance, the heavens and the earth were created or made in six days, and days were the same in length as days are at this time; and that these things were made of things which do not appear; and that through faith we understand that they were made of things that do not appear. There is no intimation in the bible that there was a period

anterior to this six days of creation that was an indefinite formative period in which the material out of which, as of raw material, God manufactured a world; nor is there any evidence that each day was an indefinite duration of time in which, by a natural formative process, the earth grew by evolution and development into its present finished state. There is no evidence that a day and night did not consist of twenty four hours then as they now do.

We do well to feel that every statement made in the bible is true in the sense used and intended, and that though all other books may mislead or deceive, or be mistaken, every word of the bible is true. There is no intimation from any writer of the Old Testament that he was guessing, or making gratuitous assertions, or stating mere probabilities about anything, or that any writer had any misgiving or question in his mind at all that he might be mistaken in any of his record, or that he received any part of it by mere heresay or tradition; but with the certainty of eye-witnesses they all positively state the truth. The writer of the Book of Genesis could not have been present when many things therein related transpired, for some occurred before any man was created. How did this writer know these things? He could not have learned them by tradition, for they occurred before any man lived. Evidently the writer was moved by the Holy Ghost to write the truth. So it was with all that was written. They are God's wit-

nesses and give infallible testimony.

Neither Jesus, nor any writer, or speaker of the New Testament gives any intimation whatever that there was any mistake at all in any part of the Old Testament scriptures from which they so freely quoted.

To suppose that God would give his people a bible or record of that which they should know, yet that bible be full of errors, or have any errors, is an absurdity and not worthy of credence one moment by his people. Suppose it be known that there is one error in the bible, but it is not known where it is, when would you know that you were safe. Suppose you are assured that in the road you must travel there is somewhere an enemy concealed that will kill you, but it is not told you where it is, would you consider that a safe road to travel, or would you not prefer to travel some other route? If there is a single untruth uttered in the bible how can that be God's book, who is truth itself, and in whom there is no lie? There are many infallible proofs and evidences of truth by which every word of the bible is attested. Infidels and scoffers have been attacking the bible in all ages, but they butt out their own brains and show their folly and that they are liars by dashing themselves against this wall of immovable strength.

Human learning is a great snare tending to puff men's natural minds up so that they become critics, and appear to be wise above what is written, but alas, they become such

fools often that they fail to see what is written or to believe it.

It is not by or through the medium of worldly learning that men either understand the Scriptures or preach the gospel of Jesus Christ and Him crucified. God's people generally are a poor and ignorant people, but blessed with faith to believe that God meant just what he made his servant write, when they wrote the things contained in the bible, and that are most surely believed among us. P. D. G.

NOTICE.

Notice is given that Elder W. W. Barnes will not fill appointments at Galloway's and Cross Roads, it being impossible for him to reach them. The balance will be filled, the Lord willing. P. D. G.

OBITUARIES.

MARY ANN SHOWALTER

Sister Mary Ann Showalter was born June 1817. Her maiden name was Fralin. She was married to Mr. George Showalter Feb. 8th, 1838, by Elder Moses Green. She was the mother of seven children. Two sons and one daughter survive her. She united with the Primitive Baptist Church by experience at Little Creek, Franklin county, Va. Aug. 14, 1869, and was baptized the next day by the writer of this poor sketch. She died in the triumph of a living faith in Christ Apr. 23d, 1893, making her stay in this sinful world 75 years, 9 months and 29 days.

Sister Showalter was one among the best of women. She was an ornament to the church. Truly a mother in Israel. Never speaking evil of anyone, but to the contrary endeavored to live in peace with all, thereby gaining the respect of all who were intimately acquainted with her. One of her old lady friends said of her that she seemed to love everybody and everybody loved her that knew her. She was a decided Baptist, and when her brethren visited her house, which was often, she and

her husband always seemed glad, and she seemed never to tire in serving them. None could feel cramped while with her. She was industrious, saving of things with which the Lord had blessed her; a help-mate indeed to her devoted husband, and in her death he has sustained the loss of his best earthly friend, and no doubt he keenly feels it. Mr Showalter remarked to me that she was one that would be missed, and truly it is so. But her christian life, and we may truly say triumphant death assures us that she is now at rest in that world of bliss where sickness, pain, and sorrow are felt and feared no more. She told the writer on Tuesday before she died that she wanted to leave this sinful world and go home to rest. She was confined to the house and to the bed most of the time for seven or eight weeks. Her physician seemed not to know just what her disease was, but no doubt he did all his skill could suggest for her. Her poor old husband who is over eighty years old was faithful to wait upon her to the last, thereby showing his great love for her; as also did their sons and their wives. Her daughter was not with her as she lived several hundred miles away. But the attention of husband, children and a host of kind friends could not stay the hand of death. Her time had come and she must go home. But all believe that death to her was the gate to endless joys, and she did not dread to enter there. Her funeral was largely attended by her friends, and the humble writer tried to speak words of comfort to the sorrowing ones from the text recorded in Rev. 14: 13. After which the body was borne to its last resting place in the family burying ground, and gentle hands lowered it into the vault to rest until the resurrection morning, when it will be raised in power to be fashioned as her blessed Saviour shall see fit to fashion it in order to his glory and praise. May the Lord comfort his grief stricken family for Christ's sake.*

J. C. HALL.

Gogginsville, Va.

MARY HELEN WOODARD.

Please publish the death of my dear departed mother. Mother's maiden name was Mary Helen Atkins. She was the only daughter of Samuel and Mourning Atkins. She was born in Wake county, N. C. on the 5th of Nov., 1829, and was married to A. J. Woodard on Dec. 23rd, 1846. There were born unto them six children,

two sons and four daughters. Father joined the army in Jan. 1852, went to the war and staid until he received a furlough, and came home on the 7th of July, and died the 2nd of August following. Thus at an early age mother was bereft of a good and kind husband, and left a lone widow in a cold and unfriendly world, with six small children, myself the oldest then fourteen, and a girl. Oh how well do I remember the night on which father died. Oh how we all were grieved, and in my imagination I can see and hear her as she sat crying, praying to the God of heaven for help. Oh hav'nt I often seen her when she would seem to be almost ready to sink in despair; then take courage and say, "As thy days so shall thy strength be." And many have been the times that I have been awoken in the still hours of the night and have heard her shouting and praising God for the many blessings that he had bestowed upon her, a poor undeserving worm of the dust. Mother professed a hope in Christ at an early age and joined the Missionaries and remained with them until she became dissatisfied, then when the church at Oak Grove was organized, she went before the church and gave a reason of her hope, and was received on the 4th Sabbath in March 1886, and was baptized on the 4th Sabbath in April. She was ever prompt to attend her church meeting unless providentially hindered. She was a firm believer in the doctrine preached and held forth by the Primitive Baptists, and had been for a long time before she joined them. She would often say if I am ever saved it will be by grace and grace alone. She seemed to be devoted to reading her bible and the LANDMARK. Mother was ever faithful to visit the sick as long as able, and Oh how we her children will miss her in time of sickness, for she was such a good and faithful nurse. She was a kind and obliging neighbor. None ever called on her for a favor that she did not grant if in her power. In mother's sickness she seemed glad when any of her friends would come to see her, and when time came on for preaching at Oak Grove, she would express a desire to be there, but said she would never go again. Having lost her mind she wandered off and was found dead. What a shock it was to us all. How sad to see our dear mother lying on the cold ground still in death. Oh how surprised we all were, for we had no idea she could have walked half the distance,

for she had not been out of the house since November, and seldom ever left the room. She was often speaking of her troubles and how miserable she was, and when asked what her troubles were, she would say every thing. On one occasion when I visited her I asked her if she wanted me to do anything for her. She replied, no, unless I could relieve her of her troubles. I replied, mother I wish I could, but feel to be powerless, but there was one who could help and she must look to him. Oh, she replied, I know that one, but it seems to me I can't take hold of the promise like I once have, but I know one thing, if I am saved it will be by the grace of God. So she is gone, and why she was permitted to die as she did I know not, but this I know, all that God does is just and right, and he works all things after the counsel of his will, and I do feel this evening I can say as one of old, "Though he slay me yet will I trust in him." Mother died in her 64th year and leaves five children, 15 grand-children, one brother and a lot of friends to mourn their loss, but we mourn not as those who have no hope.

M. J. HOWELL.

Massy, Wake Co. N. C.

TERECY HINSON.

This dear departed one is another witness to that solemn truth: In the midst of life we are in death. She was the daughter of Elder McLennon Wright of Columbus Co., N. C., was born in said county March 10, 1848. She was the lovely bride of Mr. Isham Hinson to whom she was united in marriage January 5th, 1867. Death is at all times an unwelcome visitor, but when we see a mother in the vigor of life, surrounded by all that makes life pleasant, suddenly taken away, it is supremely sad, and the only solace we have in such heart-rending scenes is the unsearchable riches of God's wisdom and grace. He makes stars to shine in the darkness, it is he alone that can remove the darkness and despair from the troubled heart. This precious wife and tender mother was sick for a few months, and all was done in the reach of human power that could have been to repel the stern invader. But alas how weak we are. After their marriage they lived in their native county until about the year 1876, they moved to Hinson, S. C., where by their untiring industry and economy they accumulated a good living. The deceased was the mother of four children, two boys and two girls, all

of which survive her. She leaves a husband, father, brothers and sisters and a host of friends to mourn their loss. She never joined the church but leaves strong and living evidence that she is with Jesus. She often spoke of joining the church but said she was too unworthy. A short time before her death she told some friends that she would not live long and would be better off after death, and repeatedly said during her sickness, "Oh that I could die, so that I could be out of my trouble," that the change would be a blessing to her; yet she seemed resigned to the will of Jesus who saw it good for her to suffer until the 5th day of March, 1893. When we find her pillowed upon a dying bed, her moments numbered and she must die, her mind is clear, her heart is glad and her soul is happy, perfectly calm and serene is her joyous spirit; no tear drop dims the eye, no murmur falls from her faltering tongue; no word of doubt escapes her lips; sweetest resignation plays upon every feature of her brow; heavenly hope speaks out in every expression of her countenance. She has lost sight of earth, the sting of death has gone, she has fought life's battles and won its last great victory, the last word has been spoken, the last breath is being drawn. She is gone! Happy moment! Victorious death, precious wife, tender mother, obedient daughter, dear sister and kind neighbor; sweet recollection of the surge upon the crushed hearts. Thy whole life was beautiful with the presence of thy faithfulness, how desolate and lonely the home that was made so comfortable by the well-directed industry, and so musical by thy kind voice. May the Lord remember us according to the plentitude of his mercies and give us his spirit to say: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord"

M. M. HARRELSON.

Clarendon, N. C.

YOUNG JACOB WOOD.

Y. J. Wood the eldest son of Y. Wood and M. E. Wood of Johnson County, N. C. was born Feb. 6th, 1878, and died March 20th 1893. He was 15 years, 1 month and 13 days old. He died of Bright's disease. His sufferings were but a short while on earth. He was a bright intelligent boy and very dear to his parents, was always a steady honest and obedient child, quiet and peaceable and made friends wherever he went. His death has cast a

gloom over the community in which he lived, but in the home where he was loved is a vacancy which no one else can fill. He was so good and so young just in the glow of youth, just when it seemed so hard to give him up the good Lord called him home to a place of everlasting joy and rest. He leaves a kind mother and father and six brothers and five sisters and a host of friends to mourn their loss. His little sister dreamed that she saw him with wings flying up in the air, and she thought he went to a beautiful bright place.

Written by his Sister.

McKoy, Sampson Co. N. C.

MARY COCK.

Sister Mary died of heart trouble August 22nd, 1892. If she had lived until the 9th of October, she would have been forty eight years old. She was the daughter of John S. and Nancy Marshall. Mary was married to Joel H. Cock twelve years lacking a few days. She bore three children. Saturday and Sunday before she died she went to preaching. Saturday when we got there we met with brother Blancet, and she told him she could hardly speak she felt so badly, and he preached, and got on to his experience, and she shed tears. I often saw her shed tears when any one was talking on experience, or singing anything about religion. Brother Blancet came home with her that night, and he told me next day that they sat up very late and talked and sang, and he was afraid it would make Mary worse, but she said she felt better, and the next day she visited the sick, and came home about sundown. One of the children who had gone after wood heard her call him, and he threw his wood down and ran to her. She had walked out in the garden and death had struck her, and she never spake any more, was dead before they could get her into the house. I never met with such troubles before, a sister snatched away in a moment was almost more than I could bear. Then to see the poor motherless children weeping, it seemed to me that it was almost double trouble. She was a good wife, a kind neighbor, and one among the best of mothers. She was uncommonly good to her children. Children don't weep any more, for I have a hope that your dear mother is in heaven, and I hope that you will be good children and when you are called away from this world that you will be prepared to meet her in glory. Brother Blancet told me he

did not want me to grieve over Mary, for he did not have a doubt about her happiness, for the way she talked to him he was satisfied that she was better off. We lived by and visited each other very often. If I was in trouble it was a pleasure to see her coming. If any of us were sick she was sure to come. I was down sick last spring and she came over once or twice a week for seven or eight weeks and cooked almost all that I ate. I hope the many brethren and sisters that read this will pray for her husband and children, and a poor old gray headed mother. Written by an afflicted sister,

ELIZABETH COCK.

WM. T. GARDNER.

In the wisdom and providence of God, the Creator and Preserver, his people are willing to yield submission to his call. He has called to himself one of our best and most liberal hearted citizens. On the 12th of August 1892 Capt. Wm. T. Gardner died in the 66th year of his life, leaving a sorrowing wife, three loving children, and several grand-children, and a host of other relatives and friends to mourn the departure of so good a man. He was in every-way a true man. He served through the late war and was captain of his company, and was loved and praised by all of his regiment. Words cannot describe the traits of nobility shining in the life of this man.

J. M. L.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

Unless appointments of preachers published in LANDMARK are expressly called in, you may expect them to be met. Notice your old papers until they are filled. P. D. G.

J. H. PURIFOY.

Lawrence's.....	4th Sat. and Sunday in May
Deep Creek.....	29
Kehuke.....	30
Weldon.....	Tuesday, June 1
Hopland.....	1st Sat. and Sunday
Toisnot.....	5
Wilson.....	June 6
Contentment.....	7
Healthy Plains.....	8
Creeches.....	9
Salem.....	10 and 11
Neuse.....	12
Wake Forest.....	13
Cedar Grove.....	14
Dutchville.....	15
Camp Creek.....	16
Tar River.....	17 & 18

Five Forks.....	19
Surl.....	20
His wife accompanies him. They will need conveyance.	

W. W. BARNES.

North Creek.....	May 21
Straits.....	23
Cedar Island.....	24
Coose Creek Island.....	26
Sandy Grove.....	27
Tyson's.....	30
Mutrey's Creek.....	31
Meadow.....	June 1st
Moore's.....	2
Union.....	3
Pleasant Hill.....	4
Mill Branch.....	5
He will need conveyance.	

J. E. ADAMS.

Mt. Pleasant, (S. C.).....	Sat. & 2d Sun in June
Brother W. I. Brown will please meet him at Lynchburg Friday morning.	
Gill's Creek.....	Tues. and Wed.
Mill Creek.....	Sat. and 3d Sun.
Brother Watkins will please meet him at Williamston Thursday.	
Greenville.....	Monday night
Friend John Reaves will arrange Tuesday and Wednesday at Cool Spring.	
Atlanta, Ga.....	Sat. and 4th Sun
Will reach Atlanta Friday.	

H. F. PEEDIN.

Sandy Grove.....	Sat. & 4th Sun. in June
Antioch.....	Monday
Peach Tree.....	Tuesday
Cedar Grove.....	Wednesday
Neuse.....	Thursday
Salem.....	Friday
Creech's.....	Sat & 1st Sun. in July
Will need conveyance.	

JAMES D. DRAUGHN.

Rock Academy.....	Sat. & 4th Sun in May
Dan River.....	Monday
Axton.....	Tuesday
Martinsville.....	Tuesday night
Ridgeway.....	Wednesday night
He will need conveyance.	

RECEIPTS.

N. C.—Mrs B Daniel 1 50 Mrs W T Piver 50
 Wm Wiggins 50 Thos Clark 1 50 Jethro Howell 1 50
 Stephen Pate 1 00 John Davis 1 00 D L Batts 1 50
 Elder G D Roberson 1 50 Elder J B Roberts 1 50
 Mrs Sallie Bardin 1 50 Mrs Nancy Baily 2 00
 J B Pierce 2 50 Jonas Pittman 1 50
 Jane Ward 2 50 Mrs Emily Dove 1 50
 E W German 1 50 Stanly Edwards 1 50
 C P Griffin 1 50 Shepherd Edwards 1 50
 Josiah Baucum 1 25 J H Davis 6 00 N G Jones 1 50
 W V Mason 1 50 J H Hardie 3 00 J A Honeycutt 1 50
 J S Nance 1 50 C Stewart 75 S A Helms 50
 J R Baucum 2 00 L D H Williams 3 75
 J T Edwards 1 50 Elder Jesse Brown 2 00
 W A Helms 1 50 J R Helms 5 00 J L Little 3 00
 J A Marsh 50 Elder J F Mills 1 00 N M White 3 00
 Elder J M Harvey 1 50 W R Hooks 4 50.
 VA.—Elder J C Hall 4 50.

**WILMINGTON & WELDON R. R. and
Branches & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED May 8, 1893.	No. 21, Daily.	No. 27, Daily.	No. 41, Daily & Sundays.	No. 55, Daily & Sundays.
Lv Weldon.....	P. M. 12 35	P. M. 5 07	A. M. 6 15	
Ar Rocky Mt.....	1 42	6 07	7 22	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv. Rocky Mt.....	1 42	6 01	7 23	P. M. 2 35
Lv Wilson.....	2 25	6 38	7 53	3 30
Lv. Selma.....				5 15
Lv Fayetteville.....		8 34		8 30
Ar. Florence.....	10 25	10 40		
		No. 47, Daily		
Lv. Wilson.....	2 25	P. M. 6 43	A. M. 7 55	P. M. 8 43
Lv Goldsboro.....	3 20	7 35	8 43	9 55
Lv Magnolia.....	4 30	8 42	9 55	11 35
Ar Wilmington.....	6 00	10 15	11 35	

TRAINS GOING NORTH.

DATED May 8, 1893.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily & Sundays.	No. 56 Daily & Sundays.
Lv Florence.....	A. M. 5 10	P. M. 7 30		A. M. 6 30
Lv Fayetteville.....		7 30		6 30
Lv. Selma.....		9 34		9 50
Ar. Wilson.....		11 30		11 49
		No. 13 Daily.		
Lv Wilmington.....	A. M. 9 30	P. M. 7 45	P. M. 9 16	P. M. 4 00
Lv Magnolia.....	11 10	9 16	5 37	6 50
Lv Goldsboro.....	12 20	10 17	7 42	
Ar Wilson.....	1 10	11 00		
		No. 14 Daily		
Lv Wilson.....	A. M. 1 10	P. M. 11 30	P. M. 9 48	P. M. 7 48
Ar Rocky Mt.....	2 00	12 08	10 30	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv Rocky Mt.....	2 00	12 08	8 30	
Ar Weldon.....	3 05	1 00	9 40	
	P. M.	A. M.	P. M.	P. M.

Train on Scotland Neck Branch Road leaves Weldon 3 46 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 48 p. m., Greenville 6 23 p. m., Kingston, 7 30 p. m., Returning leaves Kingston, 7 20 a. m., Greenville 8 20 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m. Arrives Parme 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Parme 6 00 p. m., arrives at Washington 7 30 p. m. Daily except Sunday. Connects with train on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m., 5 20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5 30 a. m. Sunday 10 00 a. m., arrives Tarboro 10 25 a. m. and 12 20 p. m. via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. O. F. DIVINE
General Sup't.
J. R. KERLY, Gen'l Manager.
T. M. EMBERTON, Traffic Manager.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

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Cond. Schedule—In effect May 7, 1893.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 46 p m	Lv.....Fayetteville.....Ar	8 02 a m
7 30 p m	Ar.....Fayetteville.....Lv	8 12 a m
6 00 p m	Lv.....Sanford.....Lv	9 30 a m
4 13 p m	Lv.....Climax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Lv	12 16 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....N & W. Pct—W. Cove.....Ar	1 55 p m
1 53 p m	Ar.....N & W. Pct—W. Cove.....Lv	3 33 p m
1 22 p m	Lv.....Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....Mt. Airy.....Ar	4 25 p m
Daily.		Daily.
No 3		No 4.
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 30 p m	Lv.....Maxton.....Lv	6 30 a m
6 49 p m	Lv.....Red Springs.....Lv	7 02 a m
8 05 p m	Lv.....Hope Mills.....Lv	7 43 a m
7 47 p m	Lv.....Fayetteville.....Ar	8 02 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
5 55 p m	Ar.....Ramseur.....Lv	6 25 a m
4 15 p m	Lv.....Climax.....Lv	8 15 a m
3 00 p m	Lv.....Greensboro.....Ar	9 00 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 20 a m
1 25 p m	Lv.....Stokesdale.....Lv	10 35 a m
12 25 p m	Lv.....Madison.....Ar	11 25 p m

All Trains daily except Sunday.

* Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north and East, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and all points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

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P. D. GOLD.

VOL. 26.

JUNE 1, 1893.

NO. 14.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

By S. J. Redman 17th St
Care W. Redman

The Purpose of Zion's Landmark.

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

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

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

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

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

“RABBONI.”

DEAR LANDMARK:—The spirit's emergency—the soul's cry for a refuge from the storm that had well nigh overwhelmed me, was accompanied by a questioning, searching spirit—questioning the Hand that had driven the storm, whither as mine to save and help. Searching my heart of the present and past for evidences of divine favor and acceptance, for assurance and confirmation that all things affecting me worked together for my good; crying for peace and patience to a heart bewildered by desolation, and light on my new unknown way; searching the Word of God for tokens of good, tokens that the rod was held by my Father's hand in chastening. Yet scarce knowing mind or heart, or whither wandered my feet, save that all tended to the ground, I fell in, so to speak, with Mary and those other bereaved, sorrowful-hearted women, bringing spices to anoint the dead body of the crucified Jesus. And they, too, were tending to the grave, searching for a dead body. They were bereaved and grieved for their dead. They were bewildered with their loss and disappointment. They suffered deeply. How quick and surely a like condition, especially one of suffering, will cement hearts! I felt that I never more should endure the company of such as had never known sufferings. And how acceptable the companionship of the

deeply tried and sorrowing! So these women, by the striking similarity, suited me, and more than ever before I entered into their sorrows and search.

Their bitter hope and glory of earth were crushed in the grave of Jesus; for they “had hoped it had been He who would have restored the kingdom to Israel.” My earthly kingdom had fallen. They brought sweet scented spices to embalm their dead. I brought the sad memorate of bitter tears. The main motive ostensible was a loving service to the dead; but no doubt but all hearts were burdened with hidden supplication, and the pent up prayer and thirst unspoken, for the living God, though sought among the dead.

We come to the tomb, and lo! the stone is rolled away, and two angels are within. They said, “Why weepest thou? Whom seek ye? Why seek the living among the dead? He is not here; he has risen. Come, see the place where the Lord lay.” Then remembered they the words of Jesus, and how he had said he would arise the third day, etc., and the mourning began to give place to rejoicing.

And looking at the place—the empty place where the Lord lay—I also remembered the words of Jesus and His apostles, as “If ye believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him.” “For God hath appointed us to ob-

tain salvation by our our Lord Jesus Christ, who died for us, that whether we wake or sleep we shall live together with Him" "I will come and receive you"—at death—"that where I am there shall ye be also." Then indeed why weep? And why seek the living among the dead? Or why associate our dead with the grave; for surely such as die in the Lord live together with Jesus in heaven. Then from that empty tomb I looked up to heaven, and rejoicing said from my heart, "Blessed are the dead that die in the Lord; they live together with Him above." And with up-looking thanksgiving I thought, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Instead of a dead body they find an empty, conquered tomb; and instead of Pilate's Guards, angels of God. But the scene and events are so wonderful and mysterious that perplexed and affrighted they turn about for assurance, when Jesus himself speaks to Mary, "Woman why weepest thou? Whom seek ye?" And then with a thrill of spiritual discernment I knew that thus in a general way Jesus often walks and talks with his sorrowing ones, and they know Him not, though their hearts burn within them at the gracious words. I remembered how brethren and sisters had accosted and talked thus, in substance, to me; and the Lord's ministers, as angels, also. I discerned that such in the spirit of Jesus and the gospel, were as the angels of God and Jesus in person, and sent of God in mercy to comfort. But not discerning this at the time the power of their words was lost; but now, I knew they were as angels, were as Jesus in person; and strong faith reviving I began to eat them as food from heaven—as they were, in truth, the words of God to

me, and I was comforted. And I thought with self-reproach how often had I listened to such in a listless way, losing their unction. Oh! may I listen—may I have ears to hear—hereafter when God's ministers as angels, or His children as Jesus in person, speak to me of the sure mercies of David!

And this also admonishes that we should also be very careful to treat, to love and serve one another as Jesus in person; "For inasmuch as ye have done to the least of these, ye have done to me," Jesus says.

But Jesus has a nearer, sweeter way of speaking. When he would directly manifest himself he calls his own by name, and they as surely hear him. Now he simply says, "Mary," and instantly she knew Him, in the twinkling of an eye the transition, and in the excess of joy unspeakable she cries "Rabboni." How quickly lifted from the low vale of death to a "heavenly place," from the search to anoint the dead body of Jesus to the worship of the risen, ever-living Christ! "Rabboni." Oh, "Rabboni!" My own heart responded as suddenly lifted above the dead, too. Lord and Master Thou doest all things well, all-loving and all-wise to take whom Thou wilt from the evils to come, and leave whom Thou wilt for further trials by fire! King in Zion? Lord of our love and allegiance; Head over all things to the Church; thine the divine prerogative to do as seemeth good in thy sight. But I am vile and foolish and presumptuous. Oh, Rabboni! Lord and Master! Reign within and rule over me and all thy house, and all the earth, and all the heavens, for thine is the kingdom and the glory and the power now and forever.

And why indeed weep and search a grave under bereavement, when Jesus is all we want for submission and for healing, and for rebuke for

weeping instead of rejoicing or submission, at least to His will work in calling thine to eternal rest, and for letting our hearts hold them as in the grave instead of, heaven; when Jesus, the resurrection and life, has said, "He that believeth in me, though he were dead, yet shall he live again."

Moreover, as my Lord, my spiritual head and husband, possessing all things in heaven and earth, and who has said He will never leave nor forsake me, and who is bound by His immutable word and this relationship to preserve me and provide for me, how is it possible for me, whether in temporal or spiritual things, to starve or be lost by the way? R. ANNA PHILLIPS.

Two days ago I wrote the foregoing. Then my faith claimed all I said, and in its sweet assurance I was even glad. I was found a sinner, because Jesus was the Savior of such—my Savior. But now, looking at my vile self I am afraid I was deceived. Oh, if I only knew I was a child of God! Then how would I cling to that faith and comfort; hold fast that confidence that gave me such a sweet reward! But if not, it was all a delusion, and I want to be honest in religion. Was that the spirit of truth and this the spirit of error? I conclude to submit all for what it is worth.

R. A. P.

WHEN?

When did Jesus wash his disciples' feet? Let the witness answer. "Now before the feast of the passover, etc." John 13: 1—19.

When did Jesus institute his supper? Let Matthew and Mark answer. "And as they were eating (the passover) Jesus took bread and blessed it and break it, and gave it to the disciples, and said: Take, eat; this is my body. And he took

the cup and gave thanks, and gave it to them, saying, Drink ye all of it. Matthew 26: 26, 27, and Mark 14: 22, 23.

This is positive testimony. And it is plain enough for any good jurymen to understand, that Jesus did wash his disciples feet before the passover. And he did institute his supper after the passover or in connection with the latter part of it.

Now we stand between the supper in Bethany and the passover. The supper in Bethany must have been a very notable one, for all the evangelists have something to say about it. It was, for there was several important things done there. Well now let us examine the witnesses, and see if we can locate the feet washing there. If we cannot we are left in the dark, "for this is the only supper that is spoken of before the passover. Then Jesus six days before the passover came to Bethany, etc." John 12: 1 to 12. On the next day, which was the fifth day before the passover, he rides into Jerusalem. John 12: 12, 13, 14, 15. Now turn to the 11th chapter of Mark; commence with the first verse and read. You will see that in the evening he went out unto Bethany with the twelve. And the next day, being the fourth day before the passover, as he was going to Jerusalem he curses the fig tree. When the evening was come he went out of the city. And in the morning, being the third day before the passover, as he was going to Jerusalem, Peter calls to mind how soon the fig tree was withered away. The 21st chapter of Matt. agrees with Mark.

"After two days is the feast of the passover, and the Son of Man is betrayed to be crucified." Matt. 26, Mark 14.

Now Matthew and Mark agree with John about the six days before the passover. They digressed in

telling about Jesus riding into Jerusalem before they told about the supper in Bethany. John digressed also in telling about Jesus riding into Jerusalem, before he finished telling what took place at the supper in Bethany. But they all agree, and Luke, too, in telling some of the same things that took place there.

When did Judas sell or betray Jesus? After the supper in Bethany.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them: What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. (That was the bargain.) From that time he sought opportunity to betray Him. Matthew 26: 14, 15, 16; Mark 14: 10, 11. That shows He was sold and bought and money promised.

When did Satan put it into the heart of Judas to betray Him? At the supper in Bethany. "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve."

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him," Luke 22: 3, John 13: 2. For he knew who should betray Him, therefore said He, "Ye are not all clean," 11th verse. "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." 18th verse.

When he sold or betrayed him that was the time he lifted up his heel against Him, and it was after He had washed their feet. Now these witnesses have located the feet washing after the supper in Bethany.

Now Matthew, Mark and Luke write several chapters after the fifth day before the passover. John

don't write any thing, only he finishes telling about what took place at the supper in Bethany. Then he tells about the passover.

At the passover Jesus says, "One of you shall betray me," and the enquiry was made who it should be. Jesus answered, "He is to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop Satan entered into him. Now this is twice that Satan entered into him, once at the supper in Bethany, and once at the passover.

"That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him." John 13: 26, 27, 28. But some thought one thing and some thought another. But Jesus knew what he said it for, so did Judas. What did he say it for?

You recollect that Judas had done and sold him six days before, and promised to deliver Him unto them.

He now goes out to get his band together, so that he could deliver Him to them and get his money.

When Jesus had spoken these words, (the words of His prayer to His Father), He went forth with His disciples over the brook Cedron, where was a garden, into which He entered and His disciples. And Judas also which betrayed Him knew the place; for Jesus oftentimes resorted thither with his disciples.

"Judas then, having received a band of men and officers from the chief priest and Pharisees, cometh thither with lanterns and torches and weapons." John 18: 1, 2, 3. There he (delivered Him to them) betrayed Him.

The Jews had many feasts, and this was called the feast of the passover, feast of unleavened bread, to distinguish it from the other feast.

Jesus kept the passover with His disciples one day before the other Jews did. And he said "Go into the city to such a man, and say unto him, the Master saith, my time is at hand. (His time to keep the passover.) I will keep the passover at thy house with my disciples. The next day Jesus was crucified, and it was the Jews' preparation day." John 19: 14, 31, 42.

The first day of this feast was called the preparation day, because on that day the lambs were prepared, and about the time these lambs were killed Jesus bowed his head and gave up the ghost. It must needs be so for those lambs were a type of Jesus, the Lamb of God, that taketh away the sin of the world.

It seems to me the meeting in Bethany was one of the happiest I ever read of. Look at Martha how polite she steps around the table, waiting on Jesus, her Saviour, and His disciples; and Lazarus, her brother, who had been dead, and she had mourned for him, now he is alive and well and sitting at the table with Jesus, his Saviour, and His disciples. What could make her more happy? And Lazarus must have been very happy. And Mary was none the less happy, but more so if possible. Look at her! See the big tears of love rolling down her cheeks as she breaks the box of ointment and anoints the feet of her blessed Jesus, and wipes them with her hair. But it seems there was one there that was not happy. It was Judas, because of the waste of the ointment, as he called it. But Mary did not consider it wasted, for she loved Jesus more than the ointment, and Judas loved money more than he did the Saviour. And Jesus rebuked him for finding fault, and said: "Let her alone; why trouble ye her? She hath wrought a good work on me." It made him mad; then Satan en-

tered into him. John 13: 2; Luke 22: 3. And he sold him for the pitiful sum of thirty pieces of silver. But he recommended Mary for what she did. "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. Matthew 26: 13 and Mark 14: 9.

This was a good meeting, and the right time and right place for Jesus to wash His disciples' feet. If we could feel as happy as they were it would not make any difference whether we were in a public house or a private one, or before supper or after it.

Is there any more evidence? Yes. "If ye know these things, happy are ye if ye do them." John 13: 17. What things? The things that took place at the supper in Bethany. First, about doing good to the poor; second, don't forget to tell what the woman did; third, don't neglect to wash each others feet; fourth, and they were in the house of Simon, the leper, and probably they had met there to do him good, etc. "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." 18th verse. What Scripture is fulfilled in this meeting? See 41st Psalm, 9th verse. "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

This prophecy was written several hundred years before Jesus was born into this world, as if it was then fulfilled. But it was fulfilled by Judas at the supper in Bethany. For there he lifted up his heel against Jesus, when Satan put it in his heart to betray him.

"Now before the feast of the passover, when Jesus knew that his

hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, He loved them unto the end. John 13: 1. What does this verse mean? I think I can tell what it don't mean. It don't mean the hour that He was then living in, was the hour that He bowed His head and gave up the Ghost. It don't mean that it was the end of His mortal life. It could not mean that, even if we put the feet washing after the Lord's supper, for he must have lived then eighteen or twenty hours before He died. Well, what does it mean? Jesus knew these things before the feast of the passover. How did He know them? From the fact that the Scripture is now being fulfilled by Judas, His own familiar friend in whom He trusted. Psalm 41: 9. He knew that the Jews wanted to kill Him, and he knew Judas would betray him unto them, and he knew they would crucify him. And the witnesses all agree that these things took place six days before the passover, as I have shown. So we are not left in the dark about the feet washing. He tells us when, where and how He washed them. When had we ought to wash? Any time when there are two or more together and we feel like it.

I have not written this because I am opposed to feet washing. I am in favor of it because Jesus said so.

"Thou dear Redeemer, dying Lamb,
We love to hear of Thee,
No music's like Thy charming name,
Nor half so sweet can be," etc.

"Blessed is every one that feareth the Lord; that walketh in his ways.

"For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

"Behold, that thus shall the man be blessed that feareth the Lord."—Ps. 128:1-4.

PREACHING THE FOREKNOWLEDGE OF GOD TO COUSIN ALFRED NEWBY.

(Republished by Request.)

VERY DEAR BROTHER GOLD:—I have had impressions to write something to the LANDMARK for some considerable time, but could not get the consent of my mind what to write; so I have put it off until now. Having taken a trip to Elizabeth City not long since I met with one of my cousins, a Methodist doctor of law. After staying with him at his house all night, before he went to morning service he asked me if I belonged to any church. I told him I did, for I was a member of the Primitive Baptists. When he found out that I was one of those old stumbling stones we disagreed and had quite a controversy. I feel impressed to write some on the subject of God's foreknowledge, so that he might see it in LANDMARK form. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son."—Romans 8:29. May the God of all grace direct my pen that I may rightly divide the word of truth. Paul is speaking of those the Father foreknew. God the Father knew every living mortal on the earth by creation, but not by redemption. The apostle is here speaking of them that he afore ordained to eternal life. God knew his people before the world began, and they were saved in the eternal life. God knew his people before the world began, and they were saved in the eternal wisdom and fore-knowledge of the Father by grace before the world began. Paul speaking of this truth says, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2d Timothy 1:9. He

knew them then before they were created. My friend Newby says the word predestination was not in the Bible. Paul is very bold, and speaks of it in our text. I told him where he might find it. He was so afraid he would find it he would not look for it. If Cousin Newby will notice in the first chapter of Ephesians and 9th verse he will find this blessed word again. But to the point: The Father foreknew them in another sense; for after they are born of the flesh they are the children of wrath, without hope, and without God in the world; ignorant of God's righteousness, going about to establish their own righteousness, not submitting themselves to the righteousness which is by faith; nevertheless God knew them; "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."—2d Timothy 2: 19. God knew this people before they knew him. These people were ordained to eternal life in the one eternal mind of God before the world began. My friend Newby says God intends to save everybody. But when Paul and Barnabas were preaching at Antioch in Pisidia almost the whole city together heard the word of God, but when the Jews saw the multitudes they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. We understand here some of this gathering of people put the word of God from them, and when the Gentiles heard this they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed. Acts 13: 48. You say that God knew everybody. When we speak of God we speak of Christ too, for they are one. Now let us see if we can find a people that are not known; not every one that saith unto me, Lord, Lord, shall enter

into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works; and then will I profess unto them, I never knew you; depart from me ye that work iniquity.—Matt. 7: 21, 22, 23. Here is shown the whole matter of Pharisees' religion, for they stand in high places making loud prayer and broad assertions, compassing sea and land to make one a proselyte, and when they have made him he is two-fold more the child of hell than themselves, telling sinners to make one step to God and God will make two to them, and telling them make up their minds and come to Christ; he wants you to be saved if you will. Dear cousin, I hope you are honest enough to acknowledge that this is all lies and blaspheming the cause of Christ. Such people as these do not know the truth, nor Christ Jesus, neither doth Christ know them in his divine atonement, for he knew from the beginning who they were that would believe, and who they were that would not believe, as it written, he that believeth not is condemned already. Are any of them in the true church? O yes; for there are certain men who crept in unawares who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ.—Jude 1: 4. Jude here and in the sixth verse of the epistle speaks of certain angels which kept not their first estate, but left their own habitation, which he hath reserved in everlasting chains under darkness unto the judgment of the great day.

We see these unknown people

spoken of again by our Savior to his servants when he was journeying towards Jerusalem: Then said one unto him, Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able. Luke 13: 23, 24.

This man says if he believes that if God meant such a thing as predestination and election he would never preach another sermon, for preaching must be null and void if these things are true. Now, my friend, be honest and submit to these truths. When our Saviour was conversing with his servant Peter he did not tell Petér to go and make lambs, nor make sheep, but the command was to feed my lambs; and again, feed my sheep. Read the 15th, 16th and 17th verses of the twenty-first chapter of John. Now, if preaching is to save everybody and quicken dead sinners, as you say it is, why did not the preaching of prophets and the apostles quicken all the dead, as we learn that our Saviour told his disciples, Go ye into all the world and preach my gospel to every creature; he that believes and is baptized shall be saved; he that believeth not shall be damned? So, then, preaching was to them that believed the wisdom of God and power of God unto salvation. But to those that believed not it was foolishness. Paul says we preach the Gospel, unto the Jews a stumbling block and unto the Greek foolishness; but unto them that believe Christ the power of God, and the wisdom of God. So then you will acknowledge that to some people preaching is null and void; but to believers it is not; for it is written, how then shall they call upon him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they

hear without a preacher?—Rom. 10: 14.

You say men are their own free agents. If I have power or commanding authority over a man he is not free to do as he chooses. In the preceding verse of the same chapter Paul says, How shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. To them the preacher must be sent.

But they have not all obeyed the gospel; for Esaias saith, Lord, who hath believed our report?

So, then, faith comes by hearing and hearing by the word of God; but I say have they not heard. Yes, verily; their sound went into the earth and their words unto the ends of the world. Romans 10: 15, 16, 17, 18.

I call you to especially notice some words in the 18th verse.—Their sound went into all the earth. The sound went, not the power, that is above spoken of. I might stand upon the wall and preach and preach, but if the power of the Holy Ghost did not accompany the words to some poor sinner's heart my preaching would be as sounding brass and tinkling cymbal. A man like me and you might have gone to the grave of Lazarus and preached and called Lazarus come forth, and if it had not been the will of the Father which is in heaven Lazarus would have been in the grave this day. So I have long since learned when I try to preach all or none of my congregation may hear my voice, but the gospel is to them that God gives a hearing ear; for verily, verily the time is coming and is now when the dead shall hear the voice of the Son of God, and they that hear shall live. Christ Jesus knew in His eternal godhead who were the saved people just as well

as He does now. This, too, is against your own creed of religion.

I was there in Elizabeth City on the same Sunday that I and my cousin were conversing on this all important matter, and I saw a preacher of his order sprinkle a little child about two years old. I noticed some of his remarks. Speaking to a large Methodist audience he said, And lest ye repent and become as little children, ye can in no wise enter the kingdom of heaven. He said that he was glad it was so that all of our Father's children had to become as little children before they could enter the kingdom of heaven. This is all very true. I am also glad. Now let us consider your creed. You believe that people go to heaven by their works. I hope our Methodist friend is honest and willing to confess that all God's people are saved just alike, whether you confess it or not, they are all saved one way, and that way is by the blood of Christ Jesus.

But according to your doctrine the adult must save himself by his own filthy works, and the infant God will save anyhow. Notice his term: they all must be like little children. Do you suppose a little child can do anything towards saving itself from invisible destruction or hell? You are bound to answer no. If it is possible for a man to teach another to know the Lord you could not teach that little infant to know the Lord according to your theories. Instead of the adult becoming as a little child, it is to the reverse—the infant has got to become an adult so that it can work righteousness and do works meet for repentance.

Now I will show you, my friend, that their eternal salvation is not predicated on good works to be performed by the creature, neither is it prohibited by all the bad or sinful works that are done by the

creature; I mean God's elect. Let us turn back to the Scriptures. Our beloved brother Paul admonishes his dear son Timothy (in his second epistle to Timothy first chapter and ninth verse), "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." This grace was treasured up in Jesus for this people before they had their beginning on the earth, for he was as a lamb slain from the foundation of the world.

Well, you will admit their calling was not according to their works, because they had not done any works, good or bad. You will say then, why doth he save them and what for? Well, we can very soon state what for.—Read the second chapter of Paul to the Ephesians:

"But God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sin, hath quickened us together with Christ; by grace ye are saved."—Eph. 2: 4, 5.

We see, then it is only for his great love, and that alone he saved the Ephesian brethren, and the same cause it takes to save all of God's dear children now. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."—Ephesians 2: 8, 9.

We see, then, the adult has to come like the infant not to do any work, nor even know how to do any; instead of the infant becoming like the adult, as you say, to know good and evil, and do works meet for repentance, as agents of their own command, and as Arminians generally say, if they do sin a little they can soon pray it off or balance evil works with good works. But the

great love whereby the adult is saved saves the infant; for after that the loving kindness of God towards man appeared, not by works of righteousness which we have done, but of his own will he hath saved us by washing of regeneration and renewing of the Holy Ghost.

The apostle says to the brethren, "Work out your own salvation with fear and trembling." Now mark the apostle's expression. He says, "for it is God that worketh in you both to will and to do of his good pleasure." Now it is God that gives them the will and the ability to perform that will. You ask of our articles of faith, which I will make a short statement of.

"We believe there is one God and Father of all, and above all. We believe there is one Mediator between God and men, the man Christ Jesus, the Lord. We believe he hath a people on the earth known to him. We believe that Jesus Christ came in the world to save that people, for the Son of man is come to seek and to save that which was lost."—Luke 19:10.

"Again, all that the Father gave to me shall come to me, and him that cometh to me I will in no wise cast out; for I came down from heaven not to do mine own will, but the will of him that sent me."

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again, at the last day." John 6:37-39. He says "all that the Father gave to him shall come." Do not ask them concerning their will. You are ready to say you Old Baptists preach that God saves people anyhow or against their will. I never heard a preacher of our order preach this. If I were to I should say he was not sound in the faith, and I would try and teach him the way of God more perfectly. God

does not save his people anyhow or against their will, as you see all are made ready. They are saved by grace through faith, so then they are saved in a way. Neither does he save them against their will. God says my people shall be a willing people in the day of his power; so then he gives them a will. Think of the above quotation. It is God that worketh in them to will and to do of his good pleasure, for they need not go about to teach every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the smallest even unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more.—Jeremiah 31:34. Behold the day cometh, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they broke, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws in their inward parts, and will write it in their hearts, and I will be their God, and they shall be my people.—Jeremiah 31:31, 32.

Happy art thou, O Israel, O people saved by the Lord. There never was a convicted sinner that saw he was lost and ruined by sin but what wanted to be saved, but when they have the power they have not the will; when they have the will they have not the power.

Now, in a way of conclusion, I will tell a little of my experience. I used to think when I was a boy I would get religion when I became an old man. The day of grace, or

my day of grace had not come yet. I felt like it was in my power to get religion when I chose, so I moved on in this way until the day of the Lord came, as I humbly trust, when he was pleased to give me to see what I was and what I needed. I saw I was a sinner, and needed religion, but had no power to get it. Then it seemed to me that my day of grace had past, and there was no religion for me. Poor miserable creature I was, I wanted to be saved, but did not know how in the world it was going to be done. So when I had the power to save myself I was destitute of will; when I had the will I was destitute of power.

Now let me say to you, our God's people are just as sure of a seat in glory as Christ Jesus himself, from an infant not a span long to the adult seventy or a hundred years old; for the Father chose them in Christ Jesus before the world began that they should be holy and without blame before him in love.

Now, friend Newby, let me ask you to search the scriptures and ask knowledge of God, and consider what I have said, and may God give you understanding in all his wondrous ways to save fallen man.
From GEORGE ROBBINS, (col.)
To ALFRED NEWBY (col.)

DEAR BROTHER GOLD:—Last night I was agreeably surprised when my husband returned from the office and handed me your letter. I suppose I am indebted to brother Thompson for what information you have received of me since he visited my house the 1st of January, and told me much of you and your paper, and insisted that I would subscribe for the same. Brother Thompson said he believed I would derive much comfort and benefit from the reading contained therein. Of this I had

no doubts; for if my sinful heart deceives me not, I love the Baptists and the Baptist cause.

I have anxiously waited for the papers, since I am one alone, cut off from christian associations, comforted by the revealed will of God, and the much valued paper, "The Primitive Baptist." And now brother Gold, your request comes to my mind, and when I tell you that I am hardly convalescent from a severe spell of sickness of thirty days duration, which leaves me in much weakness both in mind and body, you will be prepared to look over all imperfections, and if God in mercy will strengthen and sustain me, I will try and tell you some of the joys and sorrows I have been called upon to pass through, humbly trusting I have been taught of the Lord. I was raised by strict Methodist parents, believing in all that pertained to the doctrines and usages of that society, yet I believe and hope, they have been born of the Spirit, for my dear father, though dead for years, left sweet evidence that heaven would be his home, his last words being, "All is well; heaven is just before me," and while I write my heart fills with joy, and unbidden tears flow, when I think that when done with the troubles and severe afflictions of this life, God will in mercy take me to rest. Ah, my brother, I well know if I am ever saved it will be a sinner saved by grace. Then struggle on my dear mother, and may God sustain you in your old age, and permit you to enter into the joys prepared for the faithful.

You must excuse this digression. When quite a child I often thought of death and what would be my doom if I were to die, so I set about doing as I was taught to work myself into the grace of God. I was ever ready and anxious to attend

Sunday Schools, preaching and prayer meetings, often refusing to go with school mates to places of worldly enjoyment, actually preferring church privileges. I much thought it a duty to read a certain portion of the bible every night before retiring. About this time there was a big revival at the church and I was a mourner. I wept sore, and was frequently told to give my heart to God, which I tried to do; but the meeting closed and I could tell of no change.

When fourteen years old I went to Richmond, Va. to attend school. While there I was almost entirely associated with Missionary Baptists, and as summer came, as is usual, the revival season set in. Right here I stop and study. Revival season. What think you my brother is the revival season. Often when borne down with doubts of my acceptance, fearing that my wicked, sinful nature is too full of evil to ever be forgiven, I am humbled and made to cry, "Lord have mercy upon me a sinner." Then it seems that God for Christ's sake removes the dark cloud for a time, and I am made to hope that to me has been given the white stone, with the new name written therein. Then I can read the bible. I can try to pray. I can weep joyful tears, can take my little book and sing the songs of Zion. Then the revival season has commenced with me, and I only wish that I could be faithful and ever feel like rejoicing. While that meeting was in progress I was made to see and feel that I was a sinner in the sight of God, yea that the foundation I had built was sand, and would and did fall. I then tried to pray in earnest that God would forgive me, that I had done nothing, could do nothing to merit the favor of my Master. I was in deep trouble for days and nights, and in anguish prayed like

Ephraim of old, "Lord turn me and I shall be turned." It was then I hope my many sins were forgiven. It was then I read the bible not only from a sense of duty, but for comfort and peace. It was then I loved the children of God in truth, not as I had before, but as brothers and sisters in christian love. My desire was great to join the church, for I did not consider any mode of baptism right but immersion. I wrote to my parents and told them of the happy change, and my desire; but my father so bitterly opposed immersion that he came to Richmond and positively forbade it, consequently I had to make my wishes subservient to theirs, but it was a great cross to me and I was determined if I was ever permitted to have the privilege of communion I would follow the desires of my heart, but I am sorry to say I lived out of duty until I was the mother of three children, then I was a life member of the Missionary society, ten dollars having been paid in when I was a child, and I no doubt felt thankful that I had often dropt money into the box given by my father, feeling that I was doing my part to save souls. Then I was satisfied and therefore tried to live in discharge of my duty believing the doctrines taught by the Missionaries, except, paying a stipulated salary to a preacher, and supporting the Mission Board.

I lived with this church for fifteen years, and attended their meetings, assisting them in every way I felt was my duty. At their protracted meetings I felt that they were doing right to give sinners an opportunity to be saved. At the same time I have often felt humbled when requested to come forward and pray for sinners, and to talk to them, would feel I needed the prayers of God's children to help me to resist temptations: and

shall I, sinful as I feel myself to be, offer to teach others. I knew God in his own way lifted the load of sin from my heart, and I could not tell them to exercise faith; and when I tried to talk to poor mourners, I would feel that I wanted to prostrate myself in the very dust, and tell them to pray Lord, take me just as I am and purge this vile heart.

Such feelings as this troubled me. I would think, can I be a christian and thus be with such doubts. I would ask brethren of that faith how can we tell these sinners that Jesus has done all he can to save them? They would reply that we must discharge our duty. If they sink down to ruin we cannot help it. We have done our duty. Such answers did not help me, but I kept my thoughts to myself. Now brother Gold, I will try and tell you of what proved to be the happiest period in my checkered life. A friend loaned me a little book written by brother T. S. Dalton, entitled "Salvation." Right then for the first time, I learned or began to see the difference between time and eternal salvation. I read and re-read the book, and to-day if I had it would enjoy reading its pages. The foundation I had built upon was badly shaken. I found the sweet promises to the children I was handing out to the unbeliever, yea "casting the children's bread to the dogs;" but God in mercy led me along until it pleased him to send a gospel preacher into our midst. That day, entirely against my will, my eyes were opened, and I could and did see myself in Babylon partaking of her plagues. The minister was I. P. Pilkington. His text was, Proverbs 30: 11—15. I tried to withhold—tried not to hear, but all in vain. "The truth is mighty and will prevail." At the close of the services he invited all that could

and did endorse what he had set forth to give him their hand. Oh, the warfare that was in my bosom. Me endorse the doctrine of predestination! No. Then why these tears; this trembling frame? I gave my hand without any self-power to stay back. After this day for two years I was burdened with a heavy load. I distinctly saw I was out of duty; but prejudice was strong. I believed the Old Baptist to be the true church, the humble poor, but I still staid away. Never after could I feel satisfied at the church to which I belonged. Time and again I had chances to attend Baptist meetings at my mother-in-law's who was a "Landmark Baptist," a good scriptorian contending for the truth.

At last, one night, I went to hear Elder P. preach, and as often before refused to discharge my duty. I went home and retired, but not to sleep; wrestled Jacob-like 'till just before day. Passages of scripture passed through my mind. "Who art thou oh man that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" In deep humility I was made to feel if I am ever saved it will be mercy, if damned it will be just. I tried to pray to my Father to remove the burden, and to show me the right way so plain that I could see with my natural eyes; and I do thank God he answered my feeble prayer. Just before day a sweet peaceful calm came over me. I could hardly refrain from praising him aloud, and lying before me as it were was a little narrow path leading me home to my Father's house. I hesitated no more, but as soon as possible joined my brethren and sisters in christian love, and followed my Saviour down into the liquid grave, and from that day to this I am well contented, the only regret being

that I am deprived of meeting brethren and sisters, and listening to the gospel.

In conclusion brother Gold, will say my health is bad; have several times been brought as it were to the verge of the grave. I try to be patient, and resigned to my lot. I beg you to pray for me that I may hold out faithful, and when it pleases God to call me from time may I be ready to meet him in peace. God bless you in your efforts to comfort the little few. Your affectionate sister,
 VIOLA HARLAN.

New Albany, Miss.

RETURNED HOME.

DEAR BRETHREN:-It is with much pleasure that I write to you all this evening. Many of you I have seen, and many I have not seen, nor have any hope of seeing. The people of God is a company that no man can number. Dear brethren, this evening our Association, which is known as the Bear Creek, has closed. I with many of my brethren have had a feast. Our meeting is a meeting long to be remembered. We were blest with able preachers of the gospel, to wit: Elders P. D. Gold, Isaac Jones and Gardner Bryant. I believe I saw the power of God manifested while those faithful brethren were preaching to us. We hope and believe that much good will be accomplished. While the brethren have taken their leave of us, we hope they will be sent of God to come to see us again. I wish to write something about my tour of appointments in March and April, but my mind has led me to write as I have done. I returned home on the 11th of April and found my family well.

My health is as good as common at this time. I remain your brother in tribulation,

J. C. WILLIAMS.

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.

ACCURSED FROM CHRIST.

Brother B. F. Hancock requests my understanding of Romans 9:3. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

In this declaration there is one of two things evident, that Paul spake after the manner of men, by the Spirit, because of the hardness of their hearts, or without command according to the sympathies and ties of nature. Or that this separation from Christ was not in the Spirit, but in the flesh. It does not seem possible for him to have spiritually or otherwise desired spiritual, eternal separation from Christ, but that he felt willing to forego all spiritual comfort here in this life, if by that his kindred could be saved.

It is natural and proper for the servants of God to-day to earnestly desire the salvation of sinners, whether kindred or not, provided it be the will of God to save them. It is possible, but hardly probable, that a woman may forget her suck-

ing child. It is probable that we may earnestly, to ourselves, desire the salvation or spiritual comfort of our kindred in the flesh, and may, with propriety, ask the Lord to have mercy upon them, knowing at the time that the will of God must be done. "My heart's desire and prayer to God for Israel is that they might be saved." Rom. 10:1.

Paul did not thus desire as though the word of God had taken no effect (Rom. 9:6); but knew that they were not all Israel which were of Israel.

We know that God knows his own elect and will save them, but we do not know them, only as they are manifested by birth of the Spirit.

While we must, both by command and willingness of mind, ascribe salvation, and the glory and honor of it to the Lord, yet it is not inconsistent with our call to the work of the ministry to entertain a general interest in the salvation of any one. Or in other words, it is not consistent for one who is saved to manifest indifference in the salvation of others. But we should not allow this interest to move us to set up Arminian auxiliaries for the salvation of sinners—such as trying to use ourselves as instruments, and our preaching as means for advancing the work and kingdom of God. Nor should we so draw back as to manifest no interest whatever in the work of salvation and who is saved.

There are two classes either of which I will call Arminians. One

preaches and practices the doctrine of Job's miserable comforters, and the other that of the devil. One says you must begin the work and keep working unto the final perseverance or you will be lost forever and ever, and the other says: go on, let them alone, if they are among the elect God will bring them out, and will save them.

Acquaint now thyself with God and be at peace: thereby good shall come unto thee. Job, 22: 21.

If thou be the Son of God, cast thyself down: for it is written: "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: It is written again, Thou shalt not tempt the Lord thy God. Matt. 4: 6, 7. See Deut. 6: 16—21.

To be utterly indifferent is as bad, or worse, than to be over zealous, doing that which is not commanded.

Paul finally confines himself to the spiritual Israel among those who were called Israel. So in point of spiritual comfort and soundness in the faith, we should specially testify of and to those who have tasted that the Lord is gracious.

Paul, no doubt, had reference to the spiritual portion of his kinsmen—Israel. He was of Israel, of the tribe of Benjamin. He bore them record that they had a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, went about to establish their own righteousness, and had not submitted themselves

unto the righteousness of God. They had been bewitched by false teachers—men of Judah, who claimed that they must be circumcised and keep the law of Moses. Paul saw how they were blinded, and had great heaviness and continual sorrow in his heart for them. He could give up his comforts for them, that they might have true knowledge of God, and enjoy the righteousness of Christ.

The weight of the ministry today certainly embraces the welfare of every one to whom the Lord has appeared. It is to feed the sheep and lambs. Not simply those within the fold, but those which are without. It seems to me that those outside of the visible church require much more attention than they generally receive, more than those in the church. The church is evidently the home of all who believe in Jesus. The very fact that one believes, and yet does not come to the church, is sufficient evidence that he is in some way blinded, or is induced by a seducing spirit to overrate the general condition of the child of God, or underrate himself, or both.

No doubt the true minister of the gospel has great sympathy for any and every one who desires to do right; but sometimes he may be, and no doubt often is, over cautious about exhorting such, and encouraging them by stirring up their pure mind by way of remembrance, for fear he might use some bible language used by arminians in the wrong place. The scriptures are addressed to the people of God, and

may be used freely and fully with reference to them. There is no danger in reasonably urging them to action according to the scriptures.

In performing the work assigned to us we need have no fear of overstepping bounds and doing something which the Lord alone can and must do. His work is above, before and beyond our work. We believe the Lord will bring his people into the church at his own appointed time, and yet we appoint the first, second or third Saturday in each month and say that is the time for them to come in. According to the scripture, any time, day or night is the time, the accepted time—the day of salvation. So far as we have any thing to do with it the Lord's time is all the time. In whatever sense the servant is authorized and commanded to minister it should be readily and promptly done. "As ye have freely received, freely give."

Those who are deceived or bewildered in any way and thereby hindered from coming to a knowledge of the truth and acting accordingly are to be pitied rather than blamed. They should have our sympathies rather than censure, called for rather than driven away, comforted rather than discouraged, drawn nearer by affectionate entreaties rather than allowed to drift about and away, from careless indifference to their condition and needs. They should be teachers; but from some cause they have need to be taught what be the first principles of Christ. They should be

able to eat meat, but must be fed with milk. At heart they know the truth, but their heads have been turned away by doctrines of men and devils—seducing spirits—which hold men's person in admiration because of advantage. This is a carnal, temporal advantage, and those who seek it care nothing really about the salvation of sinners. They make merchandise of what they term the gospel, and overturn the faith of some, and causing others to make shipwreck of theirs.

My desire is that the people of God might be one in doctrine as they are one in experience and in Christ.

P. G. L.

QUESTION.

A friend desires to know on what authority women preach.

Answer.

On man's, or the devil's; for God's word gives her no authority to preach. Christ called no woman to be an apostle. No apostle ever ordained a woman to preach. Nor is there any evidence in the New Testament that ever a woman preached by divine authority. But on the contrary, the scripture expressly forbids woman teaching or usurping authority over the man. Paul is treating of the subject of preaching, and the proper behavior of God's people (see 1st Tim. 2:7-15). He declares he is ordained a preacher and an apostle to the Gentiles. He wills that men pray everywhere lifting up holy hands without wrath or doubting. Also that woman adorn themselves with modest apparel, &c. Let the woman learn

(not teach) in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man. The reason is here given: For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived was in the transgression. Woman can decoy man into trouble where she becomes the leader. Her place is not there. She should be a keeper at home. She that tarries at home takes the prey. But women that gad about and want to be leaders, whether in politics, religion, or anything else, are out of place and make themselves contemptible in the eye of decency and in the judgment of wisdom, and become a snare.

The worst form of false religion is represented by a woman attired as an harlot and worshipped, or wondered after, by all the world, and she bewitches the nations with the wine of her fornication, and whoso loves wisdom escapes her meshes.

P. D. G.

WHY.

I have received many inquiries as to why I do not write for the LANDMARK. I will not attempt to give all the reasons, but will try to answer principally by writing more, "if the Lord will." Besides having been somewhat cumbered with other things which required time to discharge them, I have had but little mind to write. I have had about my usual interest of mind to preach, but not to write. I do not regard myself as being a ready writer, only being able to write, such as I do,

when I have a mind to write, which is only now and then. I am frequently filled with uncertainty as to whether I should attempt to write at all, especially editorially.

I sometimes fear that my whole life has been more that of an adventurer than a matter of fact. My reasons of a hope sometimes appear insufficient to sustain a well grounded one, and fear, therefore, that mine is not well grounded. My experience would rather discourage than comfort but for the saying "Mine heritage is as a speckled bird." My life is much checkered—many things remaining without interpretation, many things to discourage, with only one now and then to encourage. But, after all, when I recount the blessings which have been bestowed upon me all along the way I have come, and consider the vileness and sinfulness of my carnal, depraved nature, I must say that goodness and mercy have followed me all the days of my life; and sometimes when I am given some degree of liberty of thought and power of expression, I feel that I shall dwell in the house of the Lord forever.

How wonderfully strange is the experience of one who is made to see his sinful self all defiled and polluted by sin, and to feel the workings of sin in his members, made strong by the law warring against a law which desireth better things—the law of his mind—the law of the spirit of life; having by the one law the knowledge of sin, and by the other the knowledge of life; by the one being dead unto sin,

and by the other alive unto God.

What a precious thought, that the existence of life does not depend upon the evidences thereof, nor the lack of them. Eternal life once bestowed is ever there whether its presence is realized or not. By this life is the child of God preserved, and is therefore as imperishable as the life itself. When this life, by its mysterious power, sends forth its vital pulsations, we have evidences of its existence, and are made to rejoice; but when we have not its vital influences, we mourn and long for a restoration of the joys of salvation. Therefore, whether we live, or whether we die, having this life, we are the Lord's, and shall live for ever and ever in the Paradise of God.

In the infinitely wise provision of God it is so arranged that we shall, while in this pilgrimage, be made to see and learn the ways and wages of sin, and the way and gift of eternal life, through Jesus Christ, our Lord. It is as essential, therefore, that we should know the depths and abounding of sin, as that we should the greater depths, heights, and abounding of grace. We must know in ourselves that sin hath reigned unto death, before we can know that even so grace shall reign through righteousness unto eternal life, by Jesus Christ, our Lord.

Sin must become exceeding sinful before grace can become exceeding gracious and precious. The life of a child of God is not one of uncertain experiment, but one of certain experience. Eternal life is design-

ed to dwell in this tenement but a brief period, and then to burst forth and embrace and comprehend eternal immensity. Mortality is to be swallowed up of it, and so vitalized by it, that future being is now, to us, incomprehensible. How infinite the theme! how glorious the thought!

What a blessed and gracious privilege to have a hope that anchors the soul, both sure and steadfast, which binds us in everlasting strength to the full realities of a better and ever glorious resurrection.

P. G. L.

TO A DEAR SISTER :

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12.

As clearly as light doth make manifest, each child of God is painfully conscious of indwelling sin in his mortal body. I know that in me, that is in my flesh, dwells no good thing. Oh wretched man that I am, who shall deliver me from the body of this death? There is no power by which the child of God can rid himself of this lust of the flesh. To suppose that a child of God is without this is a contradiction of Scripture. Every abomination and lust of the flesh dwells in the body of death or flesh of a child of God. Hence, feeling these lusts of the flesh working in him to bring forth fruit unto death, and having vile, foolish thoughts and the law of sin in his members leading him into captivity, the child of God often feels, "Is it possible that I am a Christian?"

The command is, Let not sin

therefore reign in your mortal body. Why should it not reign? Because we are dead indeed unto sin, but alive unto God through Jesus Christ our Lord. It is true that all that are baptized into Jesus Christ have crucified the flesh with the affections and lusts. This is because they are dead to the law, by the body of Christ. How do I know this is so of me? If it is I hate sin and it distresses me, and I long to be free from it, as our sister describes her case.

What we are dead to we cannot take pleasure in. No one that is quickened together with Christ can ever take any delight in sin. But there is a great difference between being dead to sin and being dead in sin. When one is dead in sin it gives him no trouble at all. When one is dead to sin it fills him with grief. It is the child of God who is afflicted.

But let him remember that he is in no sense a debtor to the flesh. The flesh can never help any in the salvation of a sinner. We, therefore, are not debtors to the flesh.

Therefore let not sin reign in your mortal body. Do not yield gratification to the flesh. Deny it. Resist the devil. He works in the flesh. But he is a conquered foe. We are not to be subject to the devil or the flesh.

If you had no sense of vileness what need would you feel for a Saviour or deliverer from sin and death.

"Be afflicted and mourn." God's people are an afflicted and a poor people, and this makes them mourn.

We mourn because we are sinners. We fear we are not born again. But the perfect love of God will cast out this fear. How often have I felt how can I be a child of God, and feared. But the fear of the Lord is to hate evil. Nothing but the perfect love of God can comfort such an one. When we can feel and see that God's love is everlasting and hides all our sins, then we can rejoice in that perfect love that casts out all fear.

But we must mourn because of our afflicted state. Blessed are such mourners for they shall be comforted. We should remember those in need of worldly goods and help them by ministering unto them, and we should visit the fatherless and widow or distressed ones in their poverty, distress and affliction.

P. D. G.

AGAIN.

We again request our subscribers who are behind to remember us and send forward their dues for the LANDMARK. If they cannot spare all send us a part. Every little will help us in these hard times in money matters. Our expences are as heavy now as though times were not so close.

P. D. G.

ORDINATION.

ELD. P. D. GOLD, DEAR BROTHER:—Please publish the following ordination: A Presbytery composed of Elders Ellis Faucette and Warren Graves met by request of the church at Durham, Durham Co. N. C. April 8th, 1893, for the purpose of examining Brother Westley Henderson with the view to ordination to the work of the Gospel Ministry. The Presbytery organized by

choosing Eld. Warren Graves Moderator and Anderson Whitted Clk. Elder Ellis Faucette led in questions when it was ascertained that Brother Westley Henderson was sound in faith and doctrine whereupon he was ordained by prayer by Elder Ellis Faucette and laying on of the hands of the Presbytery.

Charge, By Elder E. Faucette.

Elder Warren Graves, Mod.
Anderson Whitted Clk.
Durham, N. C.

CHANGE OF ADDRESS.

Elder James S. Dameron's Post Office is changed from Ruffin N. C. to Hopper, Rockingham Co. N. C.

OBITUARIES.

RUTH LEE.

My darling mother was born one mile of Bethel, Pitt Co. N. C., the 11th of Dec. 1838, and on Feb. the 28th 1893, she fell asleep in Jesus. Mamma never knew what good health was, but for several years was almost an invalid. O, her sufferings were great, beyond the expression of human tongue. I have stood by her bed time and again when it would it seemed to me every breath would be her last, and would show it so plainly she would look up in my face and say, My dear child don't be so nervous over me, but trust the Lord. Her afflictions were great, but never so great that she didn't call on her blessed Savior. Her conversation ever since I can remember was of Jesus, his goodness and mercy, how he'd led her through this world of trouble and trials: for she had no friend to advise her or even protect. Her father was taken from her when she was but eight months old, and soon her mother was married to a very dissipated man, and he treated her so badly that her grandfather took her, and when she was ten years old the Lord took him from her. She has often told me at that age her troubles began. She had been a pet of her grandfather. She was then taken by her guardian and boarded out, always among strangers, until she was seventeen. Then she was married to my father, John H. Lee, the 17th of Sept. 1857. As a wife

she was the most devoted and true, ever ready to lend a helping hand to her husband and willing to help bear his troubles.

The Lord says in his blessed word he gave woman to man for a helpmate, and I do know she was a faithful one to hers, and as a mother she was the most loving and affectionate mother to be sure the blessed Lord ever gave to a set of unworthy children as I feel we her children are. I feel we were too unworthy to have so sweet a dear mother..

He has taken her to himself, and now she is basking in the love of the Savior. O, her sufferings were great, but she never murmured or grumbled, but would say it was right and just. She was submissive to His will, and would ask and beg of her family to be submissive. I don't believe she had any enmity against any one. If anyone wronged or persecuted her she wasn't angry with them, but would pray for them. Often have I heard her say when any one would do her a wrong, Lord have mercy upon them, for they know not what they do. She was attended by the best physician, but he could only ease her pain for a little while. She would tell me so often when I would call him in, my dear child, there is but one physician that can heal me, and he will do it at his own appointed time. Yes, the Great One has been, and she is now cured. She was ready when he called. She told me Saturday before she died Tuesday she was ready, willing and anxious to leave this world and go to her Savior, only waiting for her summons, and told me how to have her put away. I tried to cheer her up by telling her not to talk so, hoping she would soon be better. She said yes, she would soon be better, and went on and went on and told me she wanted me to manage after she was gone, and asked the old colored woman to live with me, for she was trusty and felt too she would be kind to me. She said she hated to leave me worse than any one of the family because I was always with her and would miss her worse; but would leave me in the hands of God. Oh! it is so hard to give up my dear sweet mother. It almost breaks my heart to think I must live here without her comforting tender words, and dear sweet smiles. She was always so willing and ready to comfort me in any little trouble that might come upon me; but now she is gone, yes, she has been taken from my heart. I go in her room and it seems I

ought to see and hear her sweet voice, as she always did speak some sweet tender words to me whenever I went out and would re-enter the room. But there stands her chair in her choice part of the room vacant, never can be filled. Then I go to the table, a seat is vacant there by my side. Sometimes I feel like it is more than I can bear, but then these words present themselves to me, God giveth and God taketh away. Then I must say, Blessed be the name of the Lord.

I don't grieve for my darling mother as if I had no hope; for no one could judge her from her daily walk in any way but a christian. Although she was not connected the church until the year 1888, the 4th Sat. in June, and was baptized on Sunday 25th, by Elder P. D. Gold, and she often told me when she was laid under the water was the happiest moment of her life. Monday morning she asked me what were those bells ringing for? I told her there were no bells ringing. It was only from the effects of the quinine, but she said there were bells ringing, for she heard them, and just before sunset she asked me if everything didn't seem strange to me. I told her no, and asked her if it did to her? She said yes, every thing seemed strange and looked so, but she was so much stronger and looked so bright, I felt revived. I thought she would soon be raised from her bed of affliction and spared to me once more. After supper we had company, and she told them as they would ask her how she was she reckoned she was better. At ten o'clock all left and pa helped her up while I made her bed. After I had gotten through I went and sat by her side, and she talked with pa and myself for some time. Then she got up and walked from the chair to the bed without assistance, then told pa and me to go to bed, which we both did, but it was some time before I went to sleep: but she soon fell asleep. I soon woke up and thought it was about time to give her her quinine,, but I felt her breathing against my cheek and remained quiet, for I hated to disturb her. Then she turned over from me on her back and drew one long breath, as she so often did in her sleep: but then I opened my eyes and to my surprise the lamp had gone out. I got up as soon as I could, but thought while I was lighting it perhaps she had pa to put it out while I was asleep, and had not disturbed me. Just as soon as I got

it lit I went to the bedside to look after her as I always did, but O! how sad it was for me when I got to her my darling mother was breathless. She had already entered through the pearly gates of the holy city of the New Jerusalem, and there joined the angel choir above in sweet concert of praise to Him who had saved and washed her in his own blood. I had been with dear sweet mother in all her afflictions, and nursed her through hard spells of sickness, but never had seen her act and look so strange as she did during her last illness. Although her sufferings were great, but as before her eyes didn't become weak, but seemed to sparkle. As I would open the door to enter her room she would put her sweet eyes on me and they would follow me to my seat, and she would even raise her dear head from her pillow to look at me, and I would get up and go and sit on the side of her bed, and ask her if there was any thing she wanted. Her reply was every time, no, nothing in this world. She would often tell me when she was young and her children were small, she asked the good Lord to let her live to raise her children to be grown, and now you are all grown. He answered my prayers, and now why should I ask Him to keep me here any longer.

She was the mother of nine children, six survive her, four married daughters, one married son, one single son, my dear old father, myself and her only sister to mourn the loss of a sweet angel wife, mother and sister. Three of her little ones preceeded her in infancy. I don't want to remain here without my darling mother, and trust to God he will make peace with me and soon take me to her where we will part no more. Yes, I feel if I could only go to her how happy I would be, for I feel sure he has taken her home to heaven to live, a home not made by man, but by His own precious hand. He prepared her place before the foundation of the world. O what a sweet thought to know he has prepared a home for his people that man can't cheat and defraud them out of. No, it is a free gift from God, can't be bought with silver or gold. No; what is given us by our Heavenly Father can't be taken from us by man, blessed be the name of our Lord and Savior Jesus Christ. I do ask of him to lead, guide and protect each member of her family in the way he would have us go, that we may all meet my angel mother, and O what a sweet thought

to think we will live with her forever, and will never part, and again the good Lord says in his precious words, blessed are they that mourn for they shall be comforted, and each promise he fulfills.

BETTIE H. LEE.

MRS. ANNIE E. HOWARD.

Please publish the death of my dear mother, Mrs Thomas W. Howard, daughter of Jimmie and Louisa Salsbury. She was born in Martin Co. in the year 1840, and departed this life April 1st, 1893, making her stay on earth 52 years, 6 months and 28 days. She was the mother of seven children, four sons and three daughters, the eldest of whom a son went before her to "the better land" twenty eight years ago. The remaining six of us with our father remain on the earth and with grief stricken hearts feel the meaning of the motto, "What is home without a mother." She also leaves a loving sister, two fond brothers and many dear relatives and friends to mourn their loss, but we sincerely believe that our loss is her eternal gain.

She had been a great sufferer with dyspepsia for two years which terminated in catarrhal ulceration of the stomach. She was a strong believer in the Primitive Baptist church, but am sorry to say had hesitated to make the public confession of Christ by being baptized, always rendering her unfitnes for an excuse. She always attended the monthly meetings at Cross Roads unless provisionally hindered until December last, when she had pneumonia, from which time she never went out the house more than half-a-dozen times. In the loss of my dear mother the greatest sorrow of my life has come upon me, yet in the midst of it I feel that we all have great cause for thankfulness. I thank the good Lord that he gave me such a kind and devoted mother and that he spared her to us these many years. Oh! she suffered terribly, yet she bore her sufferings with christian meekness and fortitude, was never heard to murmur or complain, and always seemed perfectly satisfied with everything that was done for her. We believe her sufferings here worked for her a far more exceeding and eternal weight of glory in the world to come, for we believe she is now in Paradise basking on the wings of immortal love in the sunlight of the adorable Redeemer, where those that meet part no more and those long parted meet again. The ties of nature between man and wife,

mother and children are close and to part seems hard, but we should be resigned to Him who doeth all things well, for it is the Lord that giveth and the Lord that taketh away, blessed be the name of the Lord.

I hold in high esteem the many acts of kindness bestowed on mother by relatives, neighbors and friends, and can only say, may the Lord reward you all. I sincerely hope and pray that our Heavenly Father may sanctify this sad visitation of his providence to the spiritual good of each member of my dear family circle, and that when he sees fit to take us from this earth, that we may all be prepared to meet our dear mother in heaven, where sorrow, sin and sickness will be no more.

CARRIE L. HOWARD.

JOSEPH B. KENNON

passed away from this world of trial, trouble and affliction, and, I hope and believe, to a world of bliss beyond the grave, on the morning of November 30, 1891, aged 67 years, one month and some days. He was married to my sister, Louisa L. White, February 27, 1861. He was a plain, honest, truthful, upright man, a kind and appreciative husband, and a kind, obliging neighbor. When called upon for a favor it seemed that he couldn't deny—would deny himself to oblige a neighbor. He did not seem to care for much of this world's goods. He, together with his wife, united with the Primitive Baptist church at Country Line, Caswell County, N. C., in 1866, and was baptized by Elder Robert Shreves. After the death of our dear old mother, which occurred in 1883, they removed to her old homestead near Moon's Creek Church. They had their membership transferred from Country Line to Moon's Creek, of which church he was a devoted member at his death. Many were his sorrows and troubles the last few years of his life, having the misfortune to lose his dear wife, she having preceded him to the spirit land five years and five months, lacking ten days. He would sometimes speak of her as being such a good woman and how he missed her. She was everything that a wife could be. She was industrious and economical, and a good, loving wife—was ever ready to minister to his wants, to comfort him in trouble and sympathise with him in affliction, and was always true and faithful. He had been a sufferer from rheumatism for several years, and on the 20th of Novem-

ber, 1891, he was taken seriously ill with la grippe, which ended his existence. He suffered much, though he bore his afflictions with much patience and christian fortitude, and would often call upon his Lord during his illness. All was done that loving hands and physicians could do, but it seemed that there was no relief for him until the gate was opened for him to pass through to the great hereafter. He passed away as one going asleep, and after death he looked as pleasant and natural as in life, with a smile beaming on his countenance. He was a strong believer in the Primitive Baptist faith, and seldom went among any other denominations. How sad to see his seat in the church at Moon's Creek vacant. It seemed to be his greatest pleasure to attend meetings and hear preaching, and also to have the brethren visit him. He was true to attend Associations if possible for him to do so. He was a soldier in the Mexican war, and I hope and believe

A soldier of the cross of Christ,
A follower of the Lamb;
He did not fear to own his cause,
Nor blush to speak his name.

When in usual health he said his daily prayer to the Lord—as if he was not prepared for death if his will to prepare him when on his death bed, he said he could not live in the condition he was in, and said he put his trust in the Lord. A few days after Mr. Kennon took la grippe sister and myself were both stricken with the same disease, and Oh! what a dreary, gloomy time it was with us no one knows but those that have witnessed the same that we suffered in body and in mind. After the death of his wife he remained with sister and myself. He has and will be sadly missed by us. He seemed to be ready and willing to gratify all our wishes; but he is gone never to return, gone from our sight though not from memory. He was laid to sleep his last long sleep by the side of his dear wife, whose obituary appeared in the LANDMARK of March 15th, 1887. May the Lord comfort and strengthen us to endure to the end, then receive us into his peaceful presence, where there is no death, no parting and no sorrow.

SUSAN T. WHITE

APPOINTMENTS.

J. H. PURIFOY.

Weldon.....Tuesday, June 1
Hopeland.....1st Sat. and Sunday
Tolstnot.....5

Wilson 6
 Contentnea 7
 Healthy Plains 8
 Creeches 9
 Salem 10 and 11
 Neuse 12
 Wake Forest 13
 Cedar Grove 14
 Dutchville 15
 Camp Creek 16
 Tar River 17 & 18
 Five Forks 19
 Surl 20
 Flat River 21
 Roxboro 22
 Stories Creek 23
 Shiloh 24
 Cane Creek Va. 25
 Malmalson 27
 Banister 28
 White Thorn 29

Zion 14
 Crab Creek 15
 Cross Roads Va. 16
 Meadow Creek 17
 Crooked Creek 18
 Chestnut Grove 19
 Flower Gap 20
 Stewarts Creek (N. C.) 21
 Toms Creek 22
 State Line 23
 Snow Creek 24
 Rest 25
 Buffalo 26

Will some one meet him at Ringgold on June 25th.

His wife accompanies him. They will need conveyance.

J. E. ADAMS.

Mt. Pleasant, (S. C.)...Sat. & 2d Sun in June
 Brother W. I. Brown will please meet him at Lynchburg Friday morning.

Gill's Creek..... Tues. and Wed.
 Mill Creek Sat. and 3d Sun.

Brother Watkins will please meet him at Williamston Thursday.

Greenville..... Monday night
 Friend John Reaves will arrange Tuesday and Wednesday at Cool Spring.

Atlanta, Ga..... Sat. and 4th Sun.
 Will reach Atlanta Friday.

II. F. PEEDIN.

Sandy Grove..... Sat. & 4th Sun in June
 Antioch..... Monday

Peach Tree..... Tuesday
 Cedar Grove..... Wednesday

Neuse..... Thursday
 Salem..... Friday

Creech's..... Sat & 1st Sun. in July
 Will need conveyance.

J. A. BURCH.

Pleasant Hill, (Fredell Co. N. C.) morning and evening..... June 25

Warren's Chapel 26
 Travel 27

Wilksboro. 28
 Mulberry 29

Meadow Fork..... 30
 Laurel Springs..... July 1

Cranbury 2
 South Fork..... 3

Seuter..... 4
 Rest..... 5

Pine Fork 6
 Union 7

Antioch 8
 Piney Creek 9

Elk Creek 10
 New River..... 11

Sparta..... 12
 Little River..... 13

Brother F. J. Stone will please arrange appointments for him so that he can be at Pleasantville in Rockingham Co., N. C. on Sat. and 1st Sun. in August. I expect to be with Brother Burch if the Lord will.

A. J. TAYLOR.

JAMES D. DRAUGHN.

Lynchs Creek..... Sat. and 2nd Sun. in June
 John Burtons..... Sun. evening at 4 o'clock

Greers Monday
 Wheelers (Tuesday)..... morning and night

Sartin's School House Wednesday
 Prospect Hill..... Thursday

Mt Zion Friday
 Mc Rays..... Sat. and 3rd Sun.

Squires School House..... Monday
 Arbor..... Tuesday

Pleasant Grove..... Wednesday
 Wolf Island..... Thursday

Reidsville..... Thursday Night
 Lick Fork Friday

Rock Academy..... Sat. & 4th Sun
 Dau River..... Monday

Axton (Va.)..... Tuesday
 Martinsville..... Tuesday Night

RECEIPTS.

ALA.—A J Hood 1 50 A Goode 1 50.

GA.—F P Cowart 2 J S Sims 1.

MAINE.—By Eld S H Durand 2.

Mo.—W P Moore 1 50.

N. Y.—Eld J D Hubbell 1.

N. C.—By Eld C D Robbins 1 50 By Eld Y

I Chandler 2 By J E Woodard for Eld W A

Ross 3 By Eld J S Woodard 5 By O L Yel-

verton 4 By Eld I P Bean 1 50 By J L Good-

win 9 By Edna Dunlap 4 50 By J W Moore 3

By Eld J S Woodard 6 50 Elder 1 J Taylor 1

50 W R Clayton 1 50 Eld J B Hardee 1 50

Mrs Mary Newberr 1 P W Lawrence 1 50

Wm C Russ 1 50 By Eld J D Draughn 3 By

Eld S Hassell 1 50 John S Morton 1 50 W J

Whitfield 1 50 A A Harriss 1 50 W B Surls 1

50 By Wm Slade 1 50 By G C Farthing 3 N

B Orrell 5 By J W Harriss 1 50 By G W Car-

ter 3 75 By Eld J D Armstrong 3 By Dr J R Hester

3 Mrs A C Beans 2 Lydda Williams 1 50

R L Davis 1 50 L R Whitley 2 Lot Scott 1 A

L Parrish 1 G H Idol 1 50.

S. C.—Mrs M J Epperson 2.

TENN.—Kittie Lyons 1 50.

TEX.—J W Edmondson 2.

VA. By J S Lewis 3 By Eld P G Lester 4

50 J A Crews 1 W C Stanford 2 By Eld J C

Hall 1 50 By John Hodnett 1 50.

W. VA.—G B Tyre 5.

**WILMINGTON & WELDON R. R. and
Branches, & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED May 23, 1893.	No. 35 Daily.	No. 37 Daily.	No. 41 Daily/Ex Sunday.	No. 55 Daily/Ex Sunday.
	P. M.	P. M.	A. M.	
Lv Weldon.....	12 35	5 07	6 15	
Ar Rocky Mt.....	1 42	6 01	7 23	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
				P. M.
Lv. Rocky Mt.	1 42	6 01	7 23	2 40
Lv Wilson.....	2 30	6 38	7 58	3 40
Lv. Selma.....				4 30
Lv Fayetteville		8 34		5 15
Ar. Florence...	10 25	10 40		6 30
		No. 47 Daily		
		P. M.	A. M.	P. M.
Lv. Wilson.....	2 30	6 45	7 58	3 50
Lv Goldsboro...	3 20	7 35	8 43	4 40
Lv Magnolia.....	4 30	8 42	9 55	5 50
Ar Wilmington	6 00	10 15	11 35	

TRAINS GOING NORTH.

DATED May 23, 1893.	No. 78 Daily.	No. 14 Daily	No. 40 Daily/Ex Sunday	No. 56 Daily/Ex Sunday
	A. M.	P. M.	A. M.	
Lv Florence.....	5 10	7 30	6 30	
Lv Fayetteville		9 34	9 50	
Lv. Selma.....			11 49	
Ar. Wilson.....		11 30	12 50	
		No. 15 Daily		
	A. M.	P. M.	P. M.	P. M.
Lv Wilmington	6 30	7 45	4 00	
Lv Magnolia.....	11 10	9 15	5 17	
Lv Goldsboro...	12 20	10 17	6 19	
Ar Wilson.....	1 10	11 06	7 42	
		No. 14 Daily		
	P. M.	P. M.	P. M.	P. M.
Lv Wilson.....	1 10	11 30	7 42	
Ar Rocky Mt...	2 00	12 08	8 30	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv Rocky Mt.....	2 00	12 08	8 30	
Ar Weldon.....	3 05	1 00	9 40	
	P. M.	A. M.	P. M.	

Train on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.00 p. m., arrives Scotland Neck at 4.43 p. m., Greenville 6.35 p. m., Kinston, 7.30 p. m. Returning leaves Kinston, 7.30 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.00 a. m. Arrives Parme 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 4.40 p. m., Parme 6.00 p. m. arrives at Washington 7.30 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5.00 p. m., Sunday 3.00 p. m., arrives Plymouth 9.20 p. m., 5.20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5.30 a. m. Sunday 10.00 a. m., arrives Tarboro 10.25 a. m. and 12.20 p. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.00 a. m., arriving 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 6.15 p. m., arrives Nashville 6.50 p. m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7.30 p. m.; arrive Dunbar 8.40 p. m. Returning leave Dunbar 6.00 a. m.; arrive Latta 7.15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.20 a. m., and 1.10 p. m., Connecting at Warsaw with Nos. 41, 40, 21 and 78.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE
General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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In sweetest union bound."

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Southampton, Pa., Aug 2, 1892.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld, Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oilphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect May 7 1893.

S. Bound Daily.	MAIN LINE.		N. Bound Daily.
No 1			No. 2
11 00 p m	Ar.....	Wilmington.....Lv	5 00 a m
7 46 p m	Lv.....	Fayetteville.....Ar	8 02 a m
7 20 p m	Ar.....	Fayetteville.....Lv	8 12 a m
6 00 p m	Lv.....	Sanford.....Lv	9 30 a m
4 13 p m	Lv.....	Climax.....Lv	11 44 a m
3 45 p m	Lv.....	Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....	Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....	Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....	N. & W. Jct—W. Cove.....Ar	1 55 p m
1 53 p m	Ar.....	N. & W. Pct—W. Cove.....Lv	2 33 p m
1 22 p m	Lv.....	Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....	Mt. Airy.....Ar	4 25 p m
Daily.			Daily.
No 3			No 4
10 15 p m	Ar.....	Bennettsville.....Lv	5 40 a m
9 20 p m	Lv.....	Maxton.....Lv	6 30 a m
8 40 p m	Lv.....	Red Springs.....Lv	7 02 a m
8 05 p m	Lv.....	Hope Mills.....Lv	7 43 a m
7 47 p m	Lv.....	Fayetteville.....Ar	8 02 a m
No. 15 MIXED			No 16
Daily Ex			Mixed
Sunday.			Daily Ex
			Sunday
5 55 p m	Ar.....	Ramseur.....Lv	6 25 a m
4 15 p m	Lv.....	Climax.....Lv	8 15 a m
3 00 p m	Lv.....	Greensboro.....Ar	9 00 a m
No. 15 MIXED			No 16
Daily Ex			Mixed
Sunday			Daily ex.
			Sunday
2 35 p m	Ar.....	Greensboro.....Lv	9 20 a m
1 25 p m	Lv.....	Stokesdale.....Lv	10 35 a m
12 25 p m	Lv.....	Madison.....Ar	11 25 p m

All Trains daily except Sunday.

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north and East, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and all points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

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P. D. GOLD.

VOL. 26.

JUNE 15, 1893.

NO. 15.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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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 us 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.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EVERY KNEE SHALL BOW.

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This language is according to prophesy, Isa. 45:23, and where it is walked out, and performed by the people, it shows the deep and incomprehensible wisdom of God, who knew all the future of mankind, and all the desires of the hearts of all men, for all time, from the day of Adam to the last day of the existence of the world, and was therefore able to make men to speak and to write what men would do, and then in the fullness of time men unknowingly fulfill the scriptures. The prophets foretold of the coming of Christ, Isa. 7:14; 9:6; Jer. 30:9; 33:15; Ez'1 34:23; Mic. 5:2; Zec. 3:8; Mal. 3:1; Luke 1:31. Now God caused Isaiah to plainly describe the birth of Christ. The prophets bowed to him in foretelling his coming. The Jews bowed to him in looking for him, not spiritually, but naturally. The angel Gabriel bowed to him when he foretold of the birth of John the Baptist, who was to make ready a people prepared for him, and when he told Mary she should conceive and bring forth a son and call his name Jesus, for he shall save his people from their sins. The angel of the Lord bowed to him when he was sent to the shepherds to bear them the news of

the birth of Jesus, and the multitude of the heavenly host which appeared with the angel bowed to Jesus and confessed that Jesus was Lord, to the glory of God the Father. Then the shepherds bowed and confessed him when they went to look for Christ. Herod bowed and confessed to Christ when he tried to destroy him by slaying all the children of two years and under. Some bow and confess to Christ ignorantly, and some by faith. All bow and confess him. John bowed and confessed to him in faith, when using this language: "Behold the lamb of God that taketh away the sin of the world, and the latchet of whose shoes I am not worthy to unloose." The devil bowed and confessed Christ, tempting him in the wilderness, for he did not speak to any other man as he spoke to Christ, nor offer any other man such rewards, for he led them captive at his will, and there was not any need to offer them any inducements to worship him. The fact of his offering to purchase the worship of Christ shows an acknowledged superiority of the strength of Christ over him, and shows that he knew he could not compel Christ to fall down and worship him, but tried to allure Christ by his lying and deceptive methods. The Jews bowed and confessed Christ ignorantly when they hanged him on a tree without offence, fulfilling the scriptures; he in whose mouth was found

no guile must needs die on a tree. They did not hang any other man without a lawful right. The rocks bowed and confessed him when crucified, by rending; the sun by failing to give light; the veil of the temple by rending in twain; the graves by opening, and the dead by rising. The author of every book that has been written or printed since Christ was born, bows to him and confesses him. The editor of every newspaper bows and confesses him. Every almanac, every law-book, every deed for land, every court of justice, every officer of the law, every monument, every tombstone, every railroad and telegraph operative of the higher class; every book-keeper; every merchant; every note bearing interest; every share in an incorporated company; every bill or piece of money; every check or draught drawn for money; every letter that is written, simply by saying how long it has been since the birth of Christ Jesus, our Lord. Every person who celebrates Christmas bows to and confesses Christ; every person who makes Christmas fire-works, and every person who buys, and those who fire them, bow to and confess Christ; every person who makes Christmas toys, or buys, or sells, or uses them, all bow to and confess Christ. The Jews, though denying the birth of Christ, date all their papers, notes, bills, draughts, accounts, books, business transactions, marriage, birth or death of a member of their families from the birth of Christ, and therefore bow to and confess him. All the inhabitants of the world since the birth of Christ have been contributing liberally to immortalize the name and birth of Christ, and therefore bowing to and confessing him. No other event ever occurred that has been kept daily before the eyes of all people as the birth of Christ, by all people keeping a

daily record for nearly nineteen centuries, naming, every time they write, how many years, months, days and hours have elapsed since the birth of Christ, and in this way they all bow to and confess him Lord, to the glory of God the Father. The devils bowed to and confessed Jesus Christ when they besought Christ not to torment them, and besought Christ to suffer them to go into the swine. Luke 8: 28-32. Now the larger portion of people, while ignorantly confessing Christ when writing and talking of his birth, deny him in saying he is not able to save his people from their sins without the aid of earthly means and human instrumentality; and saying a person must act faith to have it; and saying that Christ made the way possible for all, and left the acceptance with the people; and teaching commandments of men for doctrine; teaching the law for the justification of the people: completely ignoring Christ and the gospel; saying that all people by diligently applying themselves to keeping the law, joining the church and being baptized and praying, can go to heaven, and that all people by neglecting such work will go to hell. Now there is a people who, being born again, have been given faith from above, that faithfully bow and confess Christ, and spiritually worship God, rejoicing in Christ Jesus, and have no confidence in the flesh. They confess that Jesus Christ is Lord, to the glory of God the Father, as he hath saved us and called us with a holy calling, not according to our works, who is able to save unto the uttermost, them that come unto God by him; who is made unto us both wisdom, righteousness, sanctification and redemption; who have been given a mind by the second birth to fulfill the law, living soberly and righteously in this present

world as a duty to God, for which they expect nothing in return except ease of mind, and a mind void of offense toward God; and also are given the wisdom to know that Jesus Christ is their salvation; and they do not work to make themselves sons and daughters, but because they are sons and daughters. They do not worship God to obtain life eternal, but because they have eternal life abiding in them; hence they do not die, but fall asleep in Jesus. These are they that bow to and confess Jesus in faith, which is the gift of God. Humbly yours,

J. D. ARMSTRONG.

Rocky Mount, N. C.

DEAR BROTHER GOLD (if one so unworthy may claim this relationship):—While listening to a Methodist minister preach a sermon from St. John 9:6-7, and finding therein so much to glorify man, I was impressed to write a few words on the same subject, and if you think them worthy, may place them in the LANDMARK.

In the beginning of this 9th chapter of John, we learn the cause of this man's blindness, viz: that the works of God should be made manifest in him. Neither the sin of his parents nor his own sin was the cause of his blindness. He was born blind—blind to the natural world and carnal things, in a sense, and it seems to me he represents all men in nature—all men not "born again" by the Spirit of God; for until one is born of God, he or she is blind to the things pertaining to the heavenly world and spiritual things. The carnal mind cannot know the things of the Spirit, for they are spiritually discerned. Without the new birth we are as blind to spiritual religion as this man was to natural things around him. The difference between this man, blind to natural things, and

the unregenerated sinner to spiritual things, is this: that, whereas, the former KNEW he was blind and unable to lead himself or others aright, the other believes he can see as well as is necessary—that it is every man's privilege to see whenever he chooses, and feels competent and qualified to lead himself and others in the way of salvation. And this very fact—the fact that a man feels himself able, within himself alone, to find the way and lead others to eternal life, is a clear proof that he is blind to spiritual things for Christ, in this connection, says "I am the light of the world," and if any man looks to anything save Christ for light, he is in darkness. If men are their own lights, they are blind, and will go astray in the works of God as easily as this blind man would in worldly things. If they have the wisdom of this world for their light, they are in darkness; if they have any light save Jesus Christ, they are in darkness; for he is the light of the world, and all other so-called light is nothing but darkness itself. "When he had thus spoken, he spat upon the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay." How insignificant was this action to the world—how humiliating to men! The process was simple yet effective, and so is the religion of Jesus—a man though a fool may walk therein. Was it ever known before that there was virtue in clay to open blind eyes? and the world would reason why did not Christ command the blind eyes to see? But no; there must be, in the process, humiliation to the proud spirit of man. He must be spit upon (in sense), and the very dust of the earth brought in requisition for his cure. He is made to feel that he will do anything whatsoever Christ commands—that he is nothing, and

that Christ is all and in all; that he is but a poor worm upon God's earth; that he is black with sin and can be clean only through the cleansing power of Christ; and when he feels his utter helplessness and need of such a physician as Christ, he will then go and wash. He will do as commanded, and like this blind man, he does not want to vary one jot or one tittle from the command of Christ. The blind man was told to go to a certain pool and wash, and from the command it is inferred that he is to wash one time only, for he is not told to wash (or dip) seven times as was Naaman, and in scripture that which is not commanded is forbidden. If the blind man had washed twice, or had sprinkled instead of washed, would he have been blessed? We have no example in scripture where a blessing from God was the result of disobedience. If Christ has fulfilled the law for us, set an example and commanded us to follow him, and if we feel we have been born into his kingdom—feel called to take up our cross daily, and desire to accept Christ for our Lord and Master—for our Captain, and do profess to do so, why then are we not content in doing as near as possible his commandments, and not through blind zeal go beyond that which is required, and try to to make improvements upon the plan of Christ and his apostles? I believe all Primitive Baptists are content with their patron—Christ. I do not believe any of them feel worthy or capable to make a more perfect rule of action for christians than the footsteps of Christ, and his apostles. Did the present popular "missionary" work of evangelizing the world with its money basis and numerous salaried officers and workers—the present plan of making converts by sifting the young generation through the sect Sunday-

schools, which teaching has a tendency to obscure God's holiness and power and man's sinfulness and dependence, and the present salaried ministry, by which a man is hired by the church to preach, and often the same man is hired by the world not to preach (by giving him better wages, thus proving that they are "hirelings" indeed), did they have their origin in the example of Christ and his apostles? If so, then the Primitive Baptists may truthfully be stigmatized as "Hard-shells," "an hundred years behind the times," etc.; but if this kind of religion is not taught in the law of Christ we are justified in not taking part in such work, and let those espouse and practice it who will, but bible Baptists will never. Why wash in this pool when there is no more virtue in this water than in other water? (Why immerse when sprinkling will do?) There is only one reason, and that is the only reason true followers of Christ care to know, viz: it is the command of Christ; and whatever he commands is right, whether it seems right to men or not. Let God be true and every man a liar. The blind man was commanded to wash in the pool of Siloam, and "he went his way therefore, and washed, and came seeing." He obeyed the command of Christ with a willing heart. He did not go and consult with flesh and blood before he obeyed. He did not stop to ask questions about the necessity of this, or the reason for that. He did not "reply against God" and question his action. Christ was the author of his own action, and it must be right though it was insignificant and humiliating in the eyes of man. And so believes every child of God—what he says is truth, what he commands is right. They do not reply against God and question his justice. They are meek and lowly, and are "made willing

in the day of his power." As this man was blind to natural things, so are the children of God blind to spiritual things until their eyes are opened by the same power, and as this blind man did, they too, when made to see, give God all the honor and glory. What is there in this miracle to glorify man? The clay in his hands had no virtue; spittle from his mouth had no power to open blind eyes, and working by his own command would not have restored his sight. He did only that which every poor, helpless, blind sinner is glad to do—obeyed Christ and gave God the glory. And even though this man took no glory himself, yet there are ministers who in using this text will glorify and render praise to this blind man for his blessing, instead of giving Jesus all the glory. And these same ministers, after rendering so much praise to this blind man for doing the thing Christ commanded him to do, will not only obey and follow Christ, and be "buried with" him in baptism, but they will make this ordinance more convenient by sprinkling—substituting a mode not practiced by Christ or his apostles, and call it baptism. How inconsistent! And now, in closing this imperfect letter, I will say I have thought the clay here represented God's chosen ministers, the spittle the Spirit of Christ, and the application and result the work of God.

The clay had nothing to do with choosing or qualifying itself for this wonderful work: neither do God's ministers appoint and prepare themselves for their heavenly work. They, as the clay, are earthen vessels in the hands of the great and wise Potter. The clay was broken and mashed up by Christ for the application. God's ministers must have their self-will and self-righteous spirit broken up, and they must be prepared by the same

power. And after the clay had received the spittle it could not apply itself to the blind eyes; neither can God's ministers, after they have received the Holy Ghost lead themselves, of their own will aright, but must be led (carried) by the Spirit of God. And when thus chosen, qualified by the power of God and led by his Spirit, and through his power the message they deliver is applied to blind eyes, deaf ears and hard hearts, which, when prepared by the same power, receive the message (application), are led by the same Spirit in the way of obedience and like the clay and spittle are made to work the works of God, and the hearers, like the blind man, receive a blessing the world cannot give nor take away. Your little brother, if one at all,

R. H. PITTMAN.

Bishopville, S. C.

ELDER P. D. GOLD, DEAR BROTHER:—I cannot tell you how utterly unworthy I feel to thus address you; but if I know my own sinful heart, I love you and all the household of faith as brothers and sisters. I have been a member of the church only a short time, and I feel if they knew me as well as I know myself they would not fellowship me. When I joined I thought I would lead a holy life, as it is written, "Be ye holy, for I am holy." I thought I would go softly all the rest of my days; but alas! I am constantly doing something or saying something that I regret, which gives me scruples. We cannot attain to anything like perfection in this life. How consoling to think we are kept by the power of God through faith, unto salvation, ready to be revealed in the last time. I look at some of the members of other churches around me. They do not seem to be troubled in the least about the kind of life they

lead, and seem to think if they go to church and pay their dues that is all that is necessary. Why is it that I am not that way? I desire to live nearer to God every day that I live, and that he may keep me in the path of duty and forbid that I should turn to the right or to the left from following after him, but that I may press toward the mark for the prize of the high calling of God in Christ Jesus. I wrote you a portion of my experience some time in October and asked your advice about the impressions I had, but do not know whether or not you received it. I was in a great deal of trouble and felt that I must write to some one. I am young, and I did not want to deceive the people I loved; but I think I have learned or will learn that it is "I will, and you shall," in everything; for I fought against the impression and staid away as long as I could. But I think I have received the answer of a good conscience in obedience since I was baptized. My prayer now is that I may adorn the profession I have made with an orderly walk and a godly conversation. I have been unusually low-spirited for several days. It seems the Lord has hid his face from me as it were. Oh! that he would bless me with one more token of his love, though I do not feel worthy of the temporal blessings that I enjoy, much less the spiritual ones. From one who feels to be the least of all the saints, if, indeed, I am one,

ANNIE ROBERTSON.

Mount Cross, Va.

Remark.

If there are any dear ones to me in the flesh, those that feel they are poor and needy are of that number. They are the dear little ones. We must be tried, and through much tribulation enter the kingdom.

Two things are plainly seen in the church. One is the poverty of

God's people. The other is the praises they render unto the Lord. We must be shown our vileness to feel our poverty, and when we in our distress and poverty call on the Lord, and he delivers us, then we praise him and ascribe greatness to our Maker. Praise belongeth to God, and his people know this, and hence their very poverty abounds to their liberality in rendering praise to Him, and the poorest gives the most liberally, and God loves a cheerful giver.

I hope and think the time will come when our dear sister will thank God for all her afflictions.

P. D. G.

DEAR BROTHER GOLD:—I have a subject that has been on my mind for two years or more. I have spoken of it in private conversation several times and have had it on my mind to write out a short piece and send to you for publication. Then I would think perhaps it might insult some of the brothers or sisters who are guilty of the same filthy habit I had been guilty of. About two years ago I was made ashamed of chewing tobacco and spitting on the church-house floor. I was in great trouble about what my duty was—whether it was my duty to speak in the name of the Lord or not. I was in such distress I felt than none but the God of heaven could relieve me, and felt he could. I wanted a sign, and prayed for it. One night while in this distress I had a dream or vision. I was in a meeting-house. It was nice and clean and there was a large congregation of people standing up. They were nice and neat, and in the house there was a man near me dressed in fine white linen—a most lovely man. I cannot describe his appearance it was so attractive. He said "Let the people be seated." As he spoke they all

sat down except he and myself. I started to sit down but he would not let me, but made me stand up with him, and here is what he said, seemingly, to all that were in the house: "Avoid the use of tobacco, for decency becometh the house of the Lord." I never see any one using tobacco in the church-house but the vision comes plain to my mind. I do not feel that it is any more proper to have a filthy church-house than it is to live in a filthy house at home. I never saw a true Primitive Baptist that liked that that I know of. I saw a church-house not very long ago where they had chewed tobacco and spit up around the pulpit, and put dirt on it and spit on that until it did not look like the house I saw that night. I never saw a man preach with a chew of tobacco in his mouth, and why cannot the rest do without it while he preaches? Brother Gold, I do not wish to offend any one, nor to shrink back from what I feel is my duty. I have written this because it got on my mind and I could not get clear of it. If it is of the Lord may he bless it and cause it to have its desired effect. He shall have the praise. Your brother in Christ, I do hope,

ISAAC S. SMITH.

Walter, N. C.

Remark.

I fully agree with brother Smith, that it is right for a meeting-house to be kept neat and clean, literally, and still more important for the members to be so spiritually and inwardly.

We should have a decent regard for our houses for worshipping God in. They should be plain and neat, and comfortable, not showy and vain, though.

If a brother or sister cannot refrain from chewing tobacco while preaching is going on, let them have boxes or spittoons to spit in,

and have them cleaned out now and then.

While the principle of worship is the chief thing, still a decent regard to outward appearances ought to be observed always. Let ALL things be done decently and in order.

Suppose you wish to kneel down when you pray; you would not like to get down in tobacco spittle. Suppose neatly dressed ladies wish to sit down or kneel down when they pray, but cannot keep their dresses from being stained by tobacco spittle, would it be nice?

We commend brother Smith's remarks, and suggest that some good sisters (and brethren might help them,) meet early enough on Saturday morning at our meeting-houses, to go over the houses with good sweepings before preaching, and do this at every meeting.

If any window-glass are out, put them in, and make the house comfortable for cold weather. What our hands find to do let it be done with diligence, even in such little things as this, and let all help about such expenses. P. D. G.

DEAR BROTHERS GOLD AND LESTER:—I have been thinking for some time I would write my little experience, but I feel so small it is a task. My health and unworthiness have prevented me from doing so. I hope the Lord will direct me. I was raised by Primitive Baptist parents, and believed the Primitive Baptist to be the true church. I was wild, but often had serious thoughts about death; but thought I was as good as anybody, and that when I was married I would try to settle myself. One day I was in my room in the house and heard a roaring in the elements. I went to my room and saw myself a justly condemned sinner begging for mercy. To my surprise I had been a

sinner all my days and was lost forever. Oh, I never expected to see the sun rise again! I could not sleep nor eat—all my cry, "Lord be merciful to me, a sinner." I would read the LANDMARK. I thought that was what kept me in such distress, so I put them away and read the bible, but found no comfort. I was taken sick and mother came to see me. I hid my bible; and read to myself and would read for her, as I did not want her to think I cared for it. I would get so full I could not read and thought I was going to die. She said, "My child, be of good cheer: I believe you are under conviction. The Lord never begins a work but he finishes it." I did not think so, for I thought I would know it. I prayed to be submissive to the Lord's will, and went on in this way begging for mercy, and could not sleep. I would look at the sun set and would think I would never see it rise again. On the 1st of August, 1878, I thought my time had come. I went to myself and tried to pray, but feared I would sink in the ground. I then went up stairs, but it was too high: the Lord would not hear my prayers. If my soul was lost it would be just; but I should go begging for mercy. A hail-storm came; and I went to the door crying for mercy. I said the Lord would do right, and I went to the bible and prayed that I might find something to relieve my mind. I opened the bible at the 10th chapter of Romans. Oh, such light! My troubles left me, and I feared to stop reading for fear my troubles would come again. I slept all night. Oh! it was so bright I felt like praising God; but I did not take it for religion. I soon had doubts and fears, and would go to the churches and think I wanted to be with them; but I felt so unworthy for ten years and became so dis-

tressed that I thought I was going to die: the Lord was taking me for my disobedience. I went to Story's Creek Saturday before the 3d Sunday in October, 1887, and told part of my experience, and was received at Story's Creek church, and was baptized Sunday morning by brother A. Blalock. I felt that my troubles were all gone, and went on my way rejoicing; but doubts soon returned. I feel that I want to be with you, brethren, and I hope to live with you and all christians. I want to pray for all, and I want you all to pray for me and mine; and I have the hope that I have seen, by the eye of faith, the things that God has prepared for them that love him; and if I am saved it will be through the mercy of God, and not by my own merit. I do feel to be, at the feet of Jesus, the least of all.

LUCY A. HORTON.

DEAR BROTHER GOLD:—I am traveling and preaching in Mississippi, and have been on this tour nearly three months. My first appointments were in western Arkansas, in the Union Association. The land and the people are poor. There is a trouble in that Association on the doctrine of the spiritual birth, and two churches have divided into factions. I labored among both parties to try to bring about a unity in the faith, for that is one object of evangelistic work. God gave to the church evangelists for the perfecting of the saints, for the work of the ministry, etc., as well as pastors. Let each man abide in his calling. Both parties endorsed my preaching on the subject, and seem to have gotten together again on this point of doctrine, but have not come together in church organization. One party held that the whole man is this side the resurrection born again; the other held that it was the inner man. Both

held that man is at present quickened, but that his body is not yet; hence it must be his spirit. Both believed that man goes to Paradise when his body dies, but that his body does not go there; hence both believe that it is man's spirit. One claimed that there is in us prior to regeneration an inner and an outer man; the other denied that, but believed what the other meant. One believed that God's children are not partakers of flesh and blood prior to regeneration; the other denied this, but believed what they meant. They meant that man has a spirit and a body before regeneration, but are not God's regenerated children. Neither believed the doctrine of soul-sleeping nor the doctrine of eternal children—viz: that God's children are as old as himself, or existed as children before time. One party doubtless appeared to the other as soul-sleepers, hence the trouble. There certainly must have been some other cause of the division lying underneath—some old sore that broke out in a new form, which is often at the bottom of nearly all divisions in churches. One party was thought to hold the doctrine of extreme predestination, but in talking with them on this subject they made the following statement of their belief: "We do not believe that God is the author or approver of sin, but that he uses wicked men to accomplish some of his purposes. We believe that God predestinated his own use of them, but not Satan's use of them;" that is, they do not believe that God fore-ordained sin, such as bad motives, evil designs, or the wickedness of events. I suppose they believe that it would not be necessary to fore-ordain the works of Satan, just as it would not be necessary to fore-ordain the actions of a hungry wolf towards an innocent sheep. I might determine the

death of the sheep by bringing it in sight of the wolf. In such a case I would decree my own doings and the sheep's death, but not the wolf's doings, just as God sent Joseph the dreamer into Egypt by bringing him as such before his jealous brethren. It was not necessary to fore-ordain their jealousy, nor the fruit of it, that is to say, the wickedness of their doings. We read the wicked are God's sword. We all believe that, but they are not God's wicked. A brother once said that God will have all the preaching done that he wants done. Said I, do you also say that he will have all the lies told that he wants told? He agreed with me that he did not authorize the telling of lies; that they came from another source, that they flowed from the fountain of sin, and that God did not make sin, or originate bad motives, hypocrisy, deception, or the wickedness of events. Suppose they agree with me that Shimei's cursing of David was not God's cursing, but was God's chastisement, and that David's prosperity kept Shimei bound; but when God's judgments bound David that the binding of David was the loosing of Shimei. In that sense God bade him curse David; beside, David was, or had been a bloody man. Doubtless the evil spirit which was upon Saul from the Lord was irritable of temper caused by the afflicting hand of God, and when David played on his harp it soothed his temper, just as sweet music will generally do. I have never found our brethren who believe predestination of all things to be Arminians nor means Baptists, and I have felt very much at home with them feeling assured that I believed what they meant, and that they meant that God is a Sovereign, and rules the whole world by influencing, permitting and restraining. We all believe that God sends one wick-

ed nation against another, that they are his sword and his nation, but not his wicked: Zec. 12. We believe that God took Job's property from him, although the Sabaeans and the Chaldeans robbed him, that they were not God's robbers, but Satan's; but they were God's sword. Some say that God permissively decreed sin, which is not so much objectionable, but is nevertheless a mistake. If to permit is to decree then we may substitute it in the place of it, and say whom God foreknew he also predestinated to be conformed to the image of his son; also as many as he permitted to eternal life believed, instead of as many as he fore-ordained. God decreed to permit sin, but his decree relates to the permission of it, and not to the thing permitted. I have met only one preacher on this tour who believes that God decreed the wickedness of events—or sin, as such. He is a pleasant, courteous and lovely brother, and I am glad to know that he believes that God hates sin and did not originate it in man, although he held that God originated dispositions to lie, blaspheme, murder, etc., but not in man; that is to say he originated sin, but not in man, but I do not believe it. I hope to return to Le Grange, N. C., in June. Yours in love,

I. J. TAYLOR.

(To be continued.)

ELD. P. D. GOLD, DEAR BROTHER:—Having returned to West Virginia after an absence of over three months on a preaching tour and being requested by many of the brethren and sisters to have my trip published in the LANDMARK, I will try to give a sketch of it. On the 24th and 25th of Dec. 1892 I preached at Camp Creek church on Flat Top Mountain. There I met with Elders I. Lilly, W. L. Simmons and A. McKiney. We were favor-

ed with a meeting. Then I went to Indian Creek Church. On account of the rough weather there were but few out. I went from there to the Flat Woods church; there I met a large congregation and had a good meeting, and met with Elders R. Ballard and I. Cummings. By the request of brethren and friends I went and preached at the Missionary church at Rock Camp. I then went on to Floyd Co. Va., to the White Oak Grove Church, where I first had my membership. There I had the pleasure of meeting with Elder A. Dickerson, the one that baptized me, and also brethren and sisters and kind friends. On Tuesday after I preached at the Lick Log School House, and enjoyed myself well. The day following, I preached at a school house near there to a well composed congregation. I then went in company with Brother Charles Lester to Laurel Creek Church meeting. There we had a most delightful meeting. On Monday Brother Furgurson took me to my Uncle Isaiah Sumner's. I preached that night at the brick house near there. On the 5th Sunday in January I preached at a school house on Little River. There I met with Elders Dickerson and Weeks. We had a good meeting. Monday night I preached at the Slusher School House. Tuesday night preaching was at a school house on West Fork and had a very good meeting. Wednesday night I preached at Brother Morrell Dickerson's to an attentive congregation. On Thursday night I preached at the Moore School House to a large congregation. Saturday morning they conveyed me to the Pine Creek Church Meeting. I preached Saturday and Sunday, and went from there to the Country Line Church on the Blue Ridge, and preached on Tuesday and also Friday at that church with Elder A.

Short. On Friday night I preached at Brother Wm. Thompson's in Patrick County. On Saturday and Sunday I was at Lonely Branch Church. On Monday I preached at a school house near there. Tuesday I preached at the Mr. Alexander School House again to a large congregation. On Friday preaching was at Mr. Hall's in Patrick Co. Saturday and Sunday I preached at Jack's Creek Church. There I met with Elders Lawson Matherly and Connor and enjoyed myself well with them all. I then went to Panes Creek in Floyd Co. The weather being so cold there was no preaching on Saturday. Sunday I met with Elder Turner and a good congregation, and enjoyed the meeting. On Tuesday I preached at the same place to a large congregation. Tuesday Night I preached at Mr. Bells, I also visited Brother George Ingram, Sister Canady, and many others. On Friday I preached at a school house on my way to Salem Church, and staid that night at Mr. Enoch Wilson's. Saturday and Sunday I preached at Salem Church to a large and attentive congregation. I went home with Brother M. H. Custer Saturday night. On Sunday night I preached at Mr. West's. On Monday Brother Jonathan Connor conveyed me to the Pine Forest School House and preached at twelve o'clock. Monday night I preached at old Brother Connor's. Wednesday night preaching was at Brother Poffs.

I attended fifty three meetings and tried to preach fifty one times. I never enjoyed a trip better. The Baptists are generally in peace where I was.

I shall start in a few days if the Lord wills to see the brethren and sisters in the Pocatatico Association about one hundred miles west of here.

Dear Brother Gold, please put the

above in the LANDMARK. Yours in gospel bonds. DAVID SUMNER.

MRS. S. A. EDWARDS, MY DEAR SISTER:—Your very kind and welcome letter is at hand, and I will hasten to reply. I was glad you thought enough of me, and trust I appreciate your loving favor. While we will miss you at Lawrence's, I do hope you will be able to get to see us occasionally, if not so often, and while we can't see your face here, I trust you may have the opportunity of visiting other churches sometimes. I am glad you are so near one Primitive church and hope the good Lord will enable you to attend, and that you may enjoy the blessing; for I do think to be able to attend our meetings and to be made able to enjoy the preaching as I think you do, is a great blessing. Yes, if we can't attend but one church it is a great favor which the blessed Lord bestows upon us, and for which we should be thankful. I know the blessed Lord is good and merciful, but I feel like I can't appreciate his loving kindness and tender mercies as I could wish. I would be glad if I could write and express my feelings as you do; but it seems that I can't. Yet, if I am one of the Lord's children I should try to be content. I know I have been greatly blessed, and trust I sometimes can appreciate it. I know the Lord is a sun and shield, he will give grace and glory, and no good thing will he withhold from those who walk uprightly. Oh, if we could always be found walking in the straight and narrow path! But, sister Edwards, I, for one, feel like I can't walk in it as I so much desire. I hope the change you have made will be the best for you, and that the Lord has directed you, and if he has, you need not fear—you will be successful and find work. The future sometimes looks very

dark to us; but where or to whom should we go but to the blessed Lord? If we go to him, trusting not in an arm of flesh, he surely will direct us aright. He is able to wipe all tears away. Yes, when our race is run, and we come to leave this world of trouble, I trust we may land on that happy shore and rest in the arms of our thrice blessed Jesus. Jesus, Jesus! how sweet that name sounds in a believer's ear; it soothes his sorrows, heals his wounds, and drives away his fears. Well, I will close this uninteresting letter. This leaves us all well except myself. I have been suffering with a cold of late which don't seem to improve much. All join me in love. I hope you will write again and come to see us when you can. May the good Lord be with you and yours. Your loving sister, as I trust,
M HODGES.

Scotland Neck, N. C.

DEAR BROTHER GOLD:--As many of the dear brethren and sisters with whom I met on my late tour in the eastern part of this state requested me to write on my return, I now make the attempt, desiring that I may be directed by the good Spirit of Truth. I was blessed to visit the old church at South Quay, Va., once more, and found them in peace and love. They had not had any preaching since December. I was blessed, I hope, to speak to them of Jesus, and his goodness and mercy to his poor and needy people. I next visited Flatty Creek church, in Pasquotank County, and found the dear brethren and sisters here all in love and peace. Preached for them one day and night, which they appreciated very much. I was sorry to find dear brother Charlie Meads in feeble health. I hope he is better. He is highly esteemed, and justly so, as a faithful minister.
J. E. ADAMS.

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.

DID CHRIST WASH HIS DISCIPLES' FEET BEFORE THE PASSOVER?

1st The supper being ended at which the devil put into the heart of Judas to betray Christ, Jesus rising from supper began to wash his disciple's feet: John 13: 1—17.

Having loved his own unto the end he washes their feet. What love. Mary loved him and she washes his feet. Jesus loved his disciples so that he condescended to wash their feet. When we truly are humble and love each other then we can wash each others' feet.

Matthew (26: 6—16) tells us that Judas plotted to betray Jesus at the supper at Bethany and this was before the feast of the passover. Mark states, (Mark 14 1—11) that at the feast in Bethany before the passover Judas went unto the chief priests to betray Jesus.

Luke also states (22: 3—5) that Satan entered into Judas who went and communed with the chief priests and captains and they covenanted with him how he might betray him unto them. This was be-

fore the feast of unleavened bread which is the feast of the passover. Now here we have a declaration of John that the devil having now put into the heart of Judas to betray Christ was the time he washed their feet: also we have the three witnesses Matthew, Mark and Luke all stating expressly that Judas went to the chief priests and covenanted to betray Jesus before the feast of the unleavened bread or passover. Judas did not of course seek conference with the chief priests to betray Christ until Satan had put it into his heart.

So that it is fixed by all their testimony that Judas agreed to betray Christ before the feast of the passover: and John tells us Jesus washed their feet at the time the devil put this into the heart of Judas. Therefore Jesus washed their feet before the passover or feast of unleavened bread.

2nd. We know that the Lord's supper was just after the feast of the passover or of unleavened bread: See Matt. 26: 17—30: Mark 14: 12—26: Luke 22: 7—22. All these show that while they were eating the passover he took bread and blessed and brake, and also the cup he blessed and this is the Lord's supper.

3rd. Another event fixes and proves this to my understanding. It is this, Jesus says, (John 13: 21-30) and this was after he had washed their feet, that one of you shall betray me. They enquire who it is. He says to whom I shall give a sop, and He gave it to Judas. Now John tells us this came to pass after he

had washed their feet. But when do Mathew, Mark, and Luke say he gave Judas that sop? Matthew says (Matt. 26: 20-25) that while they were eating the passover feast Jesus told who should betray him. Mark says, (14: 17—21) that Jesus told them at the passover that Judas should betray him.

Luke also declares that at the passover Jesus told them that one of them whose hand was with him on the table should betray him, (Luke 22: 15—23.) It was at the supper of the feet-washing that Peter besought John to ask Jesus who should betray him: John 21: 20, also John 13: 23—27. Then just after the supper before the passover Judas agreed to betray Christ, and just after the Lord's supper at the passover he did betray him. It was between these suppers Jesus washed their feet.

All these things prove that he washed their feet before the passover, and therefore before the Lord's supper.

The several chapters following the 13th of John, in which Jesus declares so many wonderful things unrecorded by any other writer, shows that it all occurred (feet-washing, and the declarations contained in those chapters) before the passover; because he was betrayed on the very night of the passover and immediately after the passover. (Matt. 26: 31—47: Mark 14. 27—46.)^{*} So that these wonderful declarations recorded in the 14th, 15th, 16th and 17th chapters of John could not have been uttered between the Lord's supper and the

crucifixion. John does not record the events of the passover and the Lord's supper in full, but merely refers to them. He wrote many things that none of the others wrote, and left off many things that the others wrote: but all that they all wrote is *needful*.

4th. While this in my mind does not in the least lessen the importance of feet-washing, still I insist that it is unwise to connect it with the Lord's supper to the hurt of brethren and churches unless it is proven that it must be observed there only.

Is it not unwise, unbrotherly and distressing to the cause of truth to force brethren to wash feet at the Lord's supper, when it cannot be proved, neither by the example or language of Jesus, nor a single apostle that he did it after the Lord's supper. John says before the feast of the passover—supper being ended. Before does not mean after. Besides, do you know of any place in the bible where the feast of the passover is called a supper. If it is so called in the bible I have failed to find it. The Lord's supper followed the feast of the passover. This contention causes division among Baptists. We never hear of any contention among them on anything plainly declared. It is not wise nor profitable to make this contention. Far more brotherly love would be shown, and much more of the true spirit of feet-washing would be practiced by bearing with one another until each one is fully persuaded in his own mind. Such conduct would com-

mend true feet-washing much more effectually to the hearts of brethren.

Being impressed that feet-washing is right I am willing to wash feet at any place or time where it appears to me that brethren are in the humble and lowly spirit thereof.

If you know any thing the Lord commands, happy are you if you do it. To keep the sayings of Jesus in truth is the most important of all things. It is manifest that feet-washing is a good work because Paul thus considers it. It is also manifest that all God's people were not careful to maintain all good works from the declarations of scripture. It is also manifest that some would beat the men servants and maid servants because that they would not do all that some contentious people desired to be done.

It is also manifest that one may contend in the letter for the mastery, and yet not have the spirit of charity, and may oppress God's humble poor by straining at a matter in itself proper, but to which he attaches some circumstance giving it a wrong place or importance in the sense that he neglects things much more frequently taught in scripture.

P. D. G.

A CERTAIN YOUNG MAN.

"And there followed him a certain young man having a linen cloth cast about his naked body: and the young men laid hold of him: and he left the linen cloth, and fled from them naked." Mark 14: 51, 52.

I have been requested to express my view of this portion of the word of God.

A certain young man followed.

It was not a matter of chance or uncertainty. No such thing is allowed in the occurrence of the events connected with the life of Jesus.

Two things impress my mind in this incident. One is the great terror and excitement manifested in this matter. When Jesus was seized by the rabble such consternation fell upon his disciples that they all forsook him and fled, and fear also caused this young man to flee naked from them. Every one that had any affection for Jesus, or that was in any danger because of him, or under any suspicion fled. Such was the power of darkness that reigned in that dreadful hour that all hearts were full of fear, except those servants of Satan engaged in the murder of that Just One. Hence this young man fled even naked rather than fall into the hands of these murderers.

The other thought is that it represents in a type the character of Jesus in that divine nature that men could not take hold of. The linen cloth shadowing forth the pure humanity of Jesus is left in the hands of wicked men, but the young man fleeing shadows forth the departure of the divinity from Jesus as he went into death, for that could not be taken by man, nor die, nor could Jesus die until that separation: but as soon as the divine nature was withdrawn at once the man sinks under the weight of the burden of the sins of the people, though pure and spotless as typified by linen, and that in which the Godhead was manifest.

Every child of God is a partaker of the divine nature, for in the child of God is Jesus in Spirit, and he follows Jesus to death; but Christ dying for him, he escapes and leaves time forever in the dew of eternal youth. He does not see death.

P. D. G.

PREACHING.

The subject of preaching is one which all preachers should understand, that they may not only be able to preach, but while preaching to explain the purpose of, or that which is designed to be accomplished by it. The Lord has a purpose in having the gospel preached, and it cannot accomplish more nor less than he determined from the beginning that it should. Therefore nothing but preaching in the simplicity and power of the gospel is of any worth to the children of God or any praise to his name.

We should not only be established in our being called to preach, but equally so in what we must preach. Sometimes I hear brethren say they do not know that they have ever been called or sent to preach. With the same propriety one could say he did not know that what he preached was the word—the gospel—the truth, or he does not know that he has a hope—that he has passed from death unto life—that he loves the brethren.

By what authority does one question his call or that which he preaches? By virtue of what kind of qualification does he expect his hearers to know he preaches the

truth when he does not know it himself? The gospel carries with it the idea of authority, the power of God unto salvation to every one that believeth. It is Christ, the power of God and the wisdom of God. The knowledge of God and of Jesus Christ whom he hath sent is eternal life. One therefore who has this life knows Christ, and Christ is the Truth, therefore he knows the Truth.

When one preaches the truth he realizes its power, knowledge, authority, wisdom and assurance, and under such circumstances it comes to the believer the same way, and he believes it and rejoices in it and knows it is the truth. It comes to him in no uncertain sound, but in faith and in much assurance.

One may well and truly hope in the mercy of God, but he could not well say that he hopes he is called to preach, or he hopes he preaches the truth. One's hope does not contemplate the past nor the present, but the future. The reason thereof is deduced from things in the past, but the consummation is in the future.

Preaching springs from a dispensation of the gospel committed unto us and is in and present with us, and as much as in us is we are ready to preach the gospel wherever it is to be preached.

A call to preach comes with such irresistible power and so forcibly impresses one's mind to take up, or bear the cross which he necessarily realizes must attend such a work, that he becomes thoroughly convinced that the divine injunc-

tion to preach the gospel is imposed upon him. If he refuse or rebel, which is generally the case to a greater or less extent, famine in soul and spirit takes hold upon him and he cannot refrain.

It seems to me that under the circumstances attending a call to the work of the ministry, the one so called must know that such is the case. I do not mean that he knows this like he knows natural things, but as spiritual things are known—of the Spirit and not of the flesh. He knows it in such a way that it is not consistent with his preaching nor the doctrine he should preach to say he does not know he is called to preach. Such declarations weaken the force of the preaching in the minds of the hearers, or rather tend to produce questionings in their minds as to whether the word spoken is with authority as of one ordained to preach the gospel. It would come to them like the saying, "Do not do as I do, but do as I tell you." We are commanded to examine ourselves whether we be in the faith. When we feel the need of such examination it is not inconsistent with our being in the faith to feel an anxiety as to whether such is really the case, but the result of this examination must be the assurance that we are in it.

We are also commanded to take heed unto ourselves and unto the doctrine, and continue in them: for in doing this we shall both save ourselves and them that hear us. After taking such heed, the assurance that we are in the doctrine must

certainly follow, and the same assurance is established in the hearts of them that hear; whereby they are brought into our doctrine and fellowship, and are saved from things to the contrary.

It is not profitable for us to tell just how we feel when we attempt to preach. We may feel for the time being cold and without any understanding or light, and very soon come into a broad place full of living waters, radiant with infinite light, and be given much liberty of thought and expression. Now if we have told our former feelings, some may conclude we are inconsistent, having seen the liberty afterwards manifested. Suppose when we get up to preach, we feel to be clothed with light and say that we are in the light, then are shut up in darkness and cannot come forth; what would be our feelings, and what the thoughts of the hearers? But I do not remember ever hearing one say he was in the light when he began to preach nor when he quit, but have often heard brethren say they were in the dark when they commenced or as they closed their remarks. I have a few times done the latter myself, but I should not have done it, at least it amounted to nothing.

Sometimes we announce to the people that we have but little or no education. That is not necessary, for the people will soon find that out, besides it seems as much as to say: "If we had education or more of it, we could preach and preach better," whereas we know a man cannot preach without the

Spirit of Christ however much education he may have, and if he has the Spirit he can preach the gospel whether he knows the laws of language or not. We know, and hold education to be a good thing, but not as an indispensable prerequisite to the preaching of the gospel.

An apologetical introduction to a gospel sermon—rendering many and varied excuses, is worse than a ten minutes' talk on the most prominent secular issues of the day. There is no gospel in apologies of this kind.

Sometimes we allow ourselves to acquire the habit of what is termed fighting arminians, and I have witnessed instances where a discourse of an hour's length was devoted to this kind of fighting, when there was not an arminian present, but to the contrary, every one present was a member of the church to whom the discourse should have been addressed. The children of God only are subjects of gospel address, and not arminians. There is nothing, perhaps, better calculated to starve a child of God than to continually tell him what arminians believe and are doing.

The arminian principles which every child of God has in the flesh should be designated and rebuked, or rather he should be warned of the dangers lurking in his own flesh, and have his pure mind stirred up by way of remembrance of all things which make up his experience and hope of better things.

The true object of preaching is to feed the lambs and sheep of the Master. To preach is to set forth

Christ crucified as he is revealed in his people the hope of glory, and the more the doctrine preached confirms the experience of believers, the better they are fed and the more firmly they are bound by the principles of the religion of Christ. Preaching seeks out, calls forth, identifies, beautifies and glorifies the hope of him who believes in Jesus. It exalts Christ and abases the sinner. It sets forth the true doctrine of salvation together with the joys thereof, the ordinances and order of the church, the privileges of the children of God, and the discipline which maintains the order of the church and the development of the members. It richly savors of the sufferings of Christ, the glory which follows, of that love which is shed abroad in the heart by the Holy Ghost, and the fellowship of the Father, the Son, the Spirit, the apostles, and those who are present, and strongly knits together the members of the household of faith, giving each favor in the sight of all the others, filling each heart with joy unspeakable and full of glory.

P. G. L.

BROTHER H. C. BOOKER.

This brother, now about 73 years of age, is a remarkable man to me in many respects.

He told me that when about 19 years of age he attended a singing school with the understanding that if he did not learn to sing a tune he was not to pay anything for tuition. Up to the 11th day he had not been able to sound a note musically. The other scholars avoided his

company in the class because his voice was so harsh and unmusical. He had learned the rudiments and rules of music, but there was no music in his voice. He could not sound a note. On the evening of the 11th day of the school, which was of 14 days' length, he, in crossing a stream of water, fell into it and got up singing, and could sing anything he chose without trouble. The next day the scholars, generally, desired seats near him, but he told them they had formerly rejected him, and now he would choose his own companions among the sons and daughters of music. At the end of that school he was chosen by 30 out of 33 over their present teacher to teach the next singing school. I suppose he paid the teacher for the former tuition. He said he could sing for 24 hours and his voice would remain good and firm, musical and sweet, singing any part of the music he chooses. He has been sent for many miles to sing to sick and dying people.

Now, though an old man, his voice is strong, musical and clear—no break in it. It seems to be no effort to him to sing. I have never heard him make a failure at all in singing.

He has visited more churches and Associations, going further, more frequently and cheerfully, than any man within my knowledge. I think he is a warm, lively brother, excellent company, a capital Deacon, dwelling chiefly in his conversation on scriptural topics. He is a thorough Baptist, and it is very cheering to me to hear him sing. He has a

gift of singing, and when you hear him you feel like adoring God, the giver of all blessings, and rejoicing to hear singing, and feel the power of that new song, for he sings with the spirit and with the understanding.

His name is Henry C. Booker; his post office is Mt. Airy, N. C. He is not a lazy man. He has a good farm, a charming home, a precious wife given to him of the Lord, and many a Baptist has been entertained at his pleasant home.

P. D. G.

WHAT IS SINNING AGAINST THE HOLY GHOST?

Brother S. G. Via, of W. Va., requests my view of what is the sin against the Holy Ghost.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Matt. 12:31-32

Men judge according to the spirit that is within them, and they speak according to the same rule. So that our interpretations of scripture show our character, and our judgments show whether we are of the truth or not. So that by a man's words he is justified or condemned.

The Pharisees showed their enmity to Christ by charging a collusion between him and the devil, saying, that "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." This shows the bitterness of their enmity to him. Nothing could have been worse.

His reasoning is unanswerable:

"Every kingdom divided against itself shall fall. - If Satan cast out Satan how then shall his kingdom stand?" because he would then be divided against himself. Baptists ought to remember that even devils are not divided against themselves, knowing that when they are they shall fall. Men of the world know this. But how often the children of light split up, divide, and get to strife. The children of this world are wiser in their generation than the children of light.

If Jesus cast out devils by Beelzebub, the prince of devils, then by whom did the children of the Pharisees cast them out? By any better power? No. Their own children would condemn them.

What is the power by which devils are cast out? By the Spirit of God only. Then no doubt the kingdom of God is come among them. To rail against this work of casting out devils is to utter blasphemy against the Holy Ghost; for it is only by the Holy Ghost that they could be cast out.

Words uttered against Jesus might be forgiven. Whosoever speaks against the Son of man it shall be forgiven him. He makes redemption for sins in his own body on the tree, and all sins that he died for or that are committed against him are forgiven.

But blasphemy committed against the Holy Ghost is never forgiven. There is no redemption for such.

There could be no greater blasphemy than that committed by those men charging the casting out of devils to the prince of devils,

when it could only be done by the Spirit or finger of God.

How could there be forgiveness or salvation to a character blaspheming the Holy Spirit, or ascribing his gracious operations and work to the chief of devils?

The Holy Ghost, the Comforter, is the Spirit of God, quickening the dead and convincing of sin, and revealing the Lord Jesus, and taking the things of him and showing them unto us. He is the Spirit of Truth, guiding us into all truth, illuminating, teaching and instructing us in all truth. We can say that Jesus is Lord, only by the Holy Ghost. He is the Spirit of joy and peace, of faith and love. We know nothing of ourselves or of the kingdom of heaven until we are born of the Spirit of God. The Spirit only knoweth the deep things of God. No man knoweth the things of a man save the spirit of man; even so no man knoweth the things of God, but only the Spirit of God. If we know anything of the things of God it is by the Spirit of God revealing them to us.

Then to ascribe the blessed work of the Spirit of God to the chief of devils excludes the guilty from all hope of forgiveness forever, or of participation in the things of the kingdom of God.

Sin against the Son of man could be forgiven. But such blasphemy against the Holy Ghost could never be forgiven. For if the Holy Ghost is in one he could never by the Spirit call Jesus accursed. To blaspheme against the Holy Ghost shows the most devilish, satanic

spirit of one utterly cast off, for whom there never is forgiveness.

P. D. G.

DEAR BROTHER GOLD:—About three months ago I read an article written by an Old Baptist minister in which the following sentences occurred. "In thinking of the Lord we can only do so with such ideas as we have of moral good and moral evil." "If I think of God at all I must do so with a finite mind, for this is all the mind the Lord has given me."

At the time I made some comments upon this, which I will now send you to publish in the LANDMARK, if you think best.

Can we with the finite mind think of God at all correctly? I have understood the scriptures to teach otherwise. A birth from above is necessary in order that a man shall even see the kingdom of God. The second birth manifests a life not before possessed, with powers and qualities that do not belong to the life of the first man, Adam, which was manifest in our first birth. While in the possession of that life of the natural man only, we could not with the finite mind belonging to that life, see, or know, or approach unto, or think about the true God, "Whom no man hath seen or can see; whom no man can approach unto," "No man hath seen God at any time, but the Son, which is in the bosom of the Father, he hath revealed him," "No man knoweth the Father, save the Son, and he to whom soever the son will reveal him."

If, therefore, the natural man cannot know God or the things of the Spirit of God "because they are spiritually discerned," when those who are born again do know him, and are able to have his thoughts, which alone are right, it must be because they have a power of vision, of thinking and of judgment, which has come to them in the new birth, which they did not possess before. So we read in 1st John, 5:20, that the understanding by which the Son of God is known was given by himself, and that those who "know him that is true, are in him that is true, even in his Son; Jesus Christ. This is the true God, and eternal life." About this God there can be no correct thoughts or judgment except what God reveals to us. His thoughts are not our thoughts, nor are our ways his. Isa. 55:8. The things that he has prepared for them that love him, and his thoughts concerning them, cannot be seen by the eye, nor heard by the ear, nor can they enter into the heart of man. Isa. 64:4: 1 Cor. 2. "But God has revealed them unto us by his Spirit." It is not the spirit which is of the world, nor the wisdom of the world, by which we know them. "For we have not received the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God." So the apostle at the

close of the wonderful argument presented in this 2nd chapter of his first letter to the Corinthian Church, shows by what power, not finite, but infinite, we know whatever we do know of the wonderful and precious thoughts of God concerning us, by saying, "But we have the mind of Christ."

All this precious teaching concerning the inability of any man, saint or sinner, to find out God by searching, and concerning the revelation of him by the Son to whomsoever he will," seems very important for me, for it is according to my experience. I seem never to have been able to make any headway in approaching unto him, or in finding out anything pertaining to his thoughts and ways, by study. The study of commentaries has been of no value to me in this vital sense. I have always had to wait, and grope in the dark, as the blind, until the Lord revealed his thoughts to me. Then how clear it all seemed. I would always decide that his thoughts concerning me must be thoughts of evil, because I was so vile, until in some way whatever scripture was upon my mind would seem to say, "I know my thoughts concerning you; thoughts of peace and not of evil, to bring to pass an expected end." Then I could say, "How precious also are thy thoughts unto me O God! how great is the sum of them." "In the multitude of my thoughts within me, thy comforts delight my soul." At such a time I could rest like a tired child in its mother's arms. There is all true knowledge in that

child-like trust and rest in the Lord. It is an experience of him as of God made unto us wisdom. It is in this way we realize that "we have the mind of Christ." His mind directs, comforts, guides us.

It is not that one has a superior mind to another, or more learning, or knowledge of a natural kind. What the Lord reveals to us of "the things that he has prepared for those that love him," we know; what he does not reveal we do not know. He not only "brings the blind by a way that they knew not," in their passage from death unto life, and from under the condemnation of the law, but he leads them afterward "in paths which they have not known." No one can tell them the way beforehand, nor can they find it out. Some may think I go too far in this, but it is just the way it has been with me, and I cannot but rejoice that the bible talks just as I have felt.

I cannot think that any ideas possessed by any man concerning moral good and moral evil will lead him to a right judgment concerning the government of God. Is any reason given why these things are "hidden from the wise and prudent, and revealed unto babes"? But "even so, Father, for so it seemed good in thy sight." Is any reason given that would suit our natural ideas of moral good and evil, why the Lord should impute righteousness to a man who had nothing to deserve it, but who is justly condemned? or why he should love Jacob and hate Esau? or why he should find fault with one who had

not resisted his will? or why the inhabitants of Canaan should be driven from their homes to make way for a people who were just as wicked and acted more wickedly than they! Can God's ways and thoughts be judged of by any human standard, or understood by the wisdom of any of the princes of this world?

I understand all teaching that is of real value to be by the unction which the saints have received from the Holy One, even the Spirit of God. "This anointing," John says, "which ye have received of him teacheth you of all things, and is truth, and is no lie; and even as it hath taught you ye shall abide in him." The branch must receive all vital instruction from the vine. It can have no fruit but what is found from him.

The scriptures are all according to this teaching, and all the gifts in the church have their power and efficacy from the same teaching power of the "True Vine." If we ever try to fix a meaning to any scripture that will bring it into accord with our finite minds, or our natural ideas of moral good or evil, we take it away, in a sense, from the table which God has spread for his children. If it does not look clear to us just as it reads, we must wait till the Lord is ready to give it to us. When that time comes we shall be hungry for just that truth, and nothing else will answer, and we shall eat it, and live by it, at that time, whatever any one, now or formerly, to whom it has not been applied, may have decided

as to its meaning.

I read experimental writings always with interest, and mostly with comfort; for in them the scriptures brought to the mind seem to be so placed by the Spirit as at once to make the meaning clear.

I visit many little churches where the Lord has gathered his "twos and threes" of "the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him." Probably not one in fifty of them ever read a commentary or a "confession of faith." The bible and relations of experiences are all their reading. They meet in harmony and fellowship. It is in the Spirit of wisdom and understanding given them, the eyes of their understanding being enlightened, that they look into the mystery of faith, holding it in a pure conscience. For no man can call Jesus Christ Lord, but by the Holy Spirit. SILAS H. DURAND.

BROTHER GOLD:—Will you please say to the readers of the LANDMARK that the church at Gills Creek near Columbia, S. C., is composed of three sisters and one brother, and all very limited in this world's goods. They want to build a house of worship, as they are forbid using the district school house for that purpose any longer. All who may feel willing to help them in this their hour of trial will please send their contributions to Elder P. D. Gold, Wilson, N. C. who will forward same by a safe way to the church, as mail is often lost sent to a city to be delivered to parties in the country. Yours in gospel.

THOMAS BELL.

Little River, S. C.

OBITUARIES.

ARAMINTA PITTMAN.

This dear sister was born of earthly parentage Dec. 21st, 1841, and died April 10th, 1893.

It was the pleasure of the writer to know sister Pittman about thirty years, having lived next door to her about thirty years ago, while I was exercised unusually about the true church. Then a fellowship sprang up between us that no earthly shocks or changes ever severed or weakened. Her strength in the faith of Jesus was to be wondered at, and her love for the doctrine of Christ was such as to receive and embrace with strong affection all those that possessed like precious faith. Her love was not an artificial, imaginary feeling produced by the word of man. She loved where and in whom she saw Jesus. If there was no power of truth in one her love would not manifest itself to that one as it did to those that had a like precious faith.

Few people in my knowledge were fonder of hearing good preaching than she was, and few were better judges of good preaching. There was always a power in the gospel to enliven or quicken her to a warm response to its charms. There was principle in her profession. She was a Baptist of a positive order.

Her weaknesses were singular as well as her strength. Her candor and sincerity stripped her of all policy. What she thought she did. What she felt she uttered. What she loved she loved unstintedly. What she disliked she did not conceal. Often her plainness of talk caused her trouble. But truth was her object.

She was controlled by a temperament that would in her happy hours lift her above worldly anxieties, but in her gloomy days would plunge her into spells of great despondency. Hence she suffered much at times, and often from her own wayward nature. She was at times very happy in the Lord. She felt she was a great sinner, yet was as truthful a woman as you seldom find. The church was deeply in her heart—its strangled condition, coldness, its divisions, its distresses. She was a member of the church more than thirty years, joining at Tarboro, N. C. and was baptized by Elder R. G. Leachman whom she greatly loved. In her last years her health was wretchedly poor, and her sufferings were

almost unbearable. For months she lived in excruciating pain. Her husband was untiring in his efforts to relieve her, and her sisters were as devoted as they could be, and friends ministered to her. Her love grew and increased as her sufferings became more severe. Her last days were a crown of beauty in the love, meekness, patience, humility and tender affection that she manifested to all around her. What had before, while in health, been to some persons knotty features of a harsh disposition, now were beautiful with the mantle of charity and the sweetest disposition of meekness and patience and good will to all. Her last audible words were,

"Rock of ages cleft for me,
Let me hide myself in thee."

She had many times expressed a desire to depart, to leave the unhallowed scenes of earth, but wished to wait until her passport was sealed. I feel that she dwells in eternal love, and that it was to me a blessing to know such a saint. P. D. GOLD.

WALTER J. GALLOWAY.

Walter J. Galloway was born in Cumberland County, Va., April 3d, 1809, and died April 24th, 1893, making his stay in this unfriendly world 84 years and 21 days. His father died when he was a small boy, and he was bound out until he was 20 years old, when he left, and came to Henry County, married Elizabeth Hanks, and unto them were born nine children, two sons and seven daughters, and they raised them all to be grown; but all have died but four. Mr. Galloway was a house-carpenter, and worked hard for his living. He was a straight-forward, honest man, and was a good neighbor and good husband and kind father. He was not a member of the church, but loved to hear the Primitive Baptists preach, and his folks think he professed a hope a few years back. I asked him if he did not have something to tell. I think his answer was "I am afraid not;" but the tears began to run down his cheeks, which made me think the love of God had reached his heart, and he could not hide it any longer. He was always very healthy until two or three years ago, when his health began to fail. He had kidney trouble, and at times his mind seemed to be off its balance. He did not take to his bed until four days before his death. He often said, "I cannot stay here much longer." On Saturday before he died, he said "Thank the Lord,

I am going home;" and said the Lord had blessed him. What a glorious thing it is when God calls us to pass through the dark valley and shadow of death, to see our home in heaven—that house not made with hands. His wife seems to mourn her loss, but according to nature she will soon be with him, where they will await the Lord's coming. May the Lord give his wife grace to bear her up in her troubles, strengthening her faith, brightening her hope, and prepare the children, if it be his will, to meet Christ in peace, is my prayer.

C. D. BRAY.

NATHANIEL HINES.

The subject of this notice was born November 14th, 1892, in Onslow County, N. C., and died May 19th, 1893. Nathaniel was a bright little boy and looked promising to the sight; but the Lord had better use for him than to let him stay in this world of trouble, so about the 10th of April he afflicted his little body with pneumonia, and I don't think I ever saw a little child suffer so. All was done that kind parents and friends and a doctor could do, but his time had come; he had staid as long as the Lord had loaned him. I was sent for a few hours before he died, and when I went in I saw his time was short with his parents. A little before 6 o'clock, p. m., the good Lord released his little frame from all pain and trouble. Weep not, father and mother; your darling has gone over Jordan to sing redeeming grace. The Lord giveth and the Lord taketh away: blessed be the name of the Lord. Written by request, by his uncle, E. J. H.

RECEIPTS.

GA.—Mrs Lydia Barker 1 50.
MISS.—T M Blackman 2 00.
MO.—By J I Kendall .50.
N. C.—S F Ring 1 50 C A Bundy 1 00 Thos Felton 2 00 Orphy Barnes 1 00 Lucinda Taylor .50 A D McGowan 1 50 Mrs M P Thorne 1 50 Mrs Stephens 1 50 Mrs A E Albertson 1 50 John Auman 3 00 Mrs Eugenia Hinton 1 50 A Z Cook 2 00 By G W Johnston 1 50 Eld. J M Harris 3 00 G W Hales 1 50 Eld. Wm. Woodard 2 00 Mrs Lucy Havens 1 50 J O Farmer 4 00 Mrs A L Page 1 00 A Williford 1 50. A J Jones 2 00.
OK.—Mrs R M Rountree 1 50.
OR.—By A D Reeves 1 50.
S. C.—W S Cox 1 00 By Eld. Thos. Bell 2 00
TEXAS.—F E Johnson 1 50 Joana Powell 1 50.
VA.—S T Hopper 1 50 By Eld. Q D Weeks 6 00 Eld. P G Lester 4 00 A F Ferguson 3 00 Eld. J C Hall 3 10.

**WILMINGTON & WELDON R. R. and
Branches. & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED May 25, 1893.	No. 23, Daily.	No. 27, Daily.	No. 41, Daily Ex Sunday.	No. 55, Daily Ex Sunday.
Lv Weldon.....	P. M. 12 35	P. M. 6 04	A. M. 6 15	
Ar Rocky Mt.....	1 42	6 07	7 20	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv. Rocky Mt.....	1 42	6 01	7 20	P. M. 2 40
Lv. Wilson.....	2 30	6 38	7 48	3 40
Lv. Selma.....				4 30
Lv Fayetteville.....		8 34		5 15
Ar. Florence.....	10 25	10 40		6 30
		No. 47, Daily.		
Lv. Wilson.....	2 30	P. M. 6 48	A. M. 7 58	P. M. 2 40
Lv Goldsboro.....	3 20	7 35	8 43	3 40
Lv Magnolia.....	4 30	8 44	9 55	4 30
Ar Wilmington.....	6 00	10 15	11 35	6 30

TRAINS GOING NORTH.

DATED May 25 1893.	No. 78 Daily.	No. 14 Daily	No. 40 Daily ex cent Sunday	No. 56 Daily ex cent Sunday
Lv Florence.....	A. M. 5 10	P. M. 7 30	A. M. 6 30	6 30
Lv Fayetteville.....		9 34	9 50	9 50
Lv. Selma.....		11 30	11 49	12 50
Ar. Wilson.....			12 50	
		No. 43 Daily.		
Lv Wilmington.....	A. M. 9 30	P. M. 7 45	P. M. 4 00	P. M. 4 00
Lv Magnolia.....	11 10	9 16	5 37	
Lv Goldsboro.....	12 20	10 17	6 50	
Ar Wilson.....	1 10	11 00	7 42	
		No. 14 Daily		
Lv Wilson.....	P. M. 1 10	P. M. 11 30	P. M. 8 42	P. M. 8 42
Ar Rocky Mt.....	2 00	12 58	9 30	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv Rocky Mt.....	2 00	12 58	8 30	
Ar Weldon.....	3 07	1 00	9 40	
	P. M.	A. M. P.	P. M.	P. M.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 43 p. m., Greenville 6 28 p. m. Kinston, 7 30 p. m. Returning leaves Kinston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m. Arrives Parmele 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Parmele 6 00 p. m., arrives at Washington 7 30 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m. 5 20 p. m. Returning leaves Plymouth daily ex-

cept Sunday 5 30 a. m., Sunday 10 00 a. m., arrives Tarboro 10 25 a. m. and 12 20 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 00 a. m., arriving Smithfield, N. C., 7 30 a. m. Returning, leaves Smithfield, N. C., 3 00 a. m., arrive Goldsboro, N. C., 9 30 a. m.

Train on Nashville Branch leaves Rocky Mount at 6 15 p. m., arrives Nashville 6 50 p. m., Spring Hope 7 15 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7 30 p. m.; arrive Dunbar 8 40 p. m. Returning leave Dunbar 6 00 a. m.; arrive Latta 7 15 a. m. Daily except Sunday.

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6 10 p m	Lv.....Fayetteville.....Ar	9 40 a m
6 00 p m	Ar.....Fayetteville.....Lv	9 53 a m
4 38 p m	Lv.....Sanford.....Lv	11 10 a m
2 43 p m	Lv.....Chmax.....Lv	1 01 p m
2 15 p m	Lv.....Greensboro.....Ar	1 30 p m
2 05 p m	Ar.....Greensboro.....Lv	2 20 p m
1 11 p m	Lv.....Stokesdale.....Lv	2 52 p m
12 45 p m	Lv.....N. & W. Pct.—W. Cove.....Ar	1 10 p m
11 55 a m	Ar.....N. & W. Pct.—W. Cove.....Lv	3 40 p m
10 35 a m	Lv.....Rural Hall.....Lv	5 00 p m
	Lv.....Mt. Airy.....Ar	
Daily.		Daily.
No 3		No 4
8 35 p m	Ar.....Bennettsville.....Lv	7 15 a m
7 40 p m	Lv.....Maxton.....Lv	8 06 a m
7 12 p m	Lv.....Red Springs.....Lv	8 37 a m
6 23 p m	Lv.....Hope Mills.....Lv	9 24 a m
6 11 p m	Lv.....Fayetteville.....Ar	9 40 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday.
5 45 p m	Ar.....Ramscur.....Lv	9 00 a m
4 05 p m	Lv.....Climax.....Lv	9 15 a m
3 15 p m	Lv.....Greensboro.....Ar	9 00 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
3 00 p m	Ar.....Greensboro.....Lv	9 15 a m
1 25 p m	Lv.....Stokesdale.....Lv	10 32 a m
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A. J. MOORE, Prin.

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LEMARK
1893

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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.

ELD. P. D. GOLD, DEAR BROTHER:—I send you a letter written by our highly esteemed and aged brother, H. Cox, as I should enjoy re-reading it in ZION'S LANDMARK, and I know others will enjoy reading it there too; so if it meets with your approval please publish.

May the Lord prosper you in all your work for the Master's sake is my wish. Your little sister in hope of a better life,

SALLIE VAWTER.

Farmdale, Ky.

DEAR SISTER SALLIE VAWTER:—While we were at brother Farmer's last September we were engaged in conversation which was very pleasant and instructive to me. The subject which engrossed our attention was the great and wonderful truths recorded in the Book of Revelation for the edification and comfort of the Saints. I then remarked to you that I regarded that book as a prophecy. That remark was founded on the language recorded in the 1st verse of the 1st chapter of that book, in these words: "The revelation of Jesus Christ which God gave unto him to show unto his servants things that must shortly come to pass and he sent and signified it by his angel unto his servant John. The character of John was there declared in these words: "Who bear record of the word of God and of the testimony of Jesus Christ and of all things that he saw." That charac-

ter made him a fit witness to bear testimony of the things which must shortly come to pass. John said of him who made those great revelations to him, "And when I saw him I fell at his feet as dead, and he laid his right hand on me saying unto me, 'fear not I am the first and the last. I am he that liveth and was dead, and behold I am alive forever more: Amen, and have the keys of hell and of death.' Write the things which thou hast seen and the things which are and the things which shall be hereafter." Here is the authority under which John was to write and his full commission. That authority was he who was the first and the last, he that liveth and was dead, is alive forever more, and had the keys of death and of hell.

He was to write the standing and character of the seven churches in Asia. Those churches then existed. To the church at Ephesus he said: "I have somewhat against thee because thou hast left thy first love." This was a warning to that church, and he gave warnings to all the other churches. These things then were; but he foretold what was to come to pass with his people. Belshazzar made a great feast and saw the hand-writing on the wall. Those things then were; but Daniel's interpretation of that handwriting was a prophecy which was fulfilled—John by symbols foretold the things that were to come to pass

both as to the kingdoms of this world and to the sorrows and sufferings of the saints. That was prophecy, and the things symbolized did come to pass. As to the setting up of that kingdom which should never be removed, John says: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;"—Rev. 12:1. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."—Ib. 3. That woman evidently symbolized the church; but she was then in the legal heaven, and the great red dragon had to go where she was that he might make his effort to destroy the man-child about to be delivered. That child was the coming Messiah, and the great red dragon symbolized pagan Rome. Herod, an officer of the Roman government, sought the young child's life, but the young child was caught up to God and to his throne. Throne carries with it power; therefore the child was protected by the power of God. The woman was clothed with the sun which symbolizes the righteousness of Christ; and she had the moon under her feet, which symbolizes the legal dispensation. It had not then been rolled up as a vesture. The glorious light of the Zion of our God was then appearing. Old Simeon saw that light when he took the child into his arms and said: "Lord, now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and a glory to thy people Israel." Rome was then at the zenith of her glory; but what an awful symbol that represented her—a great red dragon! Yet it was a complete representa-

tion of her character. She was great, for then she had carried her conquests into Asia, Africa and Europe, and her armies were the grandest the world had ever seen. The dragon was the most powerful and destructive creature that men had ever known. The historian says: "The Roman army was once checked in its march by finding a dragon in its line of march. A number of the soldiers were killed by it, and the officers had to order the battering ram to be used against it before they could remove it out of the way." But the dragon which John saw was red, which symbolizes blood, and it was so-called because of the number of the saints Pagan Rome had slain. The symbol is truly an apt one and fully represents that idolatrous nation which slew its millions because they would not fall down and worship idol gods. John says: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days." Pagan Rome continued her relentless persecutions of the saints during a period of three centuries, and during the third century they fled into the valleys of Piedmont where they escaped persecution and established churches and were blessed with the preaching of the gospel. In the 13th verse John says: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." A day in prophecy represents a year, and the thousand two hundred and threescore days represent the same length of time that was represented by the

words time, and times, and half a time, and the woman, the true church, was fed through that long period, twelve hundred and sixty years, in the wilderness of Piedmont upon the ever glorious truths of the gospel. After the beast which represents papal Rome arose, they sent unto the valleys of Piedmont missionaries to convert the disciples of our Lord from true worship to the dogmas of Catholicism. But those missionaries failed, as all will ever fail who attempt to convert from the truth of the gospel to systems of reasons sustained by money and the wisdom of this world, taught in the schools of men. When the Novationists, which was the true church symbolized by the woman that was clothed with the sun, fled from the persecutions of the dragon into the wilderness, some of the saints remained in the provinces of Rome, and the dragon made war upon the remnant of her seed. Thus, it was then as it is now—a few have maintained and held the oracles of God above all the dogmas and innovations of men. But the dragon must finally lose his power. Pagan Rome must be superseded and give way to another power equally as corrupt as she had been. John says: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—Rev. 13:1. It will be seen by the history of those times that Constantine, an Emperor of Rome, called a council, convened at Nice, and that he presided over that council, which was composed of over three hundred bishops, and a large number of presbyters. That council was in session from June to August, and issued a decree that pagan or idolatrous worship should forever cease in Rome, and that the

christian religion should be the established religion of Rome, and that none should hold office but those who professed the christian religion. It was then that the beast arose out of the sea which symbolized the empire of Rome. That beast rose out of that sea, and the dragon gave to that beast his seat and great power. The seat was the Roman Empire, and his power and authority was to persecute the true church. That beast symbolized Catholic Rome. It rose out of the Roman Empire—was not built on the Rock of which Christ spoke to Peter—and consequently went down, under the providence of God. While it lasted it filled its destiny. It had seven heads and ten horns—just the description given of the dragon. It stood upon the seven hills where Rome was built, and the empire was afterwards divided into ten kingdoms. As I have quoted, to the woman was given two wings of a great eagle that she might fly into the wilderness. The fleetness of the eagle's flight symbolized the rapidity with which the true church fled from the persecutions of the dragon and of his successor, the beast. The woman was fed in the wilderness in the place prepared of God for her twelve hundred and sixty years, which brought her to the time of Luther, Calvin, Zuingli, and others who protested against the corruptions of Rome and the false doctrines taught by the old mother of harlots. Then the Pope, who claimed to be clothed with both temporal and spiritual power, seeing the decree of his downfall, became enraged and sent an army into the valley of Piedmont to crush out, as he ignorantly thought, all who refused to bow to his scepter and power. Then persecutions of the saints there reigned in those hitherto peaceful valleys, the history of

which is revolting in the extreme. But the true preachers of the everlasting gospel being driven from their homes by persecution went forth into all the world preaching Christ as the way, the truth and the life. The glad tidings of salvation through the finished work of our glorious Lord was borne to America by those heralds of the cross—not for filthy lucre—not by combinations and societies formed by men, but by the power and in the providence of God who had raised up and would continue to raise up and send forth his servants to tell to his saints the glories of his kingdom and his reign, which will endure forever. The dragon made war on the woman and on her seed. A large number of the true christians remained in Rome and her provinces. Every effort made by them to organize churches and keep up the true worship of God was opposed by pagan Rome and the opposition was continued by Papal Rome. The dragon gave his seat and great authority to the beast, which led to a continuance of those fearful persecutions by Popes and Emperors. The historian says they (the Catholics) took possession of all the churches (houses of worship) of the Novationists (the true church), and compelled them to worship in private houses in the most obscure places. As the ages rolled on those persecutions increased. Mr. Jones, in his church history, says: "All our historians, civil and ecclesiastical, agree in describing the tenth century of the christian era as the darkest epoch in the annals of mankind. Then, surely, they made war on the remnant of her seed. The inquiry appropriately suggests itself why these fearful persecutions of God's dear people? The answer to that inquiry is, "The carnal mind is enemy against God."—Rom. 8:7. It

was that carnality that led to the killing of the prophets, the crucifixion of Christ, the martyrdom of his apostles, and the awful persecutions of the saints. But God avenged those persecutions. The sword, famine and pestilence were visited upon Rome. The Jews were driven from Palestine, and their house was left unto them desolate. Our Lord said: "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you, he will avenge them speedily." Luke 18:7, 8.

But how our hearts should pulsate with purest thankfulness for the great mercies of God extended to us in permitting us to worship under our own vine and fig tree and none dare to molest or make us afraid. Naturally we are no better than those persecutors, but if we are the children of God we are made so by his power, love and mercy and to his name be all the glory.

In conclusion, I ask you dear sister to pardon me for having written so much that will perhaps both worry and annoy you, but if I could imagine that you would enjoy reading what I have written as much as I have in writing it I would be doubly paid. I am nearing the eighty first mile post in the journey of life and my highest enjoyment now is in meditating on infinitely glorious truths recorded by the Sacred penmen. May the glorious truth of the gospel be your meat and drink while here below.

Write me soon. H. Cox.
Ghent, Ky.

ELDER P. D. GOLD, DEAR BROTHER:—I wrote to Sister Sallie Vawter of Shelbyville, Ky. some time since, and gave her some of my feeble reflections on the great and wonderful things recorded in the Book of Revelation. But have lately received a letter from her inform-

ing me that she had forwarded that letter to you for publication in ZION'S LANDMARK. Perhaps she erred in doing so as I am satisfied that my poor thoughts are too feeble to interest others. Should you publish that letter in the LANDMARK, you will please forward to me a copy of the paper that contains it.

This day will complete my eighty first year on earth, and I am daily made to realize that I have but few more days to remain amidst these scenes of sorrow, pain, disease and death. Darkness and gloom are my companions. But sometimes I am permitted to hope and trust that a brighter and more glorious day is before me. That when I lay by these habiliments of mortality hope will be changed into a glorious fruition, and faith into sight: that sight which will be no more obscured by doubts and fears. Ah, dear brother, if I could from the depths of my heart say with that ancient servant Job of the Most High that I know that my Redeemer liveth, I should be most happy. While not a doubt rises in my mind as to the true character of the glorious Son of God, yet the question often arises, is he my Redeemer? "Am I his or am I not."

Am I one of those for whose redemption he laid aside the glories he had with the Father before the world was, became a man of sorrow and acquainted with grief, passed through the gloomy scenes of Gethsemane, and the tortures of calvary, that he might redeem his people from all iniquity? Am I one of those people is the great question as I approach the great darkness of the tomb. Surely if I am it is not because of works of righteousness that I have done, for I can truly say that every day of my life has been marked by sin and rebellion against him and his holy law. Then

if I am saved, it will be a sinner saved by grace and grace alone.

For near sixty two years I have had a name to live, but I often fear that I have never been entitled to that name. Dear brother, pray for me that the darkness and gloom may be removed from my pathway, and the glorious light of Zion may shine upon me while here below; and believe me affectionately yours,
H. Cox.

Remarks.

I have noticed that what the wise man, Solomon, said of God's people in old age is true: See 12th chapter of Ecclesiastes. We naturally think if we were christians our last days will be our brightest, best days. But how then would we be burdened with the frailties and failings of old age wherein we have no pleasure?

When one is born again it does not change the flesh, nor exempt it from disease. We, if we live to eighty, must know it is labor and sorrow, and like Jacob few and evil are the days of the years of our pilgrimage. But while we can perform manual labor we can bear it better.

But does not the path of the just grow brighter and brighter? Yes, but that is all in and of Jesus. He does increase as I decrease. That is I feel more and more the longer I live that I am vile and unprofitable, and feel more that if I am saved it is all of grace, and all in Jesus. Thus he is exalted and becomes more precious.

Our dear brother was a Baptist before I was born. Such aged elderly ones we feel to honor. May the God of heaven who has kept him unblemished all these years, preserve him blameless unto the coming of the Lord Jesus.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I feel somewhat impressed to write some of my reflections for your many readers, trusting it will be comforting, as well as stimulating to some way-worn pilgrim; if you think different I will take no offence.

These reflections were suggested by visiting recently some of the old mothers and fathers in Israel, who have proven themselves landmarks to the traveler as well as true soldiers of the cross; some of them seem to be not only ripe but ready and anxiously waiting for the Harvester, among them were old sister Francis Robertson of Stokes Co. who is nearly 90 years old, she has been on pilgrimage over 70 years fighting the good fight of faith and she says as she grows in weakness she grows strong, for the inner man is renewed day by day, her sight brighter and brighter until it is almost perfect though naturally entirely blind. It was a spiritual feast to be with her, and see how elated she seems to be of being at the threshold of her desired and sought for haven of rest, for there is a rest that remains to the people of God. She reminded me of a school girl who had been off for a long term of months from home and loved ones under rigid discipline and among those that were always finding fault of her doings and sayings, those she looked upon as her superiors intellectually, goodness &c, it certainly was a treat to me to see her approaching loved ones and with them to remain. Deacon Terry was another one about the same age, who has led a very active life, serving his day and generation as faithfully as any one I have ever known. A more devout man I have never known. It seems he has been commanded to go upon the top of Mount Pisgah and lay himself down and die. He

reminds me of an old veteran who has fought through many hard fought battles, fighting for principle and not praise or bounty, and has come off more than conqueror through his leader the Captain of his salvation. He seems to be patiently waiting his summons and crown of eternal life. It does my soul good to be with such persons who love God for his goodness and mercy. They prove themselves to be "followers of them who through faith is still in the gall of bitterness and the bonds of iniquity," and in a state of unbelief; and not a true penitent, for he that has once been arrested by the Spirit of God, and had the love of God shed abroad in his heart will hardly stop short of making it manifest by keeping the commandments, but many make their unfitness an excuse for not identifying themselves with the people of God; and not to do this after obtaining a hope though it be ever so small is acting like one who has received by some means knowledge of there being food and raiment when they are almost perished, and had actually had a foretaste, and had started for them and after getting well on the way concluded he was not worthy of food and raiment and lay down in the road not only to perish, but for other way-faring men to stumble over, for just such characters are stumbling blocks in the way. The son or daughter, thinking if father or mother is not fit to join the church, or worthy to bear the cross, I am not. It has been well said, that although we are justified by faith, we must have good works to justify our faith, for good works is the only way we have to prove we have faith. The fruit of the tree is the only evidence we have of the kind or nature of the tree. If it bears good fruit at the proper time we know it is a good tree.

We do not expect fruit until after it has budded, blossomed and received the former and latter rains. Then we expect to see fruit. I know those who maintain that salvation is by grace and grace only, and contend for the imputed righteousness of Christ are said to be opposed to works, and you will have to make up your mind to submit to these things, and be content to undergo the mortification of being thought opposers or discouragers of good works, though they constantly deny the charge, and all the time pleading for them and for this doctrine of God our Savior, as the only sure way of attaining to that joy and rest that is enjoyed only by the obedient. When we obey in this way and perform that we are impressed or clearly taught in God's word to do, we make manifest we love God and it is the only way we will ever be received into the wedding feast or his banqueting house. We should trust to Christ for holiness, for "without holiness no man shall see the Lord," and in this way we make our calling and election sure.

Holiness is not the foundation of our reward as so many seem to think. Love is the foundation, and if we love God it is because he first loved us, and gave his son as a ransom for our sins," to redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. It is God's gift to us, in order to qualify us for our proper happiness, and as the grand means of enjoying him, and therefore cannot in any sense be the procuring cause of it. But nevertheless it is by this kind of reasoning the Apostle uses that it is the Spirit that quickeneth, the flesh profiteth nothing. God first quickens and pardons in order to cleanse. Whoever expects forgiveness without any thought or desire

of being cleansed cannot or will not receive it. It is impossible for God to receive or forgive an unrepenting sinner, and no one ever did repent without first desiring a change and he will never desire a change as long as he is satisfied with his present state or condition. I well know that all that I have or am without charity is nothing, but I cannot have charity only as it pleases God to give it to me. Every other faith or doctrine, but that which receives Christ as a complete justifier or purifier, as well as atonement and righteousness is false and hypocritical, for God can only be received into the soul. When he is desired for his purity and when we have the Spirit of Christ in us which is the spirit of obedience we cannot be at ease contending and striving for the things of this life, neither can we be idling away our time, we feel it is too precious to throw away. We feel to glorify God in our bodies and spirits when in the exercise of faith. We will have our doubts and fears, more at sometimes than at others. "The wicked have none of these changes, therefore they fear not God." The christian always has a desire to do good, but cannot always do it. Rom. 7:15—24.

As Christ has wrought salvation by himself and gotten the victory for us within and by himself, he must have all the honor and glory of our salvation. For there is nothing we can do to make his payment full-weight or more sure.

Brethren, these reflections I write to stir you up, to reflect, for my desire is to animate you to endurance and the perseverance in the glorious race, press on toward the mark of the prize of your high calling of God as it is in Christ Jesus. Please pray for me that I may keep my body under and bring it into subjection less after I have preached to others I may be a cast-away.

If I know my sinful heart, it is that I may "run with patience the christian race" and be counted worthy in the end of all these sufferings I am now passing through. It is my desire to be faithful, "because the creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the children of God."

I have written this as an exhortation to those represented by the nine who were cleansed but never returned to give God the glory. Some that I feel especially interested in, some that I have been trying to pray for several years, some who I am satisfied are living out of their duty. I know several in our town who take a great deal of interest in the welfare of the church, willing to make any sacrifice and everything they are asked to do, except be baptized. May the Lord impress them with this duty is my prayer.

J. M. HARRIS.

Reidsville, N. C.

PRIDE HUMBLED.

Murfreesboro, (Va.) News.

[The following remarkable incident has been sent us for publication. It may not be amiss to give it a careful reading. Pride is a great and growing evil.]

The following incident is told, as part of the unwritten or traditional history of Eld. John Leland:

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. One occasion he had been warmly solicited, in writing, by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m.

The lady was a wealthy planter, in Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found any where. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about thirty five years of age, and had been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was, that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth but her piety as well; so she went to a great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense or pains had been spared, not only to have the best and the finest of everything, but to have everything in the very best style

On the evening preceding the meeting several carriages had already arrived, to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, very

richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No; I have company now, and to-morrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further to-night, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said. "Yes, you may stay there with the negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently:

"Good evening, aunty."

His greeting was answered with, "Good evin', mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de lord, mosta, what can that be, fo' pleas God I'se got nuffin to give any one?"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, and so I have come to see if you can allow me to shelter in your house."

"Bress de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out does, I lets 'em stay in my cabin sho', ef da can put up wid my plain hut. Uncle Ben be in dree-ly, den he can keep you company while I fixes you sumpen to eat, for you looks as do you had not eat a morsel for a long time," at the same time pointed to a three legged stool by the side of the door, saying, set down dar and rest yourself, for you looks so wore out."

Mr. L. took the seat as directed saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges any one yit for sich commodations as I could giv 'em for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in: Well, you must 'cuse her, for she's lookin' for a mighty heap o' company to-morrow; dar's a great man to be dar to-morrow, what's gwine to preach in her house, an' a good many folks done come a'ready, an' heap mo' comin', to-morrow, so missus is mighty busy flixin' for

'em. But here's Uncle Ben," she continued as an old gray-headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, &c. When he saw Mr. L. he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying; "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out travelin', and come to stay in our cabin, kase missus, can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a stranger comes along we's got to take him in an' give him sech as we have to set before him."

While Aunt Dilsey was preparing supper Mr. L. learned much about the lady of the mansion from Uncle Ben; he learned, with other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. L. had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through

the night; that if it would annoy them, he would retire to some place out of doors:

"Bress God" said both the old folks at the same time, "we allers likes prayin' in our house, and neber goes to bed 'thout one of us tries to pray."

Mr. L. then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended Mr. L. fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early; Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon any way, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. L. seated himself under a shady tree in the cabin yard, with his Bible, waiting to see what the finality would be.

About nine o'clock every thing was in a bustle at the stone mansion; all the servants were called in to dress in their very best.

Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said:

"Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin last night and dis morning,' a 'fore God, in all my born days I nebber heard sich prayin' afore. He's settin' right dar now, under de tall pine tree; an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up. So Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispiinted bout de preacher comin': he am not cum and da wants you to go down an pray for 'em, 'fore da all breaks up. Mosta, I wants you to pray jis like you did las' night."

Mr. L. walked down to the front door, and standing on the steps,

repeated a short hymn by memory sang, and then engaged in prayer; by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. L. and would, had he allowed her to have done so, have washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became an humble and plain christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy.

"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." John 14:2.

The Lord knew how soon he should be separated from his disciples and how their expectations should be shaken, therefore he says to them, "Let not your heart be

troubled: ye believe in God, believe also in me."

Notwithstanding that their faith should be so shaken that they would return to their fishing, some of them should say "But we trusted that it was he which should have redeemed Israel" &c., showing that that confidence was now gone, yet the Lord Jesus would not suffer them to be lost; no, they are his and he will not lose any of them.

The Lord always comes to his people time enough to save them from utter despair. He revives their hope, strengthens their faith and causes their love to flow more freely than before because they see that mightier works are done than they could expect, or had ever seen before. Each manifestation being a renewal of their confidence in Him and a further testimony that, "I will never leave thee nor forsake thee," but, "will be with thee alway even unto the end of the world." How tender is his love, full of long-suffering and gentleness, forbearance and tender mercies. Though all the disciples should forsake him yet he would not forsake them, though they should turn from him to their former occupations and lose confidence in him as the Restorer of Israel. He loves them just the same as before and seals all his work and words with his own blood for those who had now turned from him. He speaks words to them that should give them comfort and that should be of comfort to all his children throughout all generations. "In my Father's house," the church of the living God, the pillar and ground of the truth, the abode of God's children here on earth. Jesus came in this world the foundation of this house. He built it, all the material was and is in him. He is their strength and salvation. "My Father's house" is not heaven above

but heaven here, where all God's children rest together in love and hope for the eternal deliverance from sin. This is a family of love, one feeds and comforts the other in speaking of the rich mercies they have received of the Father's hand. What a glorious house is this, not an earthly house that can be dissolved by death or troubles. These things make us feel more drawn together. The more two are troubled and the nearer their troubles are alike the closer they feel to be united. Thus this house is so built that one joint supplieth another. Built a city compacted together. Thus it is impenetrable. It has salvation for walls round about it, so that no enemy can come near it nor destroy anything belonging to this building.

In this house are many mansions; places of rest, vocations unto which we are called, places to be occupied by the saints in "My Father's house," the church of God militant. All are not apostles, no, there were only twelve of them and they have never had any successors. While they are all dead as men they are all alive in their apostolic office or mansion. They are twelve judges sitting on twelve thrones judging the twelve tribes of Israel. They have given their judgment and we have it in the New Testament. This decision is unchangeable, no repealing one part and amending another. It is the code that shall be adhered to in "My Father's house." There will never be another divine legislature. "My Father's house" has no right to make any new laws nor to pass any new resolutions. All that was necessary was done by the Divine Law-giver who never made a mistake or gave a bad law. These laws have been recorded by the pens of the inspired apostles and prophets and that without error. They are still occupying their man-

sion in "My Father's house."

Some are prophets. These occupied their places (mansions) in the days of old, preaching and writing to the children of Israel, reproving them for sin, testifying of the promised Messiah and his wonderful works in the salvation of his people, each one occupying his mansion as God had commanded him. Now they are called preachers engaged in the same glorious work in "My Father's house," not succeeding those who have gone before as occupying their mansions but each abiding in their own calling and doing the work assigned them to do. When one passes out, his work is done and another comes in to do his work or fill up the measure of his mansion. Thus every child of God has a mansion in "My Father's house." They are his workmanship created in him unto good works which God hath before ordained that they should walk in them. In these mansions there are first, second, third &c, as Paul laboring more than all the rest of the apostles but only filling up the measure of his mansion. We have to-day those who preach much and those who preach little but one is not occupying the place of the other, he is only doing his own work. Peter follow thou me and feed my sheep and lambs. But what shall this man (John) do? What is that to thee if he tarry 'till I come? No excuse will be taken, Follow thou me, is the imperative command. We have nothing to do with this other man, we are not responsible for his mansion, we must fill up our measure in "My Father's house."

"If it were not so I would have told you." Our blessed Lord does not leave his people in the dark, but tells them things he would have them know, revealing it to them in love and with power. If they should all have received the same gift, oc-

cupied the same place (mansion) he would have told them, but as there are many mansions he tells them so. There is no need to be misled in this, for he tells us plainly. These gifts are so arranged that they do not clash so as for one to confuse the other but each works with the other for the edification of the house of God and the building up of the saints. Therefore if there is confusion somebody is not occupying his gift, he is gone out of the way and is not walking worthy of his vocation. Let him repent and do his first work and all will be peace and joy in "My Father's house."

"I go to prepare a place for you;" Not mansions but a place. It is but one. All the saints shall occupy the one place in glory. No prophets, no apostles, no preachers nor teachers, but all one in Christ Jesus. All clothed in his righteousness and glorified in his glory, possessing in his possession, seeing him and being like him. "Where I am there may ye be also." Every saint shall say "It is enough."

"When I can read my titles clear
To mansions in the skies"

seems to me to have a wrong savor about it. There are no mansions there but a place which Jesus has prepared.

"When we've been there ten thousand
years,"

seems also to sound strange to me for there are no years in this immortal glory but one eternal now with God and all the glorified saints who shall forever dwell in his presence and praise only him forevermore.

L. H. HARDY.

Newport, N. C.

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"Keep thy heart from all diligence; for out of it are the issues of life.

Put away from thee a froward mouth, and perverse lips put far from thee." Prov. 4:23-24.

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.

WHOM RESIST—WHAT SERVE.

"The powers that be are ordained of God. Rom. 13:1.

This verse declares that there is no power but of God, and says, let every soul be subject unto the higher powers. Does this mean that we should yield obedience to the power of Satan, thereby owning his power as of God and ordained of God, to which we must submit? If that be true what shall we do with that scripture which says, "Submit yourselves therefore to God. Resist the devil and he will flee from you." James 4:7. Here we are told to resist the devil, but submit to God. Then here are two distinct powers. To resist is the opposite of submitting to. We are not to give place to the devil. What shall we say to this scripture, Eph. 6:12. "For we wrestle 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." To wrestle against is to exert all the power of opposition one can command, Satan is the god of this world, the prince of

the power of the air, the head of spiritual wickedness in high places. Him we are to stand against, as a roaring lion, as an adversary whom we are to resist, steadfast in the faith: 1st Peter 5:9. The powers that be which are ordained of God, treated upon by Paul, are governments to protect the good and punish the evil. We must always consider the subject matter treated upon, and regard the purpose of the writer. We should not endeavor to make him say more or less than he intends, but to fairly understand and consider what he does say, and use diligence to ascertain what he designs to say. Some in their zeal for their theories will bend all scripture that appears to favor their views, and ignore all else. If one hold absolute submission to all things as coming from God, he has much use for such language as this. There is no power but of God, and will interpret this in such a way as to make devils and wicked men the servants of God; whereas they are the enemies of God. That he is above all and makes the wrath of man to praise him, and purposes good out of what they intend for mischief we hold; but that is no excuse for them, nor does it atone for their wickedness.

We should not speak evil of the rulers of the land. They are ordained of God for the protection of the innocent, and as a terror and punishment to the guilty. The doctrine of God warrants no compromise with sin, nor does salvation by grace allow of indif-

ference or slackness of conduct on the part of receivers of grace. There is a warfare here between that which is born of God and the lusts of the flesh that admits not one moment of compromise or truce. There is no discharge in this war. For and during life it is incessantly waged.

Shall we commit sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein. Salvation is deliverance from sin. His name shall be called Jesus, for he shall save his people from their sins. We of ourselves have no power against sin. It is only in the faith or power of Jesus that we can resist sin or Satan. Without Jesus we can do nothing that is good. For in the flesh we are the servants of sin, and serve nothing else in the flesh but sin. Hence by the grace of God I am what I am.

Nor is there any scriptural warrant for the wresting of what some call free-agent scriptures to the encouragement of the notion of the efficacy of flesh as being profitable. For the flesh profiteth nothing. Hence we are not debtors to the flesh. It has never aided us. One class of scripture is not arrayed against another, except in the darkened minds of men. There are not two classes or kinds of scripture. There are two kinds or manner of people, and the bible describes both kind, for it separates between the precious and the vile. The man therefore who rightly divides the word giving to each his portion in season, or so expounds the word

as to give to each what belongs to him is a good workman.

There are not two systems of salvation taught in the bible. Man will interpret scripture or anything else, according to the prevailing principle of his mind. If the light, or what he considers light in him, be darkness that gross darkness will blind him, and his interpretations of scripture will be all wrong, though it does not so appear to him. If he has the understanding that God gives he will rightly consider his word.

There is a fleshly principle in man that flatters him with the notion of his ability to do good works, and hence he interprets the scripture on this works system, supposing he is able to do what the law requires. But he does not understand the law, and not understanding the law, nor feeling his own vileness, he does not see or feel the need of the gospel. He does not know that the power of the law is the ministration of death. The law has no power to save the guilty. It has power to condemn the guilty, or rather the law is the strength of sin. Its power therefore is only to condemn the guilty. Take away the law and there is no condemnation. For where there is no law there is no transgression. I through the law am dead to the law—that I might live unto God. Hence the power to live is of God, not of the law. Jesus has the power of life, and the devil has the power of death. For me to live is Christ, and to die is gain. But I must be crucified with Christ before I can

live by the power of Jesus. When this power is in me it is able to do exceeding abundantly above all that we can ask or think, for it is the power of God unto salvation to every one that believeth.

Our service therefore first of all, and above all other service, is to the power of God in the gospel of his Son. Every reason and motive there is for that. He has redeemed us, and none others could from the power of the devil. He is able to reward as none others can. His service alone can make us happy forever.

While the powers that be, or are existing and operating for the present, or a short time only, and are ordained for the betterment of men's condition in time, and we are for a wise purpose commanded to obey these powers that thus be, or exist only temporarily, how much greater the reason to obey God who is able to save forever and able to destroy.

P. D. G.

WHAT IS LIFE?

BROTHER GOLD:—My son 14 yrs. old asked me a question that I cannot answer. The question is this. "What is life, human life?" I told him "in Jesus was life, and the life was the light of men." But that does not satisfy him. Will you please give your views on the question through the LANDMARK. May God bless you with all the household of faith is my prayer.

WM. C. PERDUE.

Chivington, Kiowa Co., Col.

Remarks.

James asks the question and then answers it, "For what is your life? It is even a vapour, that appeareth

for a little time, and then vanisheth away." James 4: 14.

There is no better answer than this to the question, what is your life—not the life of Christ which is eternal life. James is considering it as to its duration. It is even a vapour. It is not a reality. It appears for a little time and then vanisheth away.

There is no reality in it as there is nothing real in vapour. Suppose a man by reason of strength live to be eighty years old, yet is it labour and sorrow, for it is soon cut off and we fly away. It is so uncertain that we know not what a day or an hour may bring forth. We do not know that we shall live an hour longer. We do not know what an hour will bring forth. Therefore we should say even in the matter of worldly, ordinary business, such as doing this or that for a living, or to obtain food and raiment, if the Lord will we will do so and so.

Scientific men, that is those men who have made the human system a special study, or those who have studied vegetation, or both animal and vegetable matter have asked the question, how do the bones grow in the womb, how does the child grow, what causes the tree or plant to grow? They know no further than to say "because it has life." But when the further question is asked, "what is this life" it stops them, for they cannot tell. It is something man cannot give, even natural life to a goat or to a plant, not even to a blade of grass. Nor can man retain his life in the day

of death. Death is an enemy to this vaporous life and always is stronger.

The bible puts forth this question, "consider the lilies, how they grow." There is not any effort on the part of a boy in growing. It is not something he does by volition or willing to grow, or by saying now I will grow. He toils not in growing.

True life or eternal life has no corruption, decay, or sorrow, sin nor death in it. There is no enemy that with overmastering power or subtlety can destroy it. But that life man by nature knows nothing whatever of, nor does nature in any of her decaying moods or processes teach such a glory. P. D. G.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whoever speaketh a word against the Son of man it shall be forgiven him: but whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."

The word "wherefore" refers to something preceding and introduces a reason that follows, or is a deduction that results from the preceding premises. We look therefore to the context for a key to this matter.

A grievous sin, unpardonable forever, is here treated of. What is it, or who are those guilty of it? For sin is not an abstraction, but it is a thought, desire or lust acted out by man, angel or devil. It is never said that brutes sin, or that inanimate objects sin. There must be responsible or accountable creatures under law which they transgress in order to constitute a sinner.

The devil sinneth from the beginning—never does any thing else. Fallen angels sinned. All men have sinned. In proportion as light or knowledge is given is a transgression under that light and knowledge the less pardonable, and the more grievous. A sin in David was worse than in Absalom. Rebellion would be less excusable in a gifted preacher than in a very ignorant man. Where much is given much is required: where little is given, little is required. It would be more tolerable in the day of judgment for Sodom and Gomorrah than for Capernaum. The terrible punishment visited on Jerusalem was in consequence of the bitter treatment its people, so highly favored, had given to the prophets and to Jesus.

The greater the dignity, the holier the character the one against whom I sin, the more aggravated is my offence. To sin against the king would be a graver offence than to sin against the subject. To sin against God is graver than to sin against man. Now we find in the sin here treated of the presence in its most virulent form of enmity, dregs of the most poisoned cup of iniquity. Here are the leading pharisees or rulers, those intrusted with the law of Moses and its observance, those having charge of the worship in the synagogue. When these pharisees saw Jesus healing on the Sabbath they held a council to destroy him. When one was brought unto him possessed of a devil, blind and dumb, the pharisees said this fellow always casts

out devils only by the prince of the devils. To charge that Jesus, who by the Spirit of God cast out devils, was casting out devils by collusion with devils or because he was in league with the chief of devils, betrayed a degree of wickedness that is forever unpardonable. There could not be a greater sin. It is against the Holy Ghost, not merely against the son of man as in the likeness of sinful flesh, but against the Holy Ghost, the revealer of Jesus, the Comforter, the very Spirit of Holiness.

Let men beware how they charge the Holy Ghost with such blasphemy. To blaspheme the Holy Ghost is to charge him with wickedness. Or to charge him as being in league with the devil. There is no forgiveness for that, neither in this world, nor in the world to come. This means there is never forgiveness for this blasphemy. When it says neither in this world nor that which is to come, or the gospel world it means that there is no forgiveness forever.

Do God's people ever commit this sin? We think not. They are reserved as well as preserved, or they are kept from this great sin. Keep back thy servant from presumptuous sins, and cleanse me from secret faults. It is not in the heart of those born of God to charge any such thing to Jesus, or to the Holy Ghost, but they love and fear the Lord, and desire to grieve not the Holy Spirit whereby they are sealed unto the day of redemption. While the people of God do many things they cannot forgive them

selves for, but are ashamed of as long as they live, yet the Lord forgives all their iniquities and heals all their diseases. For the blood of Jesus Christ cleanses us from all sins, and if we confess our sins he is faithful and just to forgive us our sins. P. D. G.

KINSMAN—REDEEMER.

Sister Rosa Weed of Texas requests my view of Ruth 4: 14—17.

"And the woman said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And he shall be unto thee a restorer of thy life, and a nourisher of thy old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him.

And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."

The book of Ruth deals in comely matters of courtship, marriage and birth. The characters in chief are bright and great. The scene is the harvest-field, a joyous goodly place.

But first there is sorrow and weeping, for there must be seed-time before harvest, and the sowing is in tears; nor must one withhold his hand in gloomy days, nor because of cold or clouds. But they that sow in tears shall reap in joy.

Naomi's coal is quenched. Her hope is dried up. With two widowed daughters in law on her impoverished hand, and she a widow and desolate, far off from home, what can she do? But one widow Ruth (of goodly appearance and character) cleaves unto her from love. Thence does the hand of prov-

idence reach out and search out the chosen, hidden ones. Who could have divined that Christ should come out of the line in which is found the blood of a Moabitish woman by nature. Whence is it that such a stranger finds favor of the Lord?

One that exalts the flesh says because Ruth left all of Moab and followed poor, afflicted Naomi. But she that exalts the Lord says, that Ruth did these things because the finger of God had already touched her heart with love to Naomi and to Israel's God, and that her bright character was proof that she was one of the Lord's handmaids. The women of Israel thus spoke goodly words to Naomi: "Blessed be the Lord God which hath not left thee this day without a kinsman, that his name may be famous in Israel." These women were not of that craft which exalt man's works, but they are of that hidden number that some notable event of the Lord's doing calls forth, and then they bless and honor the Lord ascribing all glory to his name.

The child Obed (meaning a worshipper of God) that is born of Ruth and born unto Naomi is a type of Jesus the Redeemer born unto the church. For unto us a child is born, unto us a son is given, and the government is on his shoulder, and his name is wonderful, counselor, the Mighty God, the Everlasting Father, the Prince of Peace. What a famous name in Israel is Jesus.

Obed is a kinsman to Naomi. He was seed raised up to her dead son

that the name of a family should not be cut off in Israel. He was as if one had been raised from the dead, and he should be life to Naomi—a nourisher of her in old age, one that she should take in her bosom and become a nurse unto him. How happy was Naomi in her old age in this blessed service. Her supporter dwelling in her bosom, a type of her Redeemer, the near and dear kinsman dwelling in her heart, and she nursing him, serving him. What can make old age so bright and green, so fruitful and pleasant, as the testimony that Jesus is our hope and life, our righteousness and peace. He is our stay and staff in old age, our strength as we totter towards the tomb.

Little Ruth performs wondrously in Israel, and builds marvelously in Ephrath. Of that which is lightly esteemed by men do come forth things glorious in Israel. We must realize that we are as the barren womb ere we have hope towards God. When we fail then the Lord takes up the afflicted and needy. He maketh the barren woman to rejoice, and the desolate becomes a joyful house-keeper, and mother of children, and then we can say, It is well, it is well with the husband and the child. The new man makes the household glad. Thy land is called Beulah for it is married unto thee. In the resurrection there is no loss but wonderful gain—great increase. P. D. G.

"A faithful witness will not lie: but a false witness will utter lies."

TWO EVILS.

Brother J. W. Caywood of Tenn. Requests my view of Jer. 2: 13: "For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisters, that can hold no water."

Can the people of God do wrong? The record or word of God charges upon his people the commission of all kinds of wrongs or evils. The word evil here is used in that sense of sin or wrong, wickedness, that God's word forbids. In some instances the word is used in the sense of a correction, or chastening, or the opposite of that which is pleasant and agreeable. For instance Job says, Shall we receive good (that which we desire, such as life with its comforts) at the hand of the Lord, and shall we not receive evil? loss, death or such things as we do not desire.

Who is so foolish as God's people? None in the world, considering what is done for them, and in them. The children of this world are wiser in their generation than the children of light. The heathen do not forsake or change their false gods as often as God's people forsake the true God.

Fools and slow of heart we are to believe what God hath spoken, or what Christ hath done. Quick we are to forget God, to turn our back upon him, to ignore our experience, to do the things we know are wrong, or to do the things that we would not, and to neglect the things we ought to do. If we do the things we would not then we do the things

that we know are wrong. After we do the wrong how stubborn we are in confessing it, and how slow we are to repent of it.

We have forsaken the fountain of living waters. God is himself the fountain of living waters, or of life and blessing. To forsake him is what is the greatest of all folly and sin therefore: and what none but God's people ever do. Those that never knew the Lord could not forsake him. All we like sheep have gone astray. We have turned every one to his own way. That evil heart of unbelief in departing from the living God is the wretched state of God's people.

Nor does this wrong stop here. Another evil follows. One sin breeds another, or they multiply. If we, when we forsake the right way, would do no more it would not be so bad. But we commit another evil. We hew out cisterns, broken cisterns, that hold no water. Our nature is to work—to do something: and being wrong ourselves all our works are wrong. Our works are as broken cisterns, they are worthless for they can hold no water. When Adam transgressed the law of his Maker he went to work to hide his evil deed by supplying himself with covering. But what was it? He could not cover himself. His works are a failure. He is himself broken at the fountain, and therefore all his works are like him corrupt, broken. Every desire in our hearts is only evil. Every effort we make plunges us deeper in the mire. Poor man what is he? How merciful is our God to pity vile

man, and send his own Son in the likeness of sinful flesh and for sin, to redeem us from all iniquity: not to mend the old cistern, or patch up the old pitcher, broken at the fountain, but to make a new man, a new creation. The water of life flows from the throne of God and the lamb, and that is the pure river of the water of life clear as crystal. In the midst of the street of the city, and on either side of this river is there the tree of life, Christ Jesus, bearing twelve manner of fruits ripening always or every month. This is the New Jerusalem wherein God makes all things new. Salvation is of the Lord.

P. D. G.

UNION ORGANIZED.

ELD. P. D. GOLD:—Please give notice in the LANDMARK that the first session of the Smithfield Union will be held with Bethany Church, Pine Level, Johnston Co., N. C., the 5th Saturday and Sunday in July 1893. An invitation is especially extended to ministering brethren. Please publish its organization by request of the brethren.

H. F. PEEDIN.

Saturday before the 5th Sunday in April, 1893, according to previous appointment, a number of churches of the Little River Association met in conference with the church at Clement M. H. for the purpose of organizing a Union Meeting in said Association. Conference was organized by appointing Eld. Jno. D. Scott, Moderator, and G. S. Wilson Clerk. All brethren present were invited to take part in the deliberations. On motion the messengers from the different churches were called on to

report when the following churches were represented by the following named messengers, to-wit: Bethany, Eld. H. F. Peeden and Bro. Elbert Brown; Union, brethren Jno. R. Thompson and B. C. Woodard; Little Creek, brethren Eli Bartin and Joseph Edwards; Smithfield, Eld. Wm. J. Stephenson and Bro. Seth Woodall.

The above named messengers representing the said churches agreed to organize a Union Meeting in said Little River Association under the same rules of decorum as the Black Creek Union. On motion, the Union just organized shall be known by the name of The Smithfield Union, and it is further agreed that the first Union meeting be held with the church at Bethany M. H., Johnston Co. on Saturday and 5th Sunday in July 1893, at 11 o'clock, and that Eld. Wm. J. Stephenson preach the introductory sermon and Eld. H. F. Peeden his alternate. Agreed that Elds. H. F. Peeden and J. D. Scott preach Sunday, services to begin at 11 o'clock. It is agreed that Eld. H. F. Peedin should purchase a book for the use of the Union in which to record all the business proceedings of that body. On motion the conference adjourned.

ELD. JNO. D. SCOTT, Mod.

G. S. WILSON, Clk.

UNION MEETINGS.

BROTHER GOLD, DEAR SIR:—Please publish in the LANDMARK that the next Staunton River Union will be held with the church at Mt Zion in Pittsylvania Co. Va., commencing Friday before the fifth Sunday in July next. Ministering brethren, as many as can, are requested to come and see us at that time. Brother Gold, can't you come? Yours Truly,

JOHN HODNETT.

The Skewarkey Union is appointed to be held at Flat Swamp (near Robersonville, N. C.) Friday, Sat. and 5th Sunday in July.

The Contentnea Union is appointed to be held at Mewborn's (near La Grange, N. C.) Sat. and 5th Sun. in July.

The Black Creek Union is appointed to be held at healthy Plains Sat. and 5th Sunday in July.

The Toisnot Union is appointed to be held with the church at the Meadow Sat. and 5th Sunday in July.

ASSOCIATIONAL.

ELD. P. D. GOLD, DEAR BROTHER:—Please publish that the Durham Association (Col.) will convene with the church at White Oak on Saturday before the first Sunday in August, 1893. We solicit all ministering brethren to be with us. We will be glad to see them. Those coming by R. R. will be met at Mebane Depot. W. E. SLADE.

DEAR BROTHER GOLD:—Please publish in the LANDMARK that the next session of the Abbots Creek Primitive Baptist Association is appointed to be held with the Mount Tabor Church, commencing Saturday before the 4th Sunday in August. Those coming by rail from the South or West, will be met at Ashboro, the county-seat of Randolph Co., Friday afternoon at three o'clock and conveyed to the Association. Those coming from the North or East will be met at Ramsuer Friday evening at 5-50 o'clock, and will also be conveyed to the Association. Brethren, and especially ministers are invited to attend. Brother Gold, can't you come? We would be glad if you could.

JAS. H. BOROUGHS.

REQUEST.

The church at Storie's Creek desires traveling preachers to visit them as they pass through that country. The church is located near Roxboro. P. D. G.

Our dear Brother, Eld. Job Smith desires some preaching brother to visit the church near Maysville, Onslow Co., N. C. Saturday and 4th Sunday in July. His Post Office is Loco, Onslow Co. N. C. I would like to attend but cannot.

P. D. G.

CHANGE OF ADDRESS.

Brother C. W. Wilson's Post Office is changed from Coulee City, Wash. Ter. to Genesee, Idaho.

OBITUARIES.

MRS. AMELIA STYRON.

The subject of this obituary, sister Amelia Styron, was born August 25th, 1818. She was the daughter of Richard Day and Elizabeth, his wife. She was married to Benjamin Styron on the 11th day of June, 1835. The fruits of this marriage were fourteen children—seven boys and seven girls. Some time, unknown to the writer, she received a hope in the Lord Jesus Christ, and in June, 1868, she joined the Primitive Baptist church at Cedar Island, Carteret County, N. C., and was baptized by Elder Thomas Goodwin. She continued a very consistent member in this church until the day of her death, which occurred on the 14th day of February, 1893. For several years she lived mostly with her children, who had all married, and at the time of her death she was with her daughter, sister Mary C. Mason, on Hunting Quarter. She often prayed that she should not suffer long with sickness, and so it was. She had been infirm for some time but was able to be up and wait upon herself, and on the day of her death she ate her meals as usual. Shortly after supper she was taken, and just as the daylight was passing out in the west, her life gently ebbed out and she passed from this world of sorrow and darkness into the world

of joy and light, to praise the name of Jesus forever. On the 17th of February her body was laid to rest in her desired burial ground on Cedar Island, there to await the morning of the resurrection, when all the saints shall arise in the likeness of our glorious Lord and praise him forever and forever. May we all be wholly resigned to his will.

L. H. HARDY.

MRS. SARAH A. PAUL

departed this life March 26th, 1883. She was born September 6, 1863, and was united in marriage with Joseph B. Paul, March 21, 1883, with whom she lived quietly until her death. She leaves a kind husband, three children, five brothers and one sister, a father and mother, with many relatives and friends to mourn her loss; but we mourn not without hope. She assured me more than eight years ago of the dealings of the Lord with her soul. She never united with any church but was a believer in the Primitive Baptists. She often said she had not done as she ought, and in her last sickness seemed to feel chastisement for neglecting her duty. She was a great sufferer though patient to the end. She had to sit on a chair nearly three months, as she was so swollen she could not lie on the bed, especially during her last days. She bore her afflictions with patience and seemed to be reconciled to death as she had a hope of a better world. She had the aid of two doctors with all that kind neighbors and friends could do, but the good Lord saw fit to take her to a better inheritance, we hope, where there is no more sickness nor weeping. She seemed to be entirely weaned from the things of time, and fell away into the blessed sleep from which we hope she will not awake to weep or suffer. While she was suffering I believe her soul was praising the Lord. She tried to sing but could not, for lack of breath. The Lord giveth and taketh. I hope he will reconcile us to his will and have mercy on her bereaved ones and take care of them in time and eternity, is the desire of the lonely

MOTHER.

CAMILLA BUNDY

was born May 4th, 1827, and was married to the writer February 16th, 1879. She united with the Primitive Baptist church by experience at Middle Creek, Wake Co., N. C., September 7th, 1850, and died in the triumph of a living faith in Christ, February 8th, 1893, making her stay in this sinful world 65 years, 9 months and 4 days.

I can well say that I believe she is at rest, for she was so faithful to the cause of Christ; for if she was able she was sure to attend every meeting. We cannot grieve as though we had no hope, for I do believe she is at rest, and by the grace of God I hope to meet her where we can sing praises to his holy name. May the Lord remember me according to the plenitude of his mercies, and give me his Spirit to say "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

C. A. BUNDY.

EMELINE SHEPHERD.

It is with a feeling of sadness I make the attempt to write a few lines in loving memory of my dear sister, Emeline Shepherd, who departed this life July 25th, 1892, after an illness of eight weeks, in the 56th year of her age. She was afflicted with nervous prostration and although her sufferings were intense she bore them with uncomplaining resignation and christian fortitude. She told me about 4 weeks before she died that she had a hope in Jesus and was not afraid to die, and asked to see her sister Bettie, and when she came in she raised up in bed and told her she was not afraid to meet her Jesus, and that she had a home in paradise. She never joined any church, but was a strong believer in the doctrine of salvation by grace, and enjoyed hearing the Primitive Baptists preach, and loved to have them visit her, so she could wait on them. She was always quiet and unassuming in her manners, and possessed a kind and amiable disposition. I never heard her speak ill of anyone, but would rather excuse others of faults than accuse them. I felt for some time after she died that I never could give her up or feel resigned to her death. While I knew the Lord had done right I could not feel reconciled. I prayed to the Lord for submission to his will, and I feel that my petition was answered in a dream. I dreamed that some one came to me clothed in pure white and told me to follow them. The road we traveled was very straight and narrow, and was as solid and white as marble. We soon came in sight of a beautiful building unlike anything I ever saw, and glittered like gold. We entered and I saw my dear sister with a host of others clad in robes of snowy whiteness, and oh, how happy she looked. I had not been there long before my sister Bettie came in and I felt that I was in "My

Father's house of many mansions." While this was only a dream it has given me much comfort. I have a hope that when this life of sin and sorrow is ended of meeting my loved ones in a home where pain and parting are unknown. Sister Bettie has had a vision since sister's death which she wishes published, that has given her some consolation. She had been praying for some sign or token that sister was at rest, when she heard sister's voice telling her that she was at rest and for her to tell me so, or I would dream of her again that night, which I did. I could write much more in regard to her many virtues and noble traits of character, but fear I've already taken up too much space.

She leaves one brother and three sisters with many relatives and friends to mourn her departure, but not as those who have no hope, for we feel that our loss is her gain.

Dearest sister, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Brother Gold, remember us all at a
"Throne of Grace." Yours in hope.

CASEBIA SHEPHERD.

MRS. MARGARETT V. COOK

died at her home in Pittsylvania Co., Va. Feb. 19, 1893 aged eighty one years and one day. She was the wife of Harmon Cook Sr., who died seven years ago. She had been in feeble health for more than a year with the la grippe which finally turned into something like dropsy. She had several times to all appearances been near death's door, but would again revive and mend. For a month or two her health seemed to be better than it had been for some time until about twelve days before she died, when she was attacked with heart dropsy and suffered a great deal, though she bore her affliction with great fortitude. She told the family she could not live and seemed willing to go. All of her children reached the bedside before she died but one daughter that was living in Texas. Could the skill of her physician or hearts overflowing with grief have saved her she would not have died, and we would not have to weep for a loving mother who always sought our comforts and pleasures

regardless of her own. Nothing seemed to afford her more pleasure than to make those about her pleasant and agreeable. She had a kind word for every one, being especially kind to the needy, never turning them empty from her door, though in the last few years of her life she was not able to help much as she had given the most of her property to her children. She had been a strict member of the Primitive Baptist Church for more than fifty years; her home was a home for the Baptists. She loved to have the brethren and sisters visit her and talk about the goodness and mercies of God in the pardon of their sins. Her chair at home is vacant, but she is not forgotten, and we are not left to mourn as those who have no hope, but we hope to meet her and our dear father where there will be no more sorrow and pain, but all will be joy and love.

She leaves seven children, four daughters and three sons with a number of kindred and friends to whom she has often said in her christian walk and faithfulness that there is no Saviour but Jesus. Oh! may her acts of kindness and good examples make lasting impressions upon those left behind her. We feel that our loss is her eternal gain. May we all be prepared by the grace of God to meet her in the kingdom of God.

Dearest mother, thou hast left us;
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He will all our sorrows heal.

Dearest mother, we hope to meet thee
When the day of life is fled;
There in Heaven with joy to greet thee,
Where no farewell tear is shed.

May the Lord comfort and strengthen us to endure to the end, then receive us into his peaceful presence. Written by her devoted daughter,

HATTIE I. TURNER.

Figsboro, Va.

APPOINTMENTS

A. N. HALL.

Arbor (Funeral of Mrs. S. Simpson) 5th Sunday in July.
Gilliams Monday
Pleasant Grove..... Tuesday
Groves School House..... Wednesday
Reidsville..... Thursday
Lick Fork..... Sat. and 1st Sun. in August
Rock Academy..... Monday
Moons Creek..... Tuesday

**WILMINGTON & WELDON R. R. and
Branches. & Florence Railroad—Contd.
Schedule.**

TRAINS GOING SOUTH.

DATED May 28, 1893.	No. 35 Daily.	No. 37 Daily.	No. 41 Daily, Ex Sundays.	No. 55 Daily, Ex Sundays.
Lv Weldon	P. M. 12 35	P. M. 5 04	A. M. 6 15	
Ar Rocky Mt.	1 42	6 01	7 20	
Ar Tarboro	2 35			
Lv Tarboro	12 54			
Lv. Rocky Mt.	1 42	6 01	7 20	
Lv Wilson	2 30	6 35	7 55	2 40
Lv Selma				3 30
Lv Fayetteville ..		8 34		15 30
Ar. Florence	10 25	10 40		30
		No. 47 Daily		
Lv. Wilson	2 30	P. M. 6 43	A. M. 7 53	P. M. 8 43
Lv Goldsboro.	3 20	7 35	8 43	9 55
Lv Magnolia	4 30	8 42	9 55	11 35
Ar Wilmington ..	6 00	10 15	11 35	

TRAINS GOING NORTH.

DATED May 28 1893.	No. 78 Daily.	No. 14 Daily	No. 40 Daily, ex Sundays	No. 56 Daily, ex cept Sundays
Lv Florence	A. M. 5 10	P. M. 7 30		A. M. 6 30
Lv Fayetteville ..		9 34		9 50
Lv Selma				11 40
Ar. Wilson		11 30		12 50
		No. 12 Daily.		
Lv Wilmington ..	A. M. 9 30	P. M. 7 45	P. M. 9 15	P. M. 4 00
Lv Magnolia	11 00	9 15	10 17	5 17
Lv Goldsboro.	12 20	11 00	11 00	7 42
Ar Wilson	1 10			
		No. 14 Daily		
Lv Wilson	P. M. 1 10	P. M. 11 30	P. M. 12 05	P. M. 7 42
Ar Rocky Mt.	2 00	12 05	1 30	8 30
Ar Tarboro	2 35			
Lv Tarboro	12 54			
Lv Rocky Mt.	2 00	12 08	8 30	
Ar Weldon	3 07	1 00	9 40	
	P. M.	A. M.	P. M.	M.

Train on Scotland Neck Branch Road leaves Weldon 1 40 p. m., Halifax 4.00 p. m., arrives Scotland Neck at 4.43 p. m., Greenville 6.28 p. m. Kinston, 7.30 p. m. Returning leaves Kinston, 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.00 a. m. Arrives Parmele 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 4.40 p. m., Parmele 6.00 p. m., arrives at Washington 7.30 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5.00 p. m., Sunday 3.00 p. m., arrives Plymouth 9.20 p. m. Daily except Sunday. Returns leaves Plymouth daily ex-

cept Sunday 5.30 a. m., Sunday 10.00 a. m., arrives Tarboro 10.45 a. m., and 12.30 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.00 a. m., arriving 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 6.15 p. m., arrives Nashville 6.50 p. m., Spring Hope 7.15 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7.30 p. m.; arrive Dunbar 8.40 p. m. Returning leave Dunbar 6.00 a. m.; arrive Latta 7.15 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.20 a. m., and 1.10 p. m., Connecting at Warsaw with Nos. 41, 40, 23 and 78.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. N. F. DIVINE
General Sup't.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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9 45 p m	At.....Wilmington.....Lv	6 30 a m
6 10 p m	Lv.....Fayetteville.....Ar	9 40 a m
6 00 p m	At.....Fayetteville.....Lv	9 50 a m
4 35 p m	Lv.....Spartanburg.....Lv	11 10 a m
2 45 p m	Lv.....Cherokee.....Ar	1 01 p m
2 15 p m	Lv.....Greensboro.....Ar	1 50 p m
2 05 p m	At.....Greensboro.....Lv	1 35 p m
1 11 p m	Lv.....Sokesdale.....Lv	2 26 p m
12 45 p m	Lv.....N. & W. Cove.....Ar	2 52 p m
12 35 p m	Ar.....N. & W. Cove.....Lv	3 10 p m
11 55 a m	Lv.....Rural Hall.....Lv	3 40 p m
10 35 a m	Lv.....Mt. Airy.....Ar	5 00 p m
Daily. No 3		Daily. No 4
3 35 p m	Ar.....Dunnettsville.....Lv	7 15 a m
7 40 a m	Lv.....Maxton.....Lv	8 06 a m
7 12 p m	Lv.....Red Springs.....Lv	8 37 a m
6 25 p m	Lv.....Hope Mills.....Lv	9 22 a m
6 11 p m	Lv.....Fayetteville.....Ar	9 40 a m
No. 15 MIXED Daily Ex Sunday.		No 16 Mixed Daily Ex Sunday
5 45 p m	Ar.....Ramseur.....Lv	6 45 a m
4 05 p m	Lv.....Climax.....Lv	8 15 a m
3 15 p m	Lv.....Greensboro.....Ar	9 00 a m
No. 15 MIXED Daily Ex Sunday.		No 15 Mixed Daily ex. Sunday
3 00 p m	Ar.....Greensboro.....Lv	9 15 a m
1 25 p m	Lv.....Stokesdale.....Lv	10 32 a m
12 10 p m	Lv.....Madison.....Ar	11 25 a m

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The Thirtieth Session will open, the Lord willing, the Third Monday in July, 1893, and continue Twenty weeks. For further particulars enquire of
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gold's page

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

By Harry W. Corbett 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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getting up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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

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

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All 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 PETITION.

My Father who art in Heaven,
 Author of all good gifts that are given;
 Wilt thou in the days of my youth,
 Instil in my heart thy holy truth;
 Teach me to say thy kingdom come:
 On earth as it is in Heaven be done:
 Teach me to know thy word,
 Oh, thou most blessed Lord,
 Give me faith to cling to thee,
 And from thy mercy seat never flee,
 Until a blessing thou hast given,
 And from my mind all doubts are driven.
 From my heart cast out all sin.
 Through the blood of Jesus make me clean,
 Thou must save and thou alone.
 Salvation's not given for what man has
 done.

Man's ways are wicked—he's born in sin,
 And remains unrighteous 'till he's born
 again

By the spirit of God—the righteous Judge,
 And who, his people from sin doth purge.
 Good Lord my transgressions forgive,—
 It's through thy mercy that I live.
 I have no power of my own,
 All from thee is drawn;
 And from sin I cannot flee,
 Until from sin I'm set free.
 Until I'm made by thy power
 A vessel of mercy to ascribe to thee all glory;
 And worship thee as the only God,
 And all power of man discard;
 Until thou dost my nature renew
 Cast out the evil—instil the pure.
 Thou knowest how degraded and vile,
 And full of sin is thy penitent child,
 If indeed I am a child of thine,
 And in Thee sweet peace can ever find.
 But for such did Jesus die,
 Such rebellious, wicked creatures as I,
 And through him I do claim,
 And beg to bear the christian's name;
 Through Him I do implore,
 That Thou wilt let thy mercy flow;
 And bless me with a christian spirit,
 That I may heaven with christians inherit.
 Oh! Lord, give me this day my daily bread,
 Thou hast ever Thy children fed,
 Thou hast given all I possess,
 Thou art merciful and I confess.
 Confess my sins and implore thy grace,
 O merciful God hide not Thy face
 From me a sinner in sore distress,
 For Jesus sake do thou bless.

Bless as thou seest I need,
 Teach me thy word to gently heed,
 Make me an humble servant in Thy hand
 To do whatsoever Thou command;
 A tree whose fruit shall be good
 O Thou most blessed Lord,
 And I will with joy proclaim
 All honor and praise to Thy holy name.
 R. H. PITTMAN.

COME, SEE THE PLACE WHERE THE LORD LAY.

As I take my pen to write of
 the goodness and mercy of God to
 poor vile sinners like myself, my
 mind is led to the words at the head
 of this article as recorded by St.
 Matthew 28 : 6.

These words were spoken by the
 angel to the women who went to
 the sepulchre seeking the body of
 Jesus. Could they have under-
 stood the prophecies concerning
 him, the message of the angel
 would have been glorious news to
 them; but they did not fully un-
 derstand his mission into the world,
 hence Jesus said, "O fools, and
 slow of heart to believe all the
 prophets have spoken: ought not
 Christ to have suffered these things
 and to enter into his glory?" The
 Holy Ghost had not yet been given
 to take the things of the Father
 and show them to the children, yet
 they loved Jesus, and they proved
 their love by going to the sepulchre
 seeking his body: and though he
 was not there, they could behold
 the place where the Lord lay.

How sad it makes us feel to see
 the place where the Lord lay when

we do not know where he is! No doubt the tears dimmed the eyes of those dear sisters when they could not behold their loved one. They had thought that it was Jesus, but alas! Where is he? How often we lose sight of what the prophets have spoken concerning him, and how their testimony agrees with our experience. Darkness hovers over our hungry soul, and we long to hear his loving words. We go to the sepulchre. This earthly tabernacle in which Jesus dwelt is all vile and full of sin, we see the grave clothes—the sign of death, but Jesus is not there. We go to the written word, for we have found Jesus precious in that; but all is dark. We have only the letter, no Jesus in it. Our experience is dark, and we decide that we are deceived in the whole matter. We had hoped that it had been he that should have redeemed Israel. Oh, how sorrowful!

We think of his merciful visits, and how he raised the very Lazarus of our dead natures, opened the blind eyes, unstopped the deaf ear, and poured the oil of grace into our hearts. We remember how our souls have been fed as we listened to his loving words, and ere we are aware we see Jesus, high and lifted up! "He has risen; come, see the place where the Lord lay."

Just a little while ago we could behold only the empty space where he had lain. We felt so vile, so full of sin. No Jesus there. He is pure, holy undefiled. We can do nothing good, but when we see Jesus, in the ecstasy of our soul we forget our selves, and admire, love, and adore him: we want to tell his disciples that he has risen, that he laid down his life for us, and rose a victorious conqueror over death, hell, and the grave. Oh, then come see the place where the Lord lay.

If you will go with me to the manger, Bethlehem of Judea, and there behold the son of God: he was so poor that he had not so much as a garment to put on, his parents so poor that a place could not be found for them in the inn. Brethren, you that are poor in the things of this world, take courage, and behold the place where Jesus lay. You who have abundance of this world's good, be not proud or vain, and think you are better than your poor brother; for there are no big I and little you in the Kingdom of God. When we were brought low, in the very dust of humility, and made to feel that eternal death was our portion, and if we were sent to hell it was just we were all brought upon one level; and we were made, not only willing to be saved by this one who was so poor, but we were made beggars, begging for his mercy. Here all the family of God are made equal. The wealthiest man that ever tasted the goodness of God is brought down to poverty, like Jesus his Elder Brother, and the poor are made rich in him.

Jesus said, "The foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head." He was poorer than any thing God had made. Who of us, my dear Brethren, have not felt this when we were without God, and no hope in death? The birds, foxes,—every thing of God's creation was in peace with him; while man alone had merited his wrath, and I, of all his creatures, am the worst:

"Fain would I be some earthly worm
That has no future being."

But when Jesus makes himself known to the poor sinner, we see that he is risen for us, and we turn from the grave and love and adore him.

I would like to follow Jesus in baptism, at the supper where he washed his disciples' feet, to the garden of Gethsemane, to his trial before the Jews, and finally to the Cross; but my letter is already lengthly. Suffice to say now that Jesus has gone through all these trying scenes for us. Is it not enough to dissolve the heart in thankfulness and melt the eyes to tears.

Brethren, I feel like I want to praise his name. I cannot praise him enough for his goodness and mercy to poor sinful me. He has removed the dark cloud that has so long obscured his blest presence from my soul, and enabled me once more to rejoice in his mercy.

In hope of life in him, your little sister,

S. E. BROYLES.

Wikel, W. Va.

ELDER P. D. GOLD, MY DEARLY BELOVED BROTHER IN CHRIST, TO YOU GREETING:—It is by and through the mercy of a just and alwise Redeemer that I am the spared monument of another day. I have a mind to write you a few lines to let you hear from me. I am well at this time and the rest of the family are all well, and mother's health is a great deal better than it was when you were here. She was able to go to meeting last Saturday and Sunday, and surely I felt glad that she was able to go; for it carried my mind back to my child-hood day, for just 35 years ago last Sunday she was baptized, and I never have forgotten that day, nor do I ever expect to forget it; and just 19 years and 14 days after she joined the church I joined too, and have been comforted on many occasions, and built up in my feelings. When at other times I feel to be down in the valley, and can't come forth, and feel to be shut up

as it were in darkness; and then my mind is carried back I hope to my first love and I am made to wonder why I am blessed so, for God has not forgot to remember me in all my trials and troubles, but has healed my poor broken heart. My dear Brother, who of us is able to do anything without the mercy of God? I am willing to say none of us has any strength nor power of our own. Jesus is our strength, for it is in him we live and move and have our continual being, and my dear Brother are we not poor, destitute creatures. I for one feel like I am destitute of every thing; but then I think maybe I crave more than I ought to, but I can't help it. I do crave the peace and prosperity of Zion every where: for David says, how good and how pleasant it is for brethren to dwell together in unity. O how glad I would be if I only could live just as I desire, but my dear Brother, I fall so short of it that it makes me fear and tremble, and I can't help it. If I only could feel like the rest of the members look, it seems like I would not have such bad feeling as I do. I feel like that they are all my superiors, and I feel like when I am at the feet of my brethren and sisters that I am at my place, for I feel to be less than the least of all saints. Dear Brother, I have thought of you many time since you were here and the sweet discourse you preached at New Hope. It did my poor soul good then, and it does me good to think of it now, for I do believe that the blessed Lord sent you with that sweet message to deliver to his children, and when that is the case they are benefitted by it. I hope the time will soon come when the Lord may direct your mind to come to see us again; although your stay was short with us I did enjoy your pleasant com-

pany so much : it seems like it was a feast to me and a double feast at that. When I think how we are blessed, I hope that I do not esteem you nor any other brother preacher only for the work sake. It is not my desire to do anything wrong if I know it, but the great trouble with me is that I can't do anything but wrong in my own estimation. When I would do good evil is present with me. So you see that I am poor and little amongst the flock of God, and I don't feel like I could live anywhere else but with the people I love and believe to be his followers. I have often made this remark that if there were no Primitive Baptists in the world that I would not want to stay here any longer, for I don't think that there would be any pleasure for me in this world. I will soon have to close this imperfect letter, hoping to hear from you soon through the lines of a long and interesting letter if you feel like writing to one who feels to be less than the least of all saints, if one at all. With love and kindest regards to you and yours, and when it goes well with you remember me at a throne of grace, and may the blessings of God rest and abide with you and all the true Israel of God is my prayer for his name's sake. I remain you affectionate little sister in the bond of peace.

MARY C. STEWART.

Troyville, Harnett Co., N. C.

ELDER R. A. WISEMAN, DEAR BROTHER:—The article handed me in the LANDMARK of the 1st inst. I have casually examined. I think in the main Elder Gold agrees with my oft expressed views of unpardonable sins. But in the conclusion we differ somewhat. I can accept, as I understand him, all the first part of his article and when he

quotes ; "There is no forgiveness for that, neither in this world, nor the world to come," and makes his explanation, I was more than pleased. But I want to follow that "gospel world" a little farther. There is no forgiveness for that, neither in this Jewish world, nor in the gospel world to come. Christ came in the ends of the world ; in the last end of the Jewish world, and the first end of the gospel world. And this sin shall not be forgiven in either of these worlds. Here is a rule that is perpetual, a rule that is to last forever, to be applied to the church when the Jews had the oracles of God, and applied to the church in the gospel dispensation. And whatsoever his rules or laws say, they say to them who are under them. Hence my view is that none but the children, the regenerate, even commit that sin, or none but them are held responsible for that sin. The alien is not under the rule. None but the children ever quench the Spirit, ever resist the Spirit. It is the Spirit as the comforter that is quenched, or resisted, and the alien does not have him. God sends the comforter to the sons, not to the alien. The life giving power of the Spirit is never quenched, never resisted by any one. Here is where God works and none can hinder. By the life giving power of the spirit He gives unto them eternal life, and they shall never perish. Through your knowledge the weak brother shall perish. (The former in an eternal sense, the latter in a time sense.) Eternal life never dies, never perishes. Fellowship, peace and love, the entering into that life here in time, does perish. Some perish for a shorter and some for a longer time. But if they come back properly, they should be forgiven and restored to the organic church ; for

these are not sins unto death. But if any member is guilty of any heinous crime, that is a sin unto death. He should be put out of the church, and forever left out.

For this reason the organic church cannot afford to carry thieves, liars and scoundrels. Hence God shall cut them off. Do not pray for their return. They have sinned unto death, have died to the church, and the church should remain dead to them. In the Jewish world they were cut off from among the people. Moses was cut off, his carcass fell in the wilderness. This did not shut him out of eternal Heaven, but he missed those large grapes—so those who sin unto death miss the heavenly places here, not Heaven. God's grace fits them for heaven. Again when one of these who has passed from death unto life has the benefit of the true light and then charges Christ and the devil with being partners, denies the power of the Spirit (that gave him life and light,) God says this sin should not be forgiven in the Jewish church, nor in the gospel church. The blood of Christ will only save him as by fire to eternal heaven. He is cut off here forever.

Respectfully,

JAMES EVANS.

Nichols, Mo.

Remarks.

One may take a position in itself condemned in scripture, and may haul in another matter true in itself, and supported by scripture, and then attempt to prove the unscriptural position by connecting the two. But to link a matter that has no connection with another that is undeniable, and to attempt thus to give currency to an unsound thing is not good reasoning.

We do not doubt but that there is also a gospel world. But there is an assumption in the above article of another world after the gospel world, and that there is forgiveness in that other world for transgressors that are not forgiven in the gospel world. Will the brother point to the scripture that proves there is another world AFTER the gospel world in which sins are forgiven? This is a catholic theory and smells of a purgatory, does it not?

It is Pharisees Jesus was addressing (see Matt 9:34: Matt. 12:24.) Do you think these Pharisees had the Holy spirit? No man by the Spirit can call Jesus accursed. They were full of bitterness against Jesus. Can one be in that state that has the Spirit of God? To say that no man can sin against God except he has the Spirit of God would be to say that no man can sin but a christian. What an absurdity. The devil himself sinneth from the beginning. 1st John 3:8.

The language of Jesus, if it means any thing, means that those thus accusing him were bitter enemies, and that there never would be any forgiveness for them.

It is true that there are some sins unto death and some not unto death. This refers to the manifestation of church fellowship. Some offences of church fellowship are so scandalous that the church cannot bear those committing them, but are to let them remain out while they are on earth.

P. D. G.

ELDER P. D. GOLD, BELOVED BROTHER IN THE LORD:—Through the protecting care of our great Preserver and kind Benefactor my life has been spared amid sore afflictions of which I almost despaired life to pass through the bounds of Mt. Pleasant, & Licking Associations of Ky, the Indian Creek of W. Va., and a number in Indiana where I have met many dear and loving brethren whom I shall never forget. While I have had some dark gloomy seasons then again I have been made to feel the presence of Jesus I hope. My health has gradually improved and I am feeling much better now than when I left home. I am not suffering near so much with my heart as I did.

The Baptists are in much better condition than in the past. They have gotten rid of an arminian element in W. Va., which has left a good sound band of loving brethren and sisters earnestly contending for the faith: while they have gone there are disciples that have been drawn after them which we regret to lose, but we feel assured that some at least will be brought back.

The party that has gone off are worse than Missionaries in Ala., but they are not near so liable to deceive as if they imitated the truth more. Zion is in travail and is bringing forth children. I had the pleasure of baptising dear brother C. V. Ashworth's daughter on Flat Top, W. Va. I use to nurse her when she was a child and carried her many nights when I had no idea she would live till day. But the Lord has preserved her and she told as clear an experience as I ever heard about midnight at Bro. Ashworth's house and was received by a number of brethren and I baptized her next day. Many precious ones have a hope in that country

who I trust will soon live in obedience. I think there is a bright future for the Baptists in W. Va., since they have been purified.

There has been a division in Indiana by Eld. Pence & Co., similar to Harman & Co., in W. Va., which has cleansed the Baptists of a disaffected element who are arminians, and the true Baptists of Indiana are in a better condition and stronger than I have ever seen them before. It is indeed a blessing to the Baptists of Indiana and W. Va., for they are firm and the true Baptists are coming together and love seems to prevail among them.

God's people who are sound have fought each other here in days past, but I feel to thank the Lord that they are understanding each other better. It is a pity for God's people to be biting and devouring each other. May the Lord enable us to live in peace and have that charity to bear with the weak, considering that we are but dust and frail, erring mortals.

I shall ever feel grateful to many dear saints whom I met for their kindness. In hope,

LEE HANKS.

Danville, Ind.

ELDER P. D. GOLD, DEAR BROTHER:—Being requested by some of the brethren and sisters to write a description of my trip down in the Eastern part of this State, and also my return home, I will now, with the help of the Lord, try to grant that request. I had been impressed to visit the churches down in that part of our state, and following my impression I went, and filled all of my appointments with the exception of one.

In the performance of these duties, the Lord blessed me with very good liberty excepting two or three times, at which times I was very cold and barren.

During my stay down there I met a good many of the brethren and sisters, with whom I enjoyed myself in the worship of God, and I can say with the Apostle Paul, that, through infirmity of the flesh I preached the gospel unto them and they received me as an angel of God, even as Christ Jesus. Gal. 4-13, 14. And another distinct feature in the description of my travels is the enjoyable conversation which I had with our dear and afflicted sister Ruth Taylor. When I visited her I found her, although a great sufferer in body, perfectly resigned to the will of God, in whom she has great faith and confidence. She desires to depart this life and be with Christ, which is far better. I believe when she leaves this world her sufferings will all end, and I hope to meet her together with all of God's dear children, in Heaven, where there will be no sorrow, sickness, pain, nor death, for all such things will be passed away.

In regard to my return home I will just say that I found my family enjoying very good health, as usual, for which I feel thankful to the Lord. And I will now say in conclusion, that I return my most humble and sincere thanks to the brethren and sisters and friends who were so kind to me while I was with them, and I hope the Lord will reward them, both in time and eternity.

A. N. HALL.

DEAR BRETHREN, GOLD AND LETTER:—I am in receipt of a letter from Elder L. H. Hardy, of North Carolina, in which, after commenting favorably on the letter published in the LANDMARK which I had written to sister Sallie Vawter, he says, "Now I desire you to continue the subject, if it please the

Lord, and give your views on the second beast that John saw rising out of the earth." It is with hesitancy that I attempt to write for publication on that mysterious subject, knowing as I fully do my inability to write that which would satisfy, comfort and instruct God's dear people. I am not prepared to say that I have no views on that seemingly mysterious subject which is revealed in these words. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb and he spake as a dragon." Rev. 13:11. I have frequently said that I regarded the book of Revelation in the light of prophecy of things that must shortly come to pass. Those prophecies are given to us in symbols which present all great coming events, many of which have transpired and the prophecies have been fulfilled. The purposes of God made manifest by those prophecies and their fulfillment lift the minds of the saints to his great and wonderful character which presents to them his power, wisdom, immutability and love, all of which center in the great and ever glorious plan of salvation, and they rejoice to know that he says, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." Mal. 3-6. John had seen the great wonder in heaven, the great red Dragon which clearly symbolized Pagan Rome. He also saw the beast coming up out of the sea with seven heads and ten horns and upon his heads the name of blasphemy. This is an apt and illustrative symbol of Papal Rome. In this symbol John presents the corruptions and wickedness of that hierarchy and her blasphemy, when her emperors and popes claimed to be the vicegerent of heaven clothed with power of successful intercessions, and by their intercessions have all

the sins of those who confess and paid the proper amount of money blotted out. One of whom said that by his indulgences he had saved more souls than Peter had by his sermons.

Now, brother Hardy, let us turn our thoughts and meditations upon that beast that John saw coming up out of the earth. Let us remember that this, as well as that which had upon his heads the names of blasphemy, were both beasts, beasts of the most ferocious and corrupt character. It may be observed that neither of them came down from God out of Heaven as John saw the New Jerusalem. But one of them coming up out of the sea (the Roman Empire) and the other out of the earth. The earth was cursed on account of sin, and this beast had all the pollutions and corruptions of that earth attached to him. Thorns and thistles were its productions. They lacerate the flesh of all who come in contact with them. This was the character of that beast. He afforded no spiritual food to the saints but persecuted them, and labored to insert the most deadly poison in them spiritually. But he had two horns like a lamb. Evidently the word horn symbolizes governments. This beast came up out of the earth, not out of the sea or Roman Empire. The first appearance of that beast was in England where Henry the 8th threw off all dependance upon Rome, and was declared by act of Parliament supreme head of the church of England. Thus one of the most corrupt monarchs that had ever reigned in that kingdom was by law made head of that church. John saw that beast rising up out of the earth. In the reign of Henry the 8th it was not made fully manifest. It was then rising, but soon the Arch Bishops were made members of the British

Parliament, and heavy penalties were imposed by law upon all who failed to give implicit obedience to all things required by that head of the church and his successors in that position. One of their dogmas was, the King can do no wrong. This was a complete union of temporal and spiritual power, or a union of church and State as we call it. The beast has the horns of a lamb. The British government in the character of all its officers claimed to be true christians. In that way it has the horns of a lamb, or, in other words, it was externally lamb-like. It spoke by its laws as a dragon. The dragon is used as a symbol to represent Pagan Rome in all her fearful persecutions. She spoke by her laws as all other governments do, and those laws are declarative of the character of the government that adopts them. The British colonies in North America were under the laws of that government, and after those colonies were settled laws were enacted in conformity with those of the mother country. Taxes were imposed on all without regard to the religious views of the tax payers. Those taxes were for the support of the Episcopal clergy who were protected by law. It was provided by an act of the Virginia Legislature in 1643, that all ministers shall be conformable to the orders and constitution of the church of England, and that no others be permitted to teach or preach publicly or privately, and a penalty was affixed to that law which required that all who did not conform to that law must without delay leave the colony. Many Baptist ministers were imprisoned under that law in Virginia. That law continued in force till the Declaration of American Independence. It was in the defence of one of those Baptist preachers that the illustrious Pat-

rick Henry distinguished himself. Similar persecutions existed in most of the colonies, specially in New England, and had existed for many a year in Old England. Then surely that beast spake as a dragon. Under that law in Virginia John Ireland was imprisoned for seven months. He was a Baptist preacher and one of the purest men that ever graced an American pulpit. That beast had two horns. It will be remembered by those who have studied the history of those times that Martin Luther was the bold, able and fearless advocate of the reformation in Germany. That government soon yielded to his power and discarded catholicism. But they established the Lutheran church by law, and commenced persecuting all who did not recognize that as the true church, and accept its teachings. In Germany at that time there was a large number of Baptists, but they were called by the Lutherans by way of burlesque Ana-baptists because they refused to accept any in their churches who had not been baptised or refused to be immersed. The Lutherans and others who opposed the Baptists were then called Reformers, and they established this decree, "We therefore ordain and require that hereafter all men, women, boys and girls forsake rebaptising, and shall not make use of it hereafter, and they shall let infants be baptized. We therefore determinately command all citizens of this land, and all who are in the least connected therewith, namely the chief and under officers, town councils, Judges, deacons and deaconesses, that if they meet with any Ana-baptists they will report such to us, according to their oaths not to suffer them any where, nor let them increase, but to imprison them, and to deliver them to us, for we will according to law punish

with death all the Ana-baptists and those that adhere to them." (Benedict's history, page 86) Then Germany was the other horn and there the beast spoke as a dragon. Webster gives this as the definition of the name Ana-baptist, "a Baptist, one who holds the doctrine of the baptism of adults alone, or of the invalidity of infant baptism, and who of course maintains that those who have been baptized in infancy ought to be baptised again." With these sentiments is generally united the belief that baptism ought to be performed by immersion. But another radical objection that the Baptists of Germany had to the followers of Luther and their law established church was that that church held the doctrine of consubstantiation. They held and maintained that after the consecration of the elements the body and blood of Christ are substantially present with the substance of the bread and wine used in the sacrament. The Baptists then held as they do now, and have ever held, that the bread and wine used in the sacrament are emblems of the broken body and spilt blood of our Lord Jesus Christ. The catholic church holds the doctrine of baptism by affusion, or in other words, by pouring or sprinkling, and Martin Luther brought that and consubstantiation with him as part of the household goods of his own catholic mother, and because the German Baptists had no use for those goods he and his followers decided that they must be put to death.

Evidently the beast described in the text is both symbolical and prophetic. That beast symbolized the character of the religion established by law in Germany, and England, and that symbol was prophetic of those things that did come to pass near sixteen centuries after the angel of the Lord gave them to

John on that lone isle. That beast was lamb like. It had two horns which represented those two governments, and they claimed to worship the meek and lowly lamb of God. That beast speaks as a dragon. Those governments attempted to force all to accept their corrupt systems by fines, imprisonment and death. While Henry the 8th of England did not during his reign accept the system adopted by the reformers, yet he laid the foundation on which the Episcopal church was built, and which has been up to the present time sustained by taxation levied upon all without regard to religious views. Our Lord said, "My kingdom is not of this world." What a contrast. The churches of which I have spoken have been built and sustained by earthly power, and men have been declared the head of the church. If the history of those times is correct Henry the 8th broke his connection with the Catholic church because the Pope of Rome refused to grant him an indulgence which would enable him to be divorced from his lawful wife so that he could marry Anna Boylein, one of the most beautiful ladies about the throne. This perhaps is sufficient to show that the creature that John saw rising out of the earth was a beast, and that that beast symbolizes the rise of two of the most corrupt religious organizations that then disgraced the religious world. Then it is a prophesy given to us in symbol likeness or figure. Then what a contrast between those counterfeit churches and the church of our Lord Jesus Christ. The former were built and sustained by the money, might, and wisdom and power of men, but of the latter it is declared that it is not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Our Lord

said to Peter, "upon this rock I will build my church, and the gates of hell shall not prevail against it." That rock was Christ, of whom the prophet speaks saying, unto us a child is born, unto us a son is given, his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of peace." In that great and wondrous name is found all the ever wonderful and glorious attributes of our God. While the saints are journeying here below amidst the mists, gloom and darkness of this sin-cursed world, sometimes they are blessed with a ray of light from the eternal throne. Then they have the light of the knowledge of the glory of God in the face of Jesus Christ shining in them. Then they rejoice to know that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Of that mercy the Psalmist says, "The mercy of the Lord is from everlasting to everlasting upon them that fear him," and the wise king of Israel says, "The fear of the Lord is the beginning of wisdom." The saints daily experience the corruptions of this old man. It is that which causes them to fear the Lord who is holy, harmless and cannot look upon sin, or behold iniquity. They fear the Lord and seek to do his holy will, and mourn the presence in them of corruption which causes them in deep sorrow to cry out, "When I would do good evil is present with me."

But they rejoice to know that the time will come when this mortal must put on immortality, and this corruptible must put on incorruption. Then death will be swallowed up in victory. That victory will be through the finished work of their glorious Lord to whom their chief desire while here below is to give all the glory. They look

not to emperors, kings, popes, prelates and bishops to lead and direct them in wisdom's ways, and the paths of peace and holiness. Their only trust is in the sweet and ever precious name of Jesus who conquered death and brought immortality to light through the gospel. Now dear Brethren Gold and Lester, brother Hardy and the readers of ZION'S LANDMARK, I certainly have worried you long enough with these feeble and rambling thoughts. But all the errors which perhaps are many that you find in these thoughts you must charge to brother Hardy's account for not calling into use abler pens than mine to present to him and you the wonderful mysteries contained in Rev. 13-11., and I subscribe myself affectionately yours,

H. COX.

Ghent, Ky.

ELDER P. D. GOLD, DEARLY BELOVED BROTHER:—I have a desire from some source or other to hear from Eld. B. Greenwood, as I have not heard how he is getting along for some time. I would be glad to know if he is well, for it seems that he is drawn to me like some near kinsman; though I have never seen him in the flesh, but I feel like if it is the Lord's will I would be glad for Him to enable him to visit us. I received his book the next day after I joined the church, which was a rare feast to me; though my mind was too full to read it for several days. The Lord's works have been great and marvelous with him.

Brother Gold, I have had the sweetest rest and peace since I joined the church that I ever had before. For five weeks and a half after I was baptized nothing bothered me. Satan was not even permitted to come near me. I verily thought while I was at the associa-

tion that my mind would be employed the remainder of my days in thinking of the goodness of God. Such was my joy that I wondered what ever could come to hinder me from meditating on such glorious things. I never wanted to sin any more. I thought I could continue to live in the glorious praise of my Redeemer as long as I lived. It seemed I was dissolved in love, such love, O matchless love! I felt it was a heaven below. That was the most joyful meeting to me that I ever was at. It seemed that the preaching sounded sweeter than ever before. But I remember you told me to hold up as long as I could, and so I did, for I have been very low down since then. I know if I could have kept from getting in that condition I would have done so. My mind is so shut up now that I can't write as I wish, but I trust you will look over all imperfections, for I am young, and sometimes this bothers me. I get to fearing I am so young the Lord is not in the matter. The clouds overshadow me. I sometimes wonder, have I deceived the people of God? Then I think if I have what made me go, for I could stay away no longer. I will close this scribble. I wrote a letter to Brother Gardner while in such a state of rejoicing and thought I would send it to you, then fear kept me back. Remember me in your prayer. I hope I am your little sister,

LOUISA A. EDWARDS.

Polkton, Anson Co., N. C.

BROTHER GOLD:—I have a letter that I received a few days before I left home from Mr. Fountain, and it was so much comfort to me I feel like it will be to many others. So I will send it to you.

This friend is on the outside of the church. When I returned home from my meeting at Durham in

June, I reached home about midnight and learned that Mr. Fountain had just left, and had left word for me to go to his house, a distance of about twelve miles, saying his wife wanted me to baptize her, and I went according to request thinking likely that both man and wife would go into the water together, but when I went down to the water my friend says, "I have been showed I cannot go with my wife now." After I baptized his wife and left he was enabled to see the blessing of God in the obedience of his wife, and the joy of salvation seems to have been given to them both, and it looks like that his evidences would be enough to cause Mr. Fountain to follow Christ.

ISAAC JONES.

MR. ISAAC JONES, DEAR SIR:—As my mind has been so impressed to speak to you all day, I now make the attempt to tell you how we are getting along. On yesterday evening after my wife was baptized I was in trouble. I feared I had trampled the mercy of God underfoot, as I have done many times before. I had a burden on me, and felt like one alone, but, blessed be the Lord in a few hours this burden left me, and joy filled its place. O I wanted to join hands with my wife and walk the yard and praise the Saviour's name for what he had done for me. The loss of sleep the night before did not trouble, for I was as bright and easy as people often get. My wife was as happy as any one. It looked like we retired for the night's rest, and there was no sleep about my eyes. I commenced talking about the love of God, and the relief I had found in his obedience, and it seemed like the love of God was shed abroad in my heart. I got so I did not know what was going to happen. I never was in just such a condition before. I think I had about all that I could

bear. I felt like shouting at the top of my voice. I looked for the angels of God to come. I felt that the house was full of the glory of God. I lay and looked out and listened, and desired to praise the Lord, and there was not a jar to disturb my joy, and in this condition I passed off into a deep sleep, from which I waked this morning, and the same is present with so much force that I have not tried to do much work, but want to tell the people all around, what a joy I have found. I need not go abroad for joy. I have a feast at home. My sighs are turned into songs. The comforter is come. Oh, this is a feast. How long will it last? There is nothing like the love of God. Help us to praise the the Saviour's name, for I feel that you were a messenger of peace sent from God to minister in time of great need. Blest be the God of joys who gives me here a crumb, and fills my soul with earnest hope till I arrive at home. My wife is at rest as near as mortal flesh can get.

Your loving friend,

W. R. FOUNTAIN.

Lanier, N. C.

About fourteen years ago it pleased almighty God to send me to these parts of this great country, where I found so many God fearing and believing children of the living God. I feel in duty bound to give them a small sketch of my experience in and during my sickness. But I find I have to desist. My pains and aches have ceased, but great weakness still remains. Sometimes I have fancied I am getting better, then again brethren find me worse off than before. Brethren, I commend you to the grace of God. Pray for me. I am truly yours in bonds and afflictions. I am very weak to day.

B. GREENWOOD.

Wilson, N. C., July, 1893.

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.

SCRAPS.

WISE AND FOOLISH.

If the five foolish virgins are saved equally with the five wise ones, or if they are saved, wherein is the difference between wisdom and folly? What is better than being wise? What is worse than being foolish? What difference is greater than theirs—one class is welcomed with the bridegroom at his marriage, the other not recognized by him at all, and the door is shut against them.

This marriage refers to the end or completion of the life of loneliness. At and after the marriage those welcomed are never put away but betrothed in loving kindness and righteousness forever. The land is married unto the Lord never to be put away.

TALENTS.

They are gifts for service and to be employed by the receiver for the benefit or honor of the giver. Does the Lord give talents to any but his own servants? Does he not bestow these talents or gifts wisely according to the capacity of these

servants? Does he not hold each servant accountable for the proper use of these talents according to the several ability of each?

The reckoning time, when each servant is to give account of his use of the gift bestowed upon him, is not at the end of the world, but at the coming of the Lord Jesus in the approval and joys he manifests and gives to the obedient and faithful, or the reproof he administers to the disobedient.

We have the witness in ourselves of the blessedness of those walking in the Spirit, and the wretchedness of those walking after the flesh.

WHAT ORDER.

One must bake the cake for the prophet before he eats himself. We are to serve the Lord Jesus Christ, and not our own selves. It would be wrong for a church to call upon any one to pray that is not in order himself. If one has for years been in good order and serving even as a preacher, and is thrown in disorder, let him hold his peace until set in order. Let all things be done decently and in order.

NOT ALWAYS STRIVING.

"My Spirit shall not always strive with man." The same verse by the same word says, yet his days shall be a hundred and twenty years. Why not consider the entire verse? Man is flesh, therefore the Spirit of God shall not always strive with him. God would withdraw his Spirit from man for he was very corrupt. Yet he shall live one hundred and twenty years.

That is, it would be one hundred and twenty years to the flood which would end their lives.

The sons of God—the line of Seth's children—or the race that God's name was called on loved and married ungodly, vain women, the daughters of Cain. They walked after the lust of the flesh, and married these beautiful women from an impure motive, and great wickedness broke out over the earth, and all flesh corrupted his way, and God would take his Spirit away from the corrupt race, a great calamity indeed it would be, and he would destroy the race with a flood of water, but it would be one hundred and twenty years before the flood then, or man's days would be one hundred and twenty years. Here the long-suffering of God is shown wherein the ark was a preparing, wherein few souls (eight) were saved by water.

WHAT IS THE SIN AGAINST THE HOLY GHOST.

Is it not better for us not to know? If we never commit it, and therefore never learn by experience what it is, it is better for us. The sweetest comforts we ever receive are through the Holy Ghost, and we cannot know anything in truth of Jesus but by the Holy Ghost, for no man can say that Jesus Christ is Lord but by the Holy Ghost; therefore to sin against the Holy Ghost is to sin against that which gives no pardon. While all manner of sin and blasphemy against the Son of man shall be forgiven, for the blood of Jesus Christ his

Son cleanses from all sin, there is no forgiveness for sin against the Holy Ghost. Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption.

CAN A CHURCH DO WRONG?

If we assume that a church is always in the Spirit and infallible, as the Pope of Rome claims to be, are we right? It must be that way to be exempt from sin. As men we sin every day. If as a church we never sin why is it that so many reproofs are addressed by the Apostles to churches, and why did Jesus send such messages to the seven churches of Asia? Please answer. When a church sins what is the best thing to do? Repent and do the first works. They were works done in their first love. In their first works they do no one any wrong.

FOUND LIARS.

A friend writes me that I am accused of being hired by the Primitive Baptists to leave the Missionaries, and that I am going back to the Missionaries again. He thinks it would be better for all denominations to quit telling lies on each other. Well it would be nice it seems if there were no liars in this world. But take all the liars out of this world and things would be lonesome and quiet. If I was hired to go to the Primitives would I own it? If a man is base enough to change his religious profession for money, what is it vile he would not do? What would you think of Primitive Baptists that would receive one among them that they could buy?

I have no malice I hope against any denomination—but desire to be in possession of that principle of truth that will cause me to do right towards all people. Those who are not of the truth love and believe a lie. I am able to say if I do not love the doctrine held by Primitive Baptists I do not love any thing. When I went to them it was because I had no peace anywhere else. I was distressed and afflicted, and went to them because I loved them. They made me no offer at all of worldly honors or wealth.

MODERATION.

“Be not righteous overmuch, neither make thyself overwise. Why shouldst thou destroy thyself?

Be not not overmuch wicked, neither be thou foolish. Why shouldst thou die before thy time?” Prov.

What a good thing is moderation? If one can settle down just where he belongs and abide in his calling, then he gets along easily and fills his place well. Suppose one thinks he is wiser or better than he is, and pretends to be very righteous. He will destroy himself. The brethren cannot love him as a humble one, and all his good savor as a meek one is lost, and he has destroyed himself.

Suppose one is overmuch wicked and foolish, not regarding the plain word of God that commends right-living and condemns wrong, he shows his folly to such an extent that he kills himself or destroys his good name and dies as a fool dies before his time. P. D. G.

ELDER P. D. GOLD:—Please, if you have space in your next LANDMARK, give your views on Psalm, 37: 12-15, and oblige,

OLD SUBSCRIBER.

“The wicked plotteth against the just, and gnasheth upon him with his teeth.

The Lord shall laugh at him; for he seeth that his day is coming.

The wicked have drawn out the sword and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

Their sword shall enter into their own heart, and their bows shall be broken.”

1st. Who are the wicked?

2nd. What is their character?

3rd. What is their end?

Satan is the author of all wickedness or opposition to God. That wicked one (See 2nd Thess. 2nd Chapter) whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all decievableness of unrighteousness in them that perish. The devil sinneth from the beginning: 1st John 3: 8. Some hair splitters might say that the devil is not under law and therefore could not sin. But John declares that he sins continually or from the beginning. Then he is the father of lies or sin, and is that wicked one in the fullest sense. Those must like him are the greatest sinners. The children of the devil do his will, for he works in them.

The wicked plotteth against the righteous. Jesus is the just or righteous one in the best sense. His people as they partake of his character are righteous. The wicked devise evil things and practice them against the righteous. They have their weapons of war, their bow and spear, and they aim to destroy the poor and the needy. Their

nature is opposed to godliness, and they lie in wait to deceive, and gnash upon the righteous with their teeth.

One way they attempt as adversaries to destroy the righteous and entangle him is lies, deceit, flattery. If they can beguile the righteous, and entangle him this is their craft and joy. When the devil came to Eve and beguiled her, it was in a fair appearance of conferring great benefit on her. When the devil tempted Christ it was to induce him, under the appearance of great advantage, to do what seemed to be justifiable under the circumstances. For the surroundings were such as to make it appear to carnal man allowable to convert stones into bread to appease hunger. What wrong would it be? The rocks did not belong to any one. To change them into bread would be to feed the hungry. What wrong? Then it would prove that he was the son of God if he would receive the support of angels as he cast himself down from the pinnacle of the temple; and had not God commanded his angels to take charge of Jesus lest he dash his foot against a stone?

The devil's favorite method is to quote scripture and pervert it to a wrong purpose in some way, and thereby DECEIVE: and his servants or ministers do likewise. For instance, he will take some matter of less weight, yet taught in scripture, and dignify it with supreme importance, and make it very prominent by dwelling on it to the neglect of

other more important matters, and distress and divide churches, and burden the people of God, and cause divisions contrary to the doctrine we have received. The pharisees magnified the importance of tithing mint &c., a thing taught in scripture, but they neglected the weightier matters of law, as judgment, mercy and faith: Matt. 23: 23-25. Straining at gnats they swallow camels.

The goat and sheep are used as types of the wicked and righteous. The goat is a fighter. He carries his head high. That is his natural position indicative of pride. The goatish principle is to transgress. If a goat can find a low place, or an unguarded one in the wall, or a rail of a fence down, or any way unguarded into a field, he will enter as a trespasser. That is the disposition of heady, high-minded men who get up hobbies of some matter. They have the cunning to choose something taught in scripture, but they seek to exalt it into undue importance. Coming into the church and appearing very humble at first, and seeming to think the church all right when they first join, they soon find something wrong, and with heads high they set about as reformers, and will carry their point if it divides churches and brings general grief among brethren better than they are. You may know they are wrong by the divisions and confusion they cause.

Or take one that is turned out of the church for some wrong that he has done. If a goat he will raise a

big fuss by claiming that he is innocent, or has been wrongly tried, or unfairly dealt with. He is full of fight as a goat, but it is under the appearance of being persecuted. He will get some brother or more on his side, and scheme and trick and push and butt until he gets up a confusion in the church, and this is his delight. He plots against the righteous, and draws sword and spear, bow and arrow, digs a pit, or plans the destruction of God's people. That is the way the devil and his angels work. They killed the prince of life and persecuted God's church. The Kingdom of Heaven suffereth violence, and the violent take it by force.

A sheep is lowly and meek. If he is turned out of the church it gives him much sorrow, but it does not make him mad. He is sorry he has caused any trouble. He cannot blame others. He feels unworthy to be a church member anyway,—too unworthy to be among God's people.

The greatest troubles to the sheep are wolves in sheep's clothing—appearing as sheep. They will hide among the sheep and attempt to look like sheep, and claim to be especially zealous, but it is zeal and no love, zeal for their own schemes, but no true love for the brethren; yet they will make you think it is great love for God and his truth.

We do not want people among us that do not believe as we do. It would seem that when one cannot fellowship the ways of Baptists he could leave them and go somewhere else.

The Lord shall laugh at the wicked. This means the utter confusion of the wicked, for God sees that his day (of calamity) is coming. Their sword shall enter into their own hearts, and their bows shall be broken. We are not to follow evil doers—nor fret ourselves or sin because they do. Let us abide in the doctrine. Do nothing by vain glory. Do all things in charity. Keep all the commandments of Jesus, but do so in love. Tarry one for another. Let love be without dissimulation.

God will bring everything into judgment. Cast your care on the Lord who careth for the humble. The meek shall inherit all things.

P. D. G.

MUTUAL HELP.

What a help it is for each other for the Lord's people to meet and speak together of what the Lord has done for them, to talk of their trials and deliverances, of their hopes and fears. This is where they can render help to each other. They cannot help the Lord. He needs no help, and has never asked any one to help him in any kind of work; and those who think they are helping him, and assume the title of workers for the Lord, show that they do not rightly understand the character of God as the Creator, nor the relation to him of man as his creature, and as fallen under the condemnation of his holy law. As no man can assist the Lord with his work, so none of the Lord's people can give to any one any knowledges of him, nor advance any

brother one step in the experience of his salvation, nor put into any heart the grace of faith or hope or love. All this is the exclusive prerogative of God. "They shall be all taught of God." "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning."

If, then, we cannot advance one another in the knowledge of God nor in the experience of his Salvation, what is the nature of the help we can give each other. It is as witnesses, whose testimony is for mutual confirmation, encouragement and comfort. "The multitude of them that believe" are now, as they were of old, "of one heart and of one soul," for "he fashioneth their hearts alike." The same one Spirit of Christ is in each one of all the family as the teacher and the life, and therefore the experience of each is essentially the same, however the circumstances may differ. Whenever one tells any of the exercises of his mind, therefore under the workings of the Spirit, he will be telling what is the experience of all the family; and so far as each who hears him has been led in the path of righteousness he will understand and receive the testimony. For all that is said by the saints either in preaching, or conference is but testimony of God's work. "We speak that we do know, and testify that we have seen." "That which was from the beginning, which we have heard, which we have seen with our eyes, which

we have looked upon, and our hands have handled, of the word of life: For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; That which we have seen and heard declare we unto you, that ye also may have fellowship with us." 1 John 1: 1-3.

That which the Lord works in the hearts of his people is not known by them to be his work until he tells them. The blind man whose eyes he opened, and the lame man who was healed at the pool of Bethesda, did not know that it was the work of the Son of God until he told them. Abel did not know that he was righteous until he received the testimony of God. For all the righteousness that any man can have in this world is that "which is of God by faith in Jesus Christ." The enemy of all righteousness is constantly disputing the validity of the evidences which the Lord gives to his dear children; and they need to have those precious evidences continually confirmed. The dear Lord has in love ordained that they shall receive much of this confirmation from each other by speaking often one to another, as "they that feared the Lord" did of old, and so comfort one another with the words of his truth and salvation spoken by him to each; and by this sacred and comforting intercourse that they should be drawn more closely and firmly together in the sweet bond of love, "which is the bond of perfectness."

This confirmation does not come by one assuring the other that he is a child of God, but by simply telling his own exercises, and speaking of what the Lord has done for him. When one is in the dark concerning his own acceptance there is no man or angel whose assertion of confidence that he is a child of God could remove that darkness and give him assurance. The Lord alone can do that. But he often does this through the simple words of one of his children telling of his own feelings. The one whose words are so powerful for comfort does not think of being able to do any good to any one by what he may say; he does not look over his life to choose out of all his experiences what he thinks will be most profitable to his brethren; but he says what is now upon his mind, speaking with trembling, because he is constrained to, and doubting whether what he says will not be a trouble and annoyance to his brethren instead of a comfort. Some one hears in those simple words some exercise of his own expressed for the first time, and is by that witness favored to see his own exercise as the work of the Spirit. It may be that he had felt some great affliction of soul, something that made him doubt whether he had any right to go among the people of God, and that had almost made him decide to stay away. He has, however, come, but has been, up to this time, in great distress. But now he hears this very affliction of his told by another, and that which made him almost sure he was not a

child of God now becomes one of the most precious evidences that he is. As his brother describes it he sees that it is an affliction that none but the Lord's people can have, and light and joy spring up out of that very darkness and affliction. The darkness is made light before him.

If one had seen a vision once, or had a glimpse of a peculiar landscape, which was afterward hidden from his sight, and the existence of such landscape was denied by everybody around him until he began to doubt himself whether he had not been deceived by his own imagination, the assertion of some friend that he believed him to be truthful, and had no doubt but that he had actually seen the landscape would do him no good. But if he should hear a stranger, or one that had been an enemy before, begin to describe some portion of that landscape, the features of which are indelibly fixed in his mind, and which he has never seen except in that vision, nor even heard or read of, here would be a confirmation that he could not resist. Here is one who must have seen what he thought he had seen, for otherwise he never could have described it. Here is a witness. At another time when the denial and ridicule of all around him have almost made him doubt again, he hears another, whom he never saw before, describe some other portion of that same vision that he had never heard spoken of before, and had never alluded to himself. Now he is made doubly sure. "In the

mouth of two or three witnesses every word shall be established." So every additional testimony is a comfort to these "strangers and pilgrims" whose only comfort is in the sweet prospect of "that land that is very far off," which they have seen in vision, and the view of which fills their souls with delight.

It is well to keep in mind that we cannot tell each other what to believe, nor exercise any dominion over any one's faith. If one professes to have faith we can try that profession by the word of truth, the inspired scriptures; but we are not at liberty to try it by the words of any uninspired man, nor by the articles of faith prepared by any number of uninspired men. There is but one interpreter of God's word, and that is God himself by his Holy Spirit; and his work in the hearts of his people always shows them to be of one heart and of one soul. And when each one speaks of what the Lord has spoken to himself, and done for him he will not speak in vain. As face answereth to face in water, so his heart thus honestly expressed answereth to the heart of each one of those who are taught of God. This is not so when one tries to speak what he is made to think he ought to believe, or tries to set forth and defend some point of doctrine as expressed in some decision of councils, or in some articles of faith, and which he has been taught that it is of great importance should be firmly held and supported in that form of expression. He who is engaged in repeating thus after some one else is

of very little if any vital use to the church of God. But when one is given the simple honesty of heart and strength of purpose to say, whenever it is his lot to speak or write, just what he himself has felt and seen and heard and tasted, and it is brought to his mind at the time, he is doing vital work. The Spirit places every gift and divides to every man severally as he will; and outside of the place and lot assigned one by that Spirit he is of no value to the church; and when speaking other than the words which Jesus has spoken to himself, which "are Spirit and life," he will give no solid comfort to another. No matter how few the words he may speak, nor how broken, if they come out from what he himself has seen and felt, however far he may think they fall short of expressing it, yet they will not be in vain. They will be most valuable and precious testimony to some poor soul.

And by this mutual testimony of the Lord's work his people help and comfort each other, and build themselves up "on their most holy faith," and grow up together "into him in all things, which is the head, even Christ."

SILAS H. DURAND.

Southampton, Bucks Co., Penn.

WILSON COLLEGIATE INSTITUTE.

See change in time of opening the excellent school of Prof. Warren of this town. If you want your daughters educated in a first class female school send to him.

P. D. G.

ASSOCIATIONAL.

DEAR BROTHER GOLD:—Please publish in the LANDMARK that the next session of the Abbots Creek Primitive Baptist Association is appointed to be held with the Mount Tabor Church, commencing Saturday before the 4th Sunday in August. Those coming by rail from the South or West, will be met at Ashboro, the county-seat of Randolph Co., Friday afternoon at three o'clock and conveyed to the Association. Those coming from the North or East will be met at Ramsuer Friday evening at 5-50 o'clock, and will also be conveyed to the Association. Brethren, and especially ministers are invited to attend. Brother Gold, can't you come? We would be glad if you could.

JAS. H. BOROUGHS.

THE LICKING ASSOCIATION.

The Licking Old School Baptist Association of Ky. will convene, the Lord willing, with the church at Mays Lick, Mason Co., Ky., Friday before the 2nd Sunday in Sept. and continue the two following days. (8th, 9th and 10th of Sept. 1893.)

Those coming from the East will arrange to reach Maysville, Ky. at 4.25 P. M. on the C. & O. train (F. F. V.) Those coming from the West or Cinn, will arrange to come over the same road (on the Huntington accommodation) which reaches Maysville at 4.42 P. M., where they will be met and conveyed to Mays Lick. Those coming from all points South will be met at Helena Station, Thursday 10 A. M. and 8 P. M. All friends invited.

CHANGE OF ADDRESS.

Brother C. W. Wilson's Post Office is changed from Coulee City, Wash. Ter. to Genesee, Idaho.

OBITUARIES.

PAUL TURNER SHERROD.

Died near Hamilton, N. C., June 21st, 1893. Little Paul Turner Sherrod, son of J. T. and Mattie Sherrod, and grandson of her beloved brother H. L. Sherrod. This sweet little babe was born June 15, 1892, making its stay on earth a little over a year. It was as a flower that bloomed to remain for only a short time, but while open its odor is inhaled by all around it. So these little ones are given us long enough to take fast hold upon our hearts, and are taken away making manifest the truth of the scripture that all flesh is grass, and the goodliness thereof, as the flower of the grass. Though sick but a short while, yet his sufferings were intense during that time with that painful and fatal disease bilious dysentery. What can be plainer to us than the fact that these little ones, though not sinners by actual transgression, are born in sin and shapen in iniquity, and therefore must be saved alone by the blood of our Lord Jesus Christ who died for them, and while on earth blessed them and said, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. Then may the fond parents be comforted with the thought that their little babe is safe in the arms of Jesus, and free forever from all the snares and sufferings of this world; and may the spirit of reconciliation possess their hearts, and when their pilgrimage on earth is over they shall be taken to Him where the wicked cease from troubling and the weary are at rest.

M. T. LAWRENCE.

BARNEY DANIEL.

Barney Daniel's death occurred on the 4th of March 1893. Oh for strength from on high to help me to bear up in these my saddest trials of life, but while I thus try, some still voice seems to whisper cheer up, be not discouraged, for he that gave hath the same power to take away, blessed be his name. In the year 1877 we were married and lived together 15 years. Oh but he is gone. What is my home without him. His voice is no longer heard in our home. We can no longer welcome him around our fireside. Sometimes I hear some of his children list his name Papa, but the still voice is hushed. We are bereft

now of him, and I believe he has gone to dwell with Jesus eternally. This is indeed a balm to my poor heart, for when in such pain he seemed to bear it most patiently, and would say, "oh you dont know how much I am suffering," and would say, if it could be the will of the good Lord to raise him up again, and if not he hoped to be better off after death. I often told him when in health when he would speak of parting from me, and even on his death bed, not to speak of leaving me, for I felt like I could never, no never bear it. He said you ought to be more resigned, but no, I would cling to him, and would try to pray if it was the Lord's will to spare him to me for a good long time to come. For I thought there was nothing impossible with the Lord, and while I was in much hope of him the doctor said he was in a very bad condition. Dear children, and grand children, and friends, and all that are near and dear to me, I entreat you all to pray for me in my great afflictions, and that when all our earthly trials are ended here, that we may meet those that are gone before. Then if the Bible be true, if after death we are so fortunate as to be with Christ oh how much more happiness. But I feel like when I have drifted out of all the cares and trials of this life I hope I shall enjoy the blessed and sweet privilege that will follow; and I believe those blessings are for those that have been sorely tried in this world. My dear husband was born Sept. 1st, 1817, and died March the 4th, 1893.

MRS. BARNEY DANIEL.

Goldsboro, N. C.

(Gospel Messenger please copy.)

SAMUEL B. LESTER

was born March 17th, 1849, and died Nov 17th, 1892, making his stay on earth forty four years and eight months. He was taken with typhoid fever Sept. 3rd., and lingered for two days and took his bed. He told me he never would get well. He told me that night while laying on the bed, he was praying to the Lord that if he was taken down to die, was his hope sufficient to die with; and he said the prettiest light shone all around him that he ever saw. He said he viewed his way clear. Oh! he said I was so happy I almost viewed my Savior. He was never able to get out of doors any more. He got well of the fever so he could set up a little when abscess of the liver caused his death. For ten long

weeks did I wait on my husband thinking he would get well. When I was cheered the most was when my hardest trial came. The day before he died he seemed so lively; he laughed and talked with me so sweet. At night he asked me if I was not going to sit up and talk with him; I told him I was. He then told me to lay down and talk. I then asked him if he was not sleepy as I wanted him to sleep some. Oh! little did I think I would never get to talk with him any more. At one o'clock I went to him asking him how he felt. Oh, perfectly easy, he said. I told him that made me feel better. He said lie down and rest. One hour later he called me telling me he was getting cold. I ran to him and told him he was not cold, and did all I could for him. Three doctors visited him but none could stay the hand of death. That morning he told them all around his bed farewell, pointing upward and smiling as if to say, I am going home. He professed religion Jan. 11th, 1889, and joined the Methodist church in May. I know he lived as near right as any one could. He loved all good preaching, and loved to read the LANDMARK next to his bible. Oh! the happy days we spent together after he professed religion. May the Lord help me to be resigned to his will, for I have a hope of meeting my dear husband beyond this vale of tears, where parting is no more, for I believe he is now enjoying the rest that remains for all of God's people. So pray for me and my family. I am your sister in Christ.

JANE D. LESTER.

ANN MCGOWAN.

You will please publish the death of Ann McGowan, a dearly devoted sister in Christ. Her maiden name was Ann Hobbs. She was born May 8th 1829, and died Dec. 19th 1889. She was married to Noah McGowan when quite young. Six boys and three girls were born to her, all of which lived to be grown and married except one which died when about twenty one years of age. Mrs. McGowan expressed a hope in Christ about the year 1860, and united with the church at Stump Sound, Onslow Co. She was Baptized by Eld. Wm. Brown. I knew her from that time until her death, and have never known her fail to attend meetings, and was always glad to see her meeting time so she might enjoy the company of her brethren and sisters which she delighted to enter-

tain. She would always fix for traveling ministers, and would give them dinner when their appointments would be at Stump Sound, as all that preached there will witness, and many times she and her two youngest daughters would walk the distance of ten miles to hear them preach at their next appointments. She and these two daughters have spent much of their time attending the sick for days at a time. They were good nurses. She worked hard to raise her children. Her husband was in the late war, and like many others he breathed his life out there. Then his widow had to do the best she could. The largest child was not large enough to plough but little, but she being a good provider managed to keep all her children together until they were grown. She reared her children to work hard. Her daughters labored in the field in summer, in the winter they spun and wove cloth. The mother's prayer was that they all might be saved. All have followed her in the liquid grave but one. May that one come also. She had broken up house-keeping, but in Dec. becoming sick she desired to be taken back to her old home. This was done, but she soon died. She desired the Lord's will to be done. May the children take her advice, and long remember that as they grow in days they may grow in grace, and mourn not as those without hope, for we feel to hope that her last days were her best days.

E. J. H.

MARSHALL SWINDELL,

on Dec. 3rd, 1892, passed away from this world of sin and sorrow to the world of joy and peace. Brother Swindell was born Oct. 16th, 1830, of Baptist parents, on the south side of Mattamuskeet Lake, Hyde Co. N. C. Brother Swindell had a kind and quiet disposition, and was a good neighbor, citizen and husband. He united with the Baptist Church some eight or ten years ago at Rose Bay, and was baptized by Elder A. Cartwright, and from thence forward was a kind hearted and amiable brother. I have often thought that I never saw a brother more devoted to the church and brotherhood than he. It seems he never tired of waiting upon them, and at all the Baptist meetings in the neighborhood he seemed to want all the company to go to his house. I think I have seen as many as forty or fifty people take dinner with the dear brother at meeting times on

Sunday, and it really seemed that his whole soul was completely absorbed with the love of the church and the cause of truth. Brother Swindell married Miss Do-reas Credle, of Swan Quarter, and by her had six children born to him, of whom three survive him, one son and two daughters, his youngest daughter being a member of the church with him before he died. The dear brother was taken sick at Mr. Charley Benson's, his son-in-law, a few days before he died.

He died in the full triumph of living faith, the faith of God's elect. It seemed that salvation by grace was the very theme of his soul I often think of the many times that I have been to his house and so much enjoyed the conversation with him of Heavenly and divine things; but though his voice will no more be heard on earth, yet his christian virtues will be long remembered by his dear brethren with joy and gladness.

May the Lord in his mercy bless his widow and children, whom he has left behind, with all natural and spiritual blessings, and save them with all the redeemed host, with an everlasting salvation.

L. S. ROSS.

FRANKLIN TAYLOR.

Please publish the death of our dear little babe, Franklin Taylor, Son of W. T. and M. F. Summers, who departed this life June 18th, 1892. He was born April 19th, 1891. He was a very dear little babe to us. Indeed as he was the only one we had to love and care for, it is heart-rendering for such a bright little face to be shut off from us: but we realize the fact that the one who gave it has taken it away, and we must be subject. For I do feel that the Lord has done right.

My babe is resting, sweetly resting
In the arms of Jesus' love;
I pray the Lord to keep me trusting,
To meet my babe in heaven above.

Remember us.

W. T. SUMMERS.

APPOINTMENTS.

P. D. GOLD.

Malmaison.....Monday after 1st Sun. in Aug.
Brother W. H. GilesTuesday afternoon
Mill.....Wednesday
Cane Creek.....Thursday
Wolf Island.....Sat. and 2d Sun.

J. C. WILLIAMS.

Middle Creek.....Sat and 2nd Sunday in August
 Raleigh.....Monday night
 Neuse.....Tuesday
 Cedar Grove.....Wednesday
 Dutchville.....Thursday
 Durham.....Thursday night
 Thence to Country Line Association.

Flat River.....Tuesday
 Wheelers.....Wednesday
 Prospect Hill.....Thursday
 Lynchs Creek.....Friday
 Harmony.....Sat and 4th Sunday in August
 McCray.....Monday
 Arbor.....Tuesday
 Gilliams.....Wednesday
 Flat Creek.....Friday
 Bear Creek.....Sat and 1st Sunday in Sept
 He will need conveyance when off R. R.
 I hope to be with brother Williams almost all
 his appointments South of Raleigh. W. J.
 Stephenson.

W. A. ROSS.

White Oak.....Sat and 1st Sunday in August
 Moores.....Tuesday
 Upper Town Creek.....Wednesday
 Toisnot.....Thursday
 Falls.....Sat and 2nd Sunday
 Wilson.....Tuesday
 Goldsboro.....Wednesday night
 Durham.....Thursday night
 Roxboro.....Friday night
 Thence to Country Line Association.
 Lynch's Creek.....Tuesday (after)
 Arbor.....Wednesday
 Pleasant Grove.....Thursday
 Reidsville.....Thursday night
 Thence to the Abbotts Creek Association.
 Eld. George D. Roberson will accompany
 him from the Falls of Tar River. They will
 need conveyance.

J. M. WYATT.

Stanton River Association.
 Wetherford.....Monday
 White Thorn.....Tuesday
 Banister.....Wednesday
 Malmaison.....Thursday
 Flippen's Mill.....Friday
 Cane Creek.....(Aug.).....Sat. and 2nd Sun.
 Moon's Creek.....Monday
 Country Line.....Tuesday
 Ebenezer.....Wednesday
 Wheelers.....Thursday
 Flat River.....Friday

P. D. GOLD.

Little Flock, Kentucky.....Aug. 26 and 27
 Salt River Church.....28
 Brother Mooney will arrange for.....29 and 30
 Pleasureville.....31
 Mt Pleasant Association.....Sept 1-2-3
 Sardis, Boone Co.....4
 Elk Lick, Scott Co.....5
 Mt Sterling, Montgomery Co.....6
 Mt. Carmel, Clark Co.....7
 Mays Lick (Licking Asso.).....8-10

G. B. POWELL.

Oak Grove.....Sat. and 2nd Sun. in August
 Durham.....Sunday Night
 Whitfields Academy.....Monday
 Eno.....Tuesday
 Lebanon.....Wednesday
 Flat River.....Thursday
 Roxboro.....Friday
 Country Line Association.

Surl.....Tuesday (after)
 Five Forks.....Wednesday
 Tar River.....Thursday
 Camp Creek.....Friday
 Dutchville.....Sat. and 4th Sun.

He will need conveyance. Will some brother
 or friend meet him at Cary on Friday evening
 before the 2nd Sunday in August.

M. F. STUBBS.

Malmaison.....Mon. after 1st Sun in Aug.
 Cane Creek.....Tuesday
 Dan River.....Wednesday
 Lick Fork.....Thursday
 Wolf Island.....Sat and 2nd Sun
 Reidsville.....Sun Night
 Pleasant Grove.....Tuesday
 Arbor.....Wednesday
 Prospect Hill.....Thursday
 Flat River.....Friday
 Country Line Association.

Lynch's Creek.....Tuesday (after)
 Arbor.....Wednesday
 Gilliams.....Thursday
 Thence to the Abbotts Creek Association.
 He will need conveyance.

H. F. PEEDIN.

Clement.....2nd Sat. and Sun in August
 Little Creek.....Monday
 Rehoboth.....Tuesday
 Fellowship.....Wednesday
 Middle Creek.....Thursday
 Raleigh.....Friday
 Neuse.....3d Sat. and Sun.
 He will need conveyance. Brother Drury
 Partin will please meet him at Raleigh.

RECEIPTS.

ALA.—By Eld Lee Hanks 2.

DEL.—By F O Frasher 3.

KEN.—W D Thompson 1 50.

MD.—Mrs D Baker 2.

N. C.—C L Garner 2 Mrs D Mullen 1 M B
 Wilford 1 40 A & M College 2 J P Gulley 75
 ets Mrs S A Brady 1 50 Mrs L Taylor 50 ets
 J T Manning 3 By J W Harriss 1 50 By Elder
 I Jones 1 50 By Eld S Hassell 1 50 J H Greer
 5 J F Wichard 3 J. J. Whitfield 1 50 B T
 Chandler 50ets J R Tingen 2 H Blalock 1 50
 Mrs Jennie Thomas 40ets G T Snipes 3 J T
 Spencer 50ets By J L Goodwin 1 50.

TENN.—M D Cox 1 50.

TEX.—J G Ellis 3.

Va.—I A Holmes 6 By Eld P G Lester 3
 By Eld J C Hall 4.

**WILMINGTON & WELDON R. R. and
Branches. & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED July 2, 1893.	No. 33 Daily.	No. 35 Daily.	No. 41. Daily.	No. 55 Daily & Sunday.
Lv Weldon	P. M.	P. M.	A. M.	
Lv Rocky Mt.....	12 35 1 42	9 53 10 45	5 00 6 20	
Ar Tarboro	2 35			
Lv Tarboro	12 54			
				P. M.
Lv. Rocky Mt.....	1 42	10 45	6 20	
Lv Wilson.....	2 30	11 30	7 00	2 40
Lv Selma.....				3 30
Lv Fayetteville		1 15		6 00
Ar. Florence	10 40	3 27		9 05
			A. M.	P. M.
Lv. Wilson.....	2 30		7 00	
Lv Goldsboro.....	3 20		7 47	
Lv Magnolia.....	4 33		8 51	
Ar Wilmington	6 15		10 40	
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED July 2, 1893.	No. 30 Daily.	No. 14 Daily.	No. 40 Daily.	No. 50 Daily ex- cept Sunday
Lv Florence.....	A. M.	P. M.		A. M.
Lv Fayetteville	5 10	7 30		6 30
Lv Selma.....		9 33		9 50
Ar Wilson.....		11 25		11 49
				12 00
	A. M.		P. M.	P. M.
Lv Wilmington	9 30		5 00	
Lv Magnolia.....	11 10		6 40	
Lv Goldsboro.....	12 20		7 47	
Ar Wilson.....	1 10		8 34	
		No. 14 Daily		
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt.....	1 10	11 30	8 34	
	2 00	12 03	9 15	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv Rocky Mt.....	2 00	12 03	9 15	
Ar Weldon.....	3 05	1 03	10 35	
	P. M.	A. M.	P. M.	

Train on Scotland Neck Branch Road leaves Weldon 3:40 p. m., Halifax 4:00 p. m., arrives Scotland Neck at 4:55 p. m., Greenville 6:37 p. m. Kinston, 7:35 p. m. Returning leaves Kinston, 7:30 a. m. Greenville 8:22 a. m., arriving Halifax at 11:00 a. m. Weldon 11:20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arrives Parmele 8:40 a. m.; Tarboro 9:50; returning leaves Tarboro 4:40 p. m., Parmele 6:10 p. m. arrives at Washington 7:35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m.

5:20 p. m. Returning leaves Plymouth daily except Sunday 5:30 a. m., Sunday 10:00 a. m., arrives Tarboro 10:25 a. m. and 12:20 p. m.

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

Train on Nashville Branch leaves Rocky Mount at 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning, leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 8:20 p. m.; arrive Dunbar 9:30 p. m. Returning leave Dunbar 5:30 a. m.; arrive Latta 7:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:00 p. m., and 11:30 a. m. Returning leaves Clinton at 8:20 a. m., and 4:25 p. m., Connecting at Warsaw with Nos. 41, 40, 23 and 25.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE

General Sup't.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

HYMN AND TUNE BOOK.

The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

The price is reduced to One Dollar. Per doz. \$9. Those ordering by mail will send ten cents additional for postage. The money must accompany the orders.

SILAS H. DURAND,
P. G. LESTER.

Southampton, Pa., Aug 2, 1892.

Send orders to SILAS H. DURAND, Southampton, Bucks Co., Pa.

PULLMAN CAR

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NORTH CAROLINA

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WITHOUT CHANGE.

Lv Asheville, R. & D. R. R.....	4 05 p. m.
Lv Knoxville, E. T., V. & G. Ry.....	8 00 "
Ar Harriman, ".....	9 50 "
Lv Lexington, Q. & C. Ry.....	4 30 a. m.
Ar Louisville, Louisville S. Ry.....	7 59 "
Lv " Penn. R. R.....	8 15 "
Ar Indianapolis, Penn. R. R.....	11 40 "
Ar Chicago, ".....	5 45 p. m.

Via the Richmond & Danville, East Tenn., Virginia & Georgia, Queen & Crescent and Pennsylvania Railroads. Note the time and Route. Call on or write

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B. W. WRENN, G. P. A., Knoxville Tenn.

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Knoxville, Tenn.

C. A. BENSINGER, D. P. A.,

Knoxville, Tenn.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

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No. 1			No. 2
9 45 p m	Ar.....	Wilmington.....Lv	6 30 a m
6 10 p m	Lv.....	Fayetteville.....Ar	9 40 a m
6 00 p m	Ar.....	Fayetteville.....Lv	9 50 a m
4 38 p m	Lv.....	Sanford.....Lv	11 10 a m
2 43 p m	Lv.....	Climax.....Lv	1 01 p m
2 15 p m	Lv.....	Greensboro.....Ar	1 30 p m
2 05 p m	Ar.....	Greensboro.....Lv	1 35 p m
1 11 p m	Lv.....	Stokessdale.....Lv	2 20 p m
12 45 p m	Lv.....	N & W. J'ct—W. Cove, Lv	2 52 p m
12 25 p m	Ar.....	N & W. J'ct—W. Cove, Lv	3 10 p m
11 55 a m	Lv.....	Rural Hall.....Lv	3 40 p m
10 35 a m	Lv.....	Mt. Airy.....Ar	5 00 p m
Daily.			Daily.
No. 3			No. 4.
9 25 p m	Ar.....	Bennettsville.....Lv	6 20 a m
8 15 p m	Lv.....	Maxton.....Lv	7 25 a m
7 30 p m	Lv.....	Red Springs.....Lv	8 11 a m
6 41 p m	Lv.....	Hope Mills.....Lv	9 06 a m
6 15 p m	Lv.....	Fayetteville.....Ar	9 30 a m
No. 15			No. 16
MIXED			Mixed
Daily Ex			Daily Ex
Sunday.			Sunday
5 45 p m	Ar.....	Ramseur.....Lv	6 25 a m
4 05 p m	Lv.....	Climax.....Lv	8 15 a m
3 15 p m	Lv.....	Greensboro.....Ar	9 05 a m
No. 15			No. 16
MIXED			Mixed
Daily Ex			Daily ex.
Sunday			Sunday
3 00 p m	Ar.....	Greensboro.....Lv	9 20 a m
1 25 p m	Lv.....	Stokessdale.....Lv	10 32 a m
12 10 p m	Lv.....	Madison.....Lv	11 25 a m

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Zion's Landmark.

J. M. G. N. S. T.
PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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

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

AFFLICTIONS—JOYS.

DEAR BROTHER GOLD :—I have just been thinking how great a stranger I am to myself. It is so seldom that I am ever just as I wish to be. Sometimes everything is dark and not a promise can I see to sustain the thought that I am a christian. These periods of darkness are so frequent and last so long that it seems I would get used to them but I can't; each one has something about it that the others did not have and therefore each one is a new trial peculiar to itself. When I am blessed with a deliverance from trouble I think that I will be more watchful next time and not fall in the pit any more, but it occurs at a place where I am not expecting it, therefore I get in it before I am aware that I am near it. Just that way I am taken up each time. I have never yet met with a trouble from which I could deliver myself; I just had to remain there and wait and groan at my sad misfortune. Here I have learned that I can of my own self do nothing. But doesn't it seem that one would remember a lesson that he has been compelled to learn so many times? Each time that I get in trouble I have to learn anew that I cannot get out, for each time I try and keep trying until all my strength is completely exhausted and never be still until I am absolutely compelled to be, yet I know that this is the only place that one

learns that "I AM GOD." How little we would know of Him or His way, only a little as He reveals it. We must learn everything by experience, yet we are constantly trying to learn otherwise. You will see from these few words that I am a slow, dull student. I know that I am not one of those who will learn the way so thoroughly as to become perfect, sinless, &c. I never learn anything spiritual by studying, only that I am nothing and cannot learn. The only time that I learn anything is when I am compelled to be still and then it has to be revealed to me. Then I learn that God is merciful, that He has not lost sight of me, that His ear is not heavy, that He can hear, (even the very thoughts of one who has sunk so low that he cannot groan,) that His arm is not shortened so that He cannot save, that His arm is made bare in my salvation and He has reached down in my troubles and underneath me, and by His mighty death and resurrection has forever saved me from the pit and all its torments. Oh how good it is to "be still and know that I am God," yet how hard we do think of having to learn this often taught lesson. I rejoice much at times because we have such an old school and such a good, kind patient teacher. He takes us as he did Jonah, in the belly of hell to teach us, but He never leaves us there, (no all hell cannot hold one

of His people,) and He has never changed his school house, He does not employ any other teachers as assistants: no, Father, Son and Holy Ghost, the ONE GOD is the whole faculty. He has never made, nor bought any new books nor improved the lesson which he teaches nor His manner of teaching it. This is the solution of the question so often asked, "Why do you Old Baptists know and love one another so well?" How can we help it when each one of us go to the same school under the same teacher, commence at the same identical place and learn the same lesson all the way through. Therefore we are compelled to speak the same language and our speech betrayeth us so that we cannot hide ourselves from each other. Another thing about this is the power of teaching is not so communicated to us as to enable us to teach others who have never been to this school, neither can we teach those who have been only just enough to let them know we have been taught by that same Teacher. Therefore what we know of God is a secret that we cannot reveal to others. It is this secret that gives us sweet fellowship for each other, such fellowship as the world has not neither can it get it. It is strange yet it is true. The strangest thing of all to me is that He should teach one so vile and unthankful as I this lesson and that he should continue to teach me who am so vile a sinner and so unthankful. Here is where I learn of his continued mercy and that His loving kindness He will not utterly take away from me. Though he rebuke me yet He remembers me still and holds me up. Here I am made to say, "Thy rod and thy staff they do comfort me."

When I come to sum the whole matter up I cannot see how we could live without these conflicts,

they are a part of the image of our Lord to which we are predestinated. He was a man of sorrows and acquainted with grief. So must his brethren be to learn the fellowship of His sufferings and when we look at the matter right we cannot afford to lose any of His fellowship. We are also introduced to his joys even while we yet live in this world for there can be no joy to a christian, unless it be in harmony with the joys of our Lord. He is the source of all our moments of rejoicing and they are but a foretaste of joys to come, an earnest of our heavenly inheritance. These he gives us and by them we have the renewal of the Holy Ghost. They are the spirits witness in our souls making us look forward to heavenly joys that shall be fully revealed in us and we in them to the glory of God the Father, world without end, amen.

Affectionately,

L. H. HARDY.

Newport, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I deeply regret to see that the dear saints are having so much trouble up there and some have crept in among us to spy out our liberty. All who prefer to live among the Babylonians to living in the church of Christ we are willing to let them go. Oh that I could see the dear saints living in peace and earnestly contending for the faith once delivered to the saints.

The cause of the Primitive Baptists should concern the people of God everywhere. It causes me to feel very sad when I hear of brethren having contentions in other states as well as here. How painful and even very shameful for a professor of Christ to visit drinking saloons and drink with the drunken.

Some places brethren come nearly every meeting and make statements,

which they call acknowledgments for being drunk. I think if the church was strict in discipline it would have a better time. Primitive Baptists ought not to visit drinking saloons and drink with the drunken. It is unbecoming to see a Primitive Baptist sitting in a bar-room among the drunkards.

Paul says, "Walk worthy of the vocation wherewith ye are called, in all lowliness and meekness, forbearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

Let us follow Jesus. If we see Jesus going to bar-rooms let us go, and if not let us not go. If you never take a drink you will never be a drunkard.

The churches should not tolerate drunkenness but withdraw herself from every brother that walketh disorderly. The preacher should preach by his deportment as well as in the pulpit.

May the Lord bless you in the future as in the past to speak such things as become sound doctrine.

Yours in hope of immortality,

LEE HANKS.

Ozark, Ala.

BROTHER GOLD:—I have thought that I would not write any more for publication, but the more I strive against the impression, the more I want to write. The Psalmist says, "give ear to my words, O Lord. Consider my meditation." I hope the Lord will consider my meditations, and if I am not right he will direct me. It is said, as for God his way is perfect, the word of the Lord is tried. He is a buckler to all those that trust in him, if we put our trust in the Lord why should we fear: for there is no speech nor language where their voice is not heard, but I can say as one of old, my leanness, my leanness. But if we believe in him and put our trust in

him, and if our hearts are prompted by the Spirit of God to pray to him our prayers will be answered. But the trouble with me is how to pray and what to pray for: but when we are thrown upon the bed of afflictions and trouble and the prayer is indicted in our heart, we sometimes can pray and it seems that our prayers are answered. Then it is we can praise God in the highest. Oh what a joy inexpressible. Our troubles vanish and the stroke of affliction seems lightened, and we can rejoice in God our Saviour. How different then the feelings are? When we can say, "awake my glory; awake psaltery and harp, I myself will awake early. I will praise thee O Lord among the people. I will sing unto thee among the nations; for thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens. Let thy glory be above all the earth." How good it is for the poor way-faring, wandering, tortured soul, to have peace and communion with God. The life of Thomas Story which has been written about 200 years speaks of his presence, for his presence is life to all the faithful and obedient: but death and condemnation to such as reject his counsel. If we reject him and walk not according to his commands we can expect nothing else but death and condemnation. "To a throne of grace then let us go and offer up our prayer. A gracious God will mercy show. To all that worship there." So if we can worship at that throne we can enjoy the goodly land that Moses spoke of, "for the Lord thy God bringeth thee unto a good land, a land of brooks of water, of fountains, and depths that spring up out of valleys and hills, a land of wheat and barley, and vines and fig trees, and pomegranates, a land of olives and honey,

a land where thou shalt eat bread without scarceness, thou shalt not lack anything in it. What a rich treasure for us to find. Then when we have eaten and are full we should bless the Lord our God for the good land which he has given us. Oh how thankful we should be. But the question arises, can I thank him aright? If it be that I am one that possesses that land. But sometimes I fear the Lord has never thought of such a being as I am. Sometimes I can thank him and rejoice in him, while at others I am in the dark, and feel almost lifeless, but some of the writers say he is a merciful God, for his mercy endureth forever, and so let me say with the poet:

"Wake and lift up thyself my heart,
And with the angels bear thy part,
Who all night long unwearied sing,
Glory to the eternal King."

Jesus had mercy on the poor, blind man, that sat by the way-side begging, when Jesus spake these words to him, "receive thy sight, thy faith hath made thee whole, and immediately he received his sight and followed him glorifying God." What a joyful time it must have been with him, he could then repeat those beautiful lines of the poet,

"I once was lost but now I'm found,
Was blind but now I see."

Oh how precious is Jesus the giver of every good, and perfect gift, and that has pity on the poor, the blind and those that beg. Then they can see their way; then they can sing,

"Bright Sun of righteousness arise
Thy radiant beams display.
And guide my dark, bewildered soul,
To realms of an endless day."

Where their eyes will not be dim any more and the precious words:

"I long dearest Lord in thy beauty to shine,
No more as an exile in sorrow to pine,
And in thy dear image arise from the tomb,
With glorified millions to praise that home,
home, 'sweet home."

How beautiful these words to a weary, longing soul, under the oppressive hand, but the Lord takes vengeance, so we can rejoice still.

Yours in hope of eternal life,

RUTHA TRIPP.

House, N. C.

DEAR BROTHER GOLD:—Your paper comes to me laden with many good things, yet I am very lonesome here in Texas. My nearest Old Baptist church is twelve miles away.

We arrived in Texas from Kentucky June 28th. There were two churches near us there, but here they are more scattered.

I had many special friends here among the Missionary Baptists, but since I left them and joined the Old Baptists, it seems that all our mutual friendliness is gone. There are some two-seed Baptists here, but they don't look on me as being anything but an Arminian. They even say I had better staid among the Missionaries. So upon the whole you see I am in a lonesome, lonely place. There is not a single old Baptist in this community that I know of. There are those who no doubt claim to be. So here on the first Sunday in August I am bound to stay at home or go to hear the Arminians.

There are of course some Old Baptist churches east and south. Since I have been here I visited two three-day meetings. The Philadelphia church on 3rd Sunday and Little Vine on 4th Sunday in July. At the first meeting I had the pleasure of meeting quite a number of preachers. I will give their names. The names I give also composed a presbytery to set apart brother J. W. Segler to the full work of the gospel ministry. J. G. Webb, W. B. Sikes, Ben. Carter, M. L. Barrett, L. M. Gordon, J. T. Huckabee, J. W. Her-

riage. The above brethren with myself composed the presbytery. General examination. Prayer by your unworthy servant. Laying on of hands by the presbytery. Charge by brother J. W. Herriage. Hand of fellowship by the presbytery and the church. This is a very prosperous church. Brother J. G. Webb is pastor. Three were added to the church during the meeting. I tried in my weakness to preach several times. I thought that the good Lord gave me some liberty, for which I desire to thank and praise his holy name.

During the week I visited a debate, conducted by brother J. W. Herriage and U. S. Williams (Campbellite.) The debate was to be continued at night by persons other than the regular disputants. The brethren selected me, and I tried to meet a Mr. Cox three nights. From the debate I went to Little Vine church. We had a good meeting. These two churches are in Fannin and Lamar counties. Little Vine is in Lamar near Paris. Dear brother Gold, I hope to meet you in Kentucky at Mt. Pleasant Association. May God be with you.

In tribulation,
JNO. H. FISHER.

Collinsville, Tex.

ELDER P. D. GOLD, DEAR BROTHER:—The LANDMARK comes to me regularly, and like the cart which was laden with rich sheaves. As you know I am a long way from my church and brethren, and am not blessed as I once was with their precious company often. But I can sit and talk with a goodly number of brethren and sisters through the LANDMARK. Sister Anna Phillips' letter was very instructive and I was highly pleased with the letter written by the colored brother Robbins. I think he struck the key note, and is proof

that the Lord has a people in every nation and tongue as he hath declared in his word, and they shall be taught of the Lord.

I was at Brother W. J. Ladd's last Sunday, and spent the day with him. Brother Ladd is quite low. He has not seen a well moment since Saturday of the Country Line Association last August. He thought he got choked on chicken while at breakfast. He now thinks it is consumption. But I must say I do not think I ever saw anyone so bright. He says he is like one at a wayside waiting for the train to pass so he can start. It is indeed soul-cheering to talk with him. Brother Gold, I wish it was so you could see him and hear him talk. His hope is an anchor of the soul both sure and steadfast.

I will close. I truly hope that you and your family are enjoying good health, both spiritual and temporal. Remember me at a throne of grace when it is well with you.

Yours in hope,
R. S. WILLIAMS.

DEAR BROTHER GOLD:—I have many thoughts and doubts and fears, and I often feel that I am not worthy to write to a brother that the Lord has blest with such great revelations as he has you; but I often fear and tremble over these things, and I often feel like I should have to preach with all the excuses that I can make, I try to plead ignorance. Sometimes I feel like I should have to try or lose my mind. I know that I can not preach without the Lord gives me light and liberty. I have to cry over these thoughts. Preaching has ever been a mystery to me. Ever since I have heard preaching it has caused me to sink down in myself so much that I would think if I could crawl in the ground,

or disappear in some way or other, that I would if I could. But when I look and see where I am I find that I am helpless and can do nothing without the mercy of God. He is able to make a preacher of the most ignorant man that we have if it were his will. I have seen myself in a dream standing in the pulpit preaching the gospel of Jesus Christ; since then I have seen myself called to preach twice in slumber, and I was with my little boy both of these times. I thought that I had this to do. I saw no other chance but go and preach. I thought I had to cry right there before my little son. In these dreams I saw no excuse but to go and preach the word. Since I was at White Oak association at Sand Hill, in Duplin County. On Monday of that Association while sitting listening at brother Greenwood I was brought to consider the power of God, and that God had a people in every nation, tongue and kindred, and that they were all taught by that same God to preach the gospel. Then I was told in my understanding and feelings that I had to stand where he did and preach Jesus Christ. When I saw this I shed tears and could not help it. It was for some weeks that I felt like I should have to leave all and go and deliver the message given me. I often feel that it will not do for me to tell this to the church, or any one. I have been at this pass for nearly three years. I have tried as hard to relieve myself of these troubles as I ever did. The first trouble that I had I joined the church to get relief, and found great ease and relief of mind. But these troubles I can get no relief from only from what little I have written to you and you have published it through the LANDMARK. I have written this to try to show why I have written any. It

is through deep impressions that I do this. I might go on and tell more, but I will soon stop, hoping that you will pardon error and excuse my ignorance. I will close by asking you to write on the 20th chapter and 5th, 6th, and 7th verses of Revelation. If you feel to have any revelation on this Scripture you can write on it. This space of time mentioned as a thousand years. It seems that this time mentioned means a thousand years. I have asked several on the 5th verse and none could tell me what it meant. I hope you will not allow me to trouble you with my ignorance if it does trouble you. Gracious God be with all the true Israel of God, now, henceforth and forever.

Your little, weak feeling brother,
ELI BRYAN.

Remarks.

Brother Bryan, as there was relief found in uniting with the church, or confessing the name of Jesus in baptism, when you were so deeply impressed to do this; so if it is deeply impressed on your heart and mind (and it seems to be from what you write) your relief of feeling will come in obedience to that heavenly vision. To forsake all is to find all. To lay down or lose one's life is to find it. A living sacrifice is a living feast.

They that preach the gospel shall live of the gospel in the sense of having meat to eat the world knows not of.

May the Lord guide you, my dear brother.

P. D. G.

EXPERIENCE.

DEAR BROTHER GOLD:—I have been requested to write my experi-

ence of grace, and have it published in the LANDMARK. Although I feel unworthy and utterly dependent on the Lord for wisdom and understanding I feel that the time has come when I must make the attempt.

I was born of Primitive Baptist parents, trained up by kind hands and cared for by an alwise and unchangeable God. I was born in sin and remained in nature's night until I reached the age of eleven years. Then there was a Primitive Baptist association appointed to be held with the church at Clover Bottom, and my parent's membership was there, and they showed all kindness that lay in their power to take care of the visiting brethren and sisters, and on the evening of the first day brother Dameron arrived at our house, and it seemed to me my father's face was lit up with joy, and he said time and again he was glad he came; and that night before we all retired brother Dameron led in prayer, and he prayed for all who are yet in nature's night, and had no heart to pray for, or pity themselves, to lead them to the banqueting house and let his banner over them be love. He asked the Lord to make them as Daniel of old, who was cast into the lion's den, and the three Hebrew children that were cast into the fiery furnace, yet all these came out without being hurt; and I felt like then (and do now,) that those words were spoken for me, for I have truly felt that my soul has been tried by as strong temptations as that, yet the Lord has brought my soul out unhurt. It is true the body can be killed but eternal life cannot be taken away. In conclusion, on that point I feel to say with the poet :

"Lord I believe thou hast prepared,
Unworthy though I be;
For me a blood bought free reward,
A golden harp for me."

The words mentioned in the prayer have remained in my memory from that time until now. I have tried to pray when I felt like praying, and I felt like I wanted to be a christian; whenever I felt that my way was so hedged up that I could not do right, I would often shed tears and ask the Lord to be with me and show me what was right, and for a short while it seemed to me I could come nearer pleasing my parents, whom I believe wanted me to do right: but the weight of sin soon grew more burdensome to carry. The need of God's mercy was soon felt more sensibly; the need of some one to pray for and pity me was soon felt, much to my sorrow. I felt satisfied that my Father prayed for his children, for that was what I heard daily. I thought of the words mentioned in brother Dameron's prayer, and had a desire to hear him again. So I prayed to the Lord to spare my life to hear him again, I thought it might be that there was some hope for me. When I reached the age of fourteen years my oldest sister married and left me quite lonely, and most of the cares of this life fell on my hands, and I tried to ask the Lord to be my guide in all I did, and I did all in my power to please my parents, for I felt like I did not want to commit any more sin if I could help it. And now the last hope is drawing near; my father received an appointment from brother Dameron, stating that he would preach for us, and I knew the time was drawing near. My sins were blacker and more serious to bear and behold. But I could not believe I was under conviction, I could not believe I was one of the Lord's appointed ones. I asked the Lord if brother Dameron was coming to give me an evidence of it, and I heard a voice saying, "you

shall live and hear the true sound of the gospel that day." Late in the afternoon before the appointed day came, Brother Dameron and Stone, and Elder Dodson arrived at our house. When my father went out to meet them they all seemed glad to see each other, but poor me. I felt like I was not fit to go where they were. After supper was over we went in to prayer and Elder Dodson raised a hymn which read as follows,

"Broad is the road that leads to death,
And thousands walk together there.
But wisdom shows a narrow path
With here and there a traveler."

And it seemed to me these words pierced through my heart like an arrow. I could not refrain shedding tears. I felt like I was in the broad road, and would soon go down in death. He prayed for all who might be mourning on account of their sins, and I felt that I was a mourner indeed, but could see no hope for me. The next day Elder Dodson told the troubles of a convicted sinner, and after he was through he said, if there was any one in that house that had experienced these troubles, if they were not a christian, they would be one. I felt that I could safely say I had felt them, but was satisfied there was nothing that I could do that would make me a christian. After preaching was over they all returned home with us to eat as quickly as possible and leave for Campbell Co., and when they were ready to start I felt like I would have given anything in the world if I could only ask brother Dameron to pray for me; but when I told him good-by I felt like it was beyond my power to ask him. I could not refrain shedding tears, and felt like my last hope had failed. But I tried to keep it concealed the best I could. I took my bonnet and walked out to be alone

with myself and God. I went near the grave yard and thought that was where I would shortly be laid, and I said, Lord I know I am lost forever, and I know it is just, for I know I am too great a sinner to enter the kingdom of Heaven; but I felt the need of God's mercy, and thought I would beg the Lord for mercy until I died. And shortly after that I was praying, (as I constantly had for some time,) and it being night, I soon fell asleep, and I dreamed I was in a broad road with many others, which went down to destruction, and on the right hand was a narrow road, quite pleasant to behold, and I said Lord I wonder which one of these roads is marked out for me, and I made no effort to turn to the right, nor to the left, but the first thing I knew I was pressing forward in the strait and narrow way, and I thought while I was traveling, will I be received? And I saw the kingdom of Heaven and my Saviour come near the door, and the door opened and two angels came out, and they had wings on their shoulders and trumpets in their hands, and they blew the trumpets and sung with a refreshing living power, "You are welcome, you are welcome in my Father's kingdom;" and they conveyed me to the door, and my Saviour stood therein and smiled on me and said, "you are welcome in my Father's kingdom." I think now the angels I saw were my father and brother Dameron. I felt like I was stripped of sin, and could walk in newness of life. When I awoke I thought surely I had fallen asleep in Jesus; a new song was put in my mouth, even praise to God. I said within, "Bless the Lord O my soul," give thanks to his name, let all that is within me glorify his name. I never slept any more that night. The next morning I arose from my bed and looked

around and every thing I looked at seemed to have new life. I looked on the works of an alwise Creator's hands and thought he was worthy of praise and that I would praise him all the days of my life. I left all this concealed, but it was hard for me to do at times. When I reached the age of seventeen years my oldest sister, who then lived in Tennessee, lost her husband and returned home with a young infant in her arms, and of course we deeply mourned her loss: the next Spring I was taken sick, and for a short while I suffered greatly. After my sufferings had abated, I was made to consider that the fear of hell had been taken away, and I felt that I was not afraid to die, and I felt like I wanted a home with my Saviour, and these words sounded within,

"O, what is here to count my stay,
Or keep me back from hence.
Bright angels beckon me away,
And Jesus bids me come."

Another time I was sick and my oldest sister was lying in bed with me. All were asleep but me, and I heard a voice saying, "You shall soon be called home, and many people shall be astonished," and my body trembled and quaked with fear, and I said Lord is this satan come to take me on earth, and he said unto me, "Fear not it is your Lord and Master, I will send a shining angel to convey you home, and your sister that now lies by your side has seen trouble, and she has more yet to see, and the heart of your youngest sister shall be moved, and your little brothers shall be affected, and you shall be at rest, and when it pleases the Lord to call your oldest sister home she will be at rest."

Of course this caused me to wonder and ponder much. At length I told my two sisters of it; but told them not to say anything about it.

I could not tell what it meant, but it took such an effect on my oldest sister that she told some others the next Spring.

Old sister Wallow who was a member at Clover Bottom and a christian, I think if there ever was one, came to see us and spent two or three days with us, and my oldest sister talked with her a great deal on the subject of religion, and told her of what I had said on the subject too. Sunday morning my oldest brother came and my oldest sister and sister Wallow was up stairs, and my oldest brother, and my youngest sister and myself, sang, "O, for a closer walk with God," and "How sweet the name of Jesus sounds, in a believer's ear." Sister Wallow came down stairs and meekly laid her arm around me and said, you all don't know how pretty those hymns sounded to me, and gently looked me in the face and said, "I love good children." On her return home I was with her, and she said she had much desired to see the church at Clover Bottom prosper and added to, such as should be saved. She thought if we had not been good we would not have remembered her so much in her sickness and poverty; that her poor body had been nourished by our hands many times, and felt that she was due my parents many thanks for their kindness, and said there had not been any added to that church long before my father took care of it. She was received into the fellowship of the church, while their membership remained at Old Buffalo, and so was my fathers while brother Burns had the care of it, and was baptised by him. She had lived to old age and had never regretted it. Sister Wallow was a near relative of Elder Charles Lovelace; one my father loved and often spoke of during his

life. Sister Waller said in conclusion that she thought if we had a hope we ought to join the church, that it was a duty enjoined on us, and that it was discouraging to them to linger so long, that we ought to think what a pleasure it would be to our parents to see us members with them. I told her if I could only be half as good as I thought she was I would never doubt or fear. Ah, she said, people have told me that before; but the Scripture says, "The tree shall be known by its fruit," but the question often arises in my mind, who are the fruit. I have borne during my life very poor fruit, and of course I was unprepared to make any answer. So we said no more on that subject. Soon after that my father received an appointment from brother Dameron, stating that he would preach at Clover Bottom Tuesday before the 4th Sunday in June, and I asked the Lord to show me my duty and enable me to perform it. Soon I became very much troubled about something, I knew not what, and asked the Lord to show me what was the matter with me. I heard a voice saying, "I have spoken peace to your troubled heart, and you obeyed not my command. I commanded you to be baptised and you have not obeyed." From that time forth I desired much to see the doors of the church opened. So at the appointed time brother Dameron came and rested with us at our house; and sister Waller also came. That night after prayer was over it seemed to me all were overcome with something above human power. Sister Waller said she hoped I would soon stir them up and give them some good news, but I answered not a word, but was sobbing and so were my two sisters. Sister Waller said next morning, she never heard a young girl groan as I did that night. That day

brother Dameron preached two sermons, one in the morning and the other in the evening. After the morning sermon was over several of the members took dinner with us, and brother Dameron told my father he saw two ladies there that day that he thought were christians, and he wanted to know if they were members, and my father asked him who it was, and he told him it was his two daughters. Well said he, I have not heard them say anything about it, but we will go and ask them about it; and my father met my oldest sister (who was then a widow) and told her what brother Dameron said, and asked her if she had any experience to tell, they wanted to hear it, and she sat down and began to tell her experience; and before she was through I drew my seat near to hear what was said, and after my sister was through, brother Dameron asked me to tell him mine. I told him I was afraid I did not have any, (but really I was glad he mentioned it,) and I soon told him mine, and he said he was going to open the doors for us that evening. I told him I did not feel satisfied with the world, and I did not feel fit to be with christian people. My father said that was the way christians felt, and thought he had great reason to feel thankful, and had often asked the Lord to pardon his children's sins and give them life eternal. Brother Dameron said he rejoiced with him, and all that were in the room were weeping like little children. I felt like I could bid farewell to all that were in this world and follow my Saviour in baptism. When the doors were opened temptations began to arise, and with a deep sigh these words came in my mind, I care not for what this world shall say about me, all I want is to be right in the sight of the Lord. And I went forward and tried to lay my

experience at their feet and leave the matter in the hands of God. With dropping tears and words of comfort I was received. My widowed sister looked down in tears. My youngest sister had almost given up the ghost, and those that looked on seemed to be astonished. My baptismal day was a very bright, glorious day to me. My youngest sister said she felt like kneeling down and asking all christians to pray for her at the water. The sacred wave was a solemn thought with me. With fear and trembling I was led down in the water and yielded my body in his hands to be laid under the wave, as a memorial of my Saviour, and felt that I was raised in newness of life. As I came forth out of the water I felt like my Saviour was smiling on me, and for a season I enjoyed rest sweet and refreshing to my soul.

Much desiring your prayers in this life.

NANNIE E. DODD.

DEAR BROTHER GOLD, AND BROTHERS AND SISTERS IN CHRIST:—I have been a member of the church for a little more than six years, and notwithstanding all my imperfections I reckon I enjoy my privileges as much as any one; for it is almost my meat and my drink to meet with the brethren and sisters at their regular meetings and talk to them, and hear them talk of the glories of Christ's kingdom. It is my desire to live the life of a christian. But I cannot do so, or at least I can't live like I think I ought to. But my failures make me feel more and more the need of a merciful Redeemer. Truly I can say, and must say, if I stood by myself in saying so, if I am saved it must be by grace. I have tried my best to live in peace with all men, and so far as I know there is not a Baptist in my knowledge but

what is in peace with me and I with them, and so far as I know they all enjoy my efforts in preaching. But I have found it impossible to live in peace all the time with all people. I can't feel sure that all Baptists receive my preaching by what they say, for I find they have hearts full of deception. I believe I love them and I want to live and die with them. But I am sure I do not love them good enough to hide all their faults. I will mention some of the things that some of our brethren are guilty of, and I know I am guilty of more or less of the same things. Brother Gold, what would you think of a Baptist who when he goes to town will go into a bar-room as soon as a dry-good's store and take two or three drinks besides? He ought to be dealt with. How can a true Baptist afford to be a store-keeper at a government still, where he is all the time in a rowdy crowd and deprived of going to any of our Saturday meetings. My observation is he soon fails to come much on Sunday. Some brethren where I go seem to think they have not treated their guest with proper courtesy unless they set out a decanter of brandy. I believe this is wrong. I find some Baptists that allow their children to go to Sunday Schools and Sunday School picnics. Such may seem right to them. Others I find with their lives insured, and still others belonging to some secret order, or third party, which is no better. As an old brother said once, "I have to tote such Baptists as these." I know others that don't go to church much only where their membership is, and often on Saturday don't go at all. Such don't show much love for the cause. Still others come late in the day after having sought everything else but the kingdom of God. Such is wrong. But the thing we are nearly all guilty of, is unfaithful-

ness. Here is a poor fellow that has got a notion to preach. He exercises a while. The church is satisfied he has no gift. But they are afraid they will hurt his feelings if they tell him so, and they let him go on and on until he really has cause to complain at the church for unfaithfulness to him when they do tell him to stop. I once heard a man preach at the top of his voice for 1½ hours without making a single point in connection with his text, or a word of gospel, (such was the decision of all the brethren.) We talked it among ourselves, but no one of us had faithfulness enough to tell him what a blunder he made. The next day he stood and prayed at the opening of the services for thirty minutes. Several of the brethren said they did not believe he uttered a word of real prayer. But no one spoke to him of it that I know of. Such may be my condition sometimes; if so, I desire the brethren would tell me of my errors and let us be fellow-helpers to the truth. I might mention many other faults, but I have said enough already no doubt to cause many of the brethren to talk about me. But I am not much afraid of any talking to me. Some one will say if they were in my place they would denounce the whole principle of the Baptist doctrine. But not so. I admit in the church sin abounds, but here is the place where grace does much more abound. I believe the church of God to-day is composed of sinners of Adam's race, and but for the one offering that was made by the Son of God for their redemption we would be to-day in the same condition as our Arminian friends, without God and without hope in the world. In conclusion, let me say to my Father's children, let us avoid the very appearance of evil and let us try to honor the profession we have made

by an orderly walk and godly conversation, and let us advise with one another in matters pertaining to our Father's kingdom, and if we see a brother in a fault let us go to him in the spirit of meekness, and if we should convert him from the error of his way we have the assurance that we have saved a soul from death and hid a multitude of sins.

W. J. STEPHENSON.

Polenta, N. C.

DEAR CHRISTIAN FRIENDS:—I will try to write what I hope the Lord has done for me. O dear friends I never shall forget the time I felt to be a sinner. I thought death was my portion and hell my doom. I thought the dumb brute was better off than I. I would lay down at night never to rise again. The pillow would be wet with tears. I would promise to sin no more, but soon I would find myself sinning again. I went on in this way for some time. I would think it was imagination but I could not get rid of it, I would go to parties and try to throw it by but O christian friends the doubts and fears would roll over my mind; but I loved the christian best. I would be glad to go to preaching and hear the brethren tell their experience. This was what I loved to hear. I have been made to cry and tremble under their sound. O dear friends I did not feel worthy to be among them. I went off one day never to return again. I would attempt to bend my knees to pray; the thought would be it is nothing but folly. I know well when I felt the burden upon me I tried to keep it to myself but could not, for I showed guilt and my conscience condemned me. I went on in this way for about two years. The impression was to join the church but I felt too sinful, but felt it to be my duty.

I thought I would enjoy myself with them. I have prepared clothing many times to be baptized. I have often crossed the water and would think O how pretty it looks. O if I could go down in it and be baptised. But the answer would be you are not fit. I had a severe spell of headache while in this condition; I thought I was going to die, the fear of death was on my mind. I wanted to tell my mother and father but feared it might not be so. I wanted to tell my pastor. I remember well what he said to me when he bid me farewell. He said, "I hope you will get better" I had some dreams; I dreamed of traveling a strait and narrow path. I prayed if it was right to be baptised to be shown in a dream. I did dream of being baptised, and was rejoicing in it. O I thought if it was so how glad I would be; I would promise to join the next opportunity. I remember the time when a sister was baptised; they opened the door and I thought of my promise when I saw her laid in the water. I felt my time was next. I felt that she had obeyed and I had not. I went on in this way till the next meeting; when the door was opened I could hardly stay away. I cried and trembled but did not go. One of the sisters said why don't you come and tell us some good news. I felt too unworthy. The first I remember was shaking hands with brother Chandler. I could not tell them much. I was received and baptised next day. I felt glad when brother Chandler gave me his hand to go down in the water. I thought my troubles, doubts and fears were over, but I have many trials and troubles yet, but my little hope gives me joy at times. I want the prayers of God's people. I thought I would not write this but felt constrained to do so. Your sister in Christ I hope,

LUCY McKINNEY.

By request of certain members belonging to the Stewart's Creek church of Primitive Baptists in the Fisher's River Association—a presbytery was appointed by the said Association to constitute them as a church at Dover meeting house at White Plains, Surry Co, N. C. The presbytery met on Saturday August 5th, and proceeded to business as follows:

Elders M. G. Harber, A. C. Woodruff, Calvin Blackburn and W. H. Atkinson. Elder F. J. Stone being present was invited to act with the presbytery, also the following deacons was invited to sit with the presbytery, brother J. W. Jones, J. M. Gordon and Thos. Jones.

Chose Elder M. G. Harber Moderator and F. J. Stone, Clerk. Elder James D. Draughn called the members wishing to be organized to order. They then on motion made Elder Draughn spokesman for their body, whereupon he presented a letter from Stewart's Creek church, dismissing the following brethren and sisters to be organized at the above named place.

Elder J. D. Draughn, brother C. J. Draughn, James M. Creed, Wm. Jones, Hugh Jones and Eli M. Draughn. Sisters Sarah F. Draughn, Mary E. Draughn, Winnie Creed, Easter E. Creed, Eliza Hemmings, Clara Draughn, Mary Jones, Ruth E. Potts and Laura Reeves.

Whereupon they presented their articles of faith as found in the Hassel History on page 892 and 3. Church decorum found on page 696, church covenant on page 695. On examination by the presbytery were found to be sound, whereupon they were set apart as a church in gospel order. They then presented brethren James M. Creed and C. J. Draughn to be ordained to the office of deacons of Dover Church.

On examination they were found

to be sound in the faith and were ordained by the laying on of hands and prayer by the Moderator.

They being organized, proceeded to elect C. J. Draughn church clerk, also Eld. Jas. D. Draughn as their pastor. At Elder Draughn's request they called Elder G. O. Key to visit and preach for them as often as he could.

The church then requested all Primitive Baptist preachers to visit them and preach for them when convenient.

We hope the blessing of Almighty God will richly dwell with the members of the above named church.

F. J. STONE,
Clerk of the Presbytery.

The next Session of the Cool Spring Primitive Baptist Association is appointed to be held with Gill's Creek Church, commencing on Friday before the 2nd Sunday in Oct. 1893. Those coming by R. R. will be met at Columbia S. C. Hope that the dear ministers will feel to visit us, also as many dear brethren as can feel to do so. All that have a mind to visit us please write to me so I can arrange conveyance. MARTHA M. BRAZELL.
Columbia, S. C.

ELDER P. D. GOLD:—Please give notice in the LANDMARK that the next session of the Little River Primitive Baptist Association will convene with Bethany church, at Pine Level N. C., Johnson county, commencing Friday before the last Sunday in September, 1893. Pine Level is on the R. R. and convenient for those who would come on the cars. We hope to meet many of our dear brethren especially those in the ministry.

H. F. PEEDIN.

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., SEPT. 15, 1893.

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EDITORIAL.

THE LORD'S WILL.

"Thy will be done in earth as it is done in heaven." This is one of the expressions in that prayer which the dear Saviour gave to his disciples as showing the manner after which they shall pray. I regard that prayer as expressing not only the desires of the child of God, but as also declaring what shall be fulfilled in him. Every prayer of faith shall be answered. "Every one that asketh receiveth." Faith makes no mistake. "It is the evidence of things not seen." We do not know what to pray for as we ought, but the Spirit does; and that Spirit makes us know and feel our need of the very things which God has prepared for us, and therefore he maketh intercession for us according to the will of God.

Whatever is asked for in this wonderful form of prayer is found to be characteristic of the church of God, and fulfilled in the experience of the saints. The name

of God is hallowed by them, the kingdom has come, and they have an experience of its coming and power with them. Their daily bread is given them day by day, and none is given them to carry along and save up for another day. They have it only as they need it. Their sins are forgiven manifestly as they forgive those in any way indebted to them, and only as they experience the spirit of forgiveness to others do they experience the forgiveness of God. Not that their forgiveness of others is a condition upon which God forgives them, but that the Spirit of Christ within them which causes them to desire and pray for the forgiveness of their sins also makes them freely forgive all who have trespassed against them, and to desire and pray for the forgiveness of their bitterest enemies, as the dear Saviour did.

In repeating the words which are now the particular subject of consideration, the word ON is often used instead of IN, and many appear to regard it as a prayer that the will of God may be done ON earth by the inhabitants of the world as it is done in heaven. The will of God is done on the earth or in the world in a certain sense, and is desired by all who are directed by the Spirit of Christ, as the Saviour prayed, "Thy will, not mine, be done," although that will was that wicked men should crucify him. We are told that his will is done "in heaven and in earth and in all deep places." But this is not as it is done in heaven, for there all the working of his will causes peace

and praise and joy because of righteousness and holiness and glory, and no darkness or sorrow on account of wickedness and rebellion ever appear there, "and there is no night there," while here in the world the Lord has use for wicked men, as Pharaoh and Balaam and Shimei and Judas, in working his Sovereign will and fulfilling his eternal purpose. "He made the wicked for the day of evil," and as the potter fashions of the same lump one vessel unto honor and another to dishonor, so the Lord has use for the "vessels of wrath fitted to destruction" as well as for the "vessels of mercy, which he hath afore prepared unto glory.

But the idea may be with many that the prayer here expresses what the child of God would like to see; that is to see everybody in the world good and pure and holy, and no sin or sorrow at all; and that although there are no signs of such a blessed state near at hand, yet that it is to be so at some distant time. I think a child of God desires in his Spirit just what the Lord desires, for it is the Spirit that raises up in him every holy thought and every right desire. But the Scriptures do not intimate that this earth is ever going to be changed in that respect. We read that it will be evil to the last, and that the people of the world will be doing to the very last as they did in the days of Noah, and as in Sodom and Gomorrah, and that the world is to be burned up.

I regard this as a prayer for the will of the Lord to be done in

these vessels of mercy, which "are of the earth earthy," as it is done in heaven. And this is done. The "Lord works in us both to will and to do of his good pleasure." Phil. 2: 12. "He hath wrought all our works in us." Isa. 26: 12. He works "in us that which is well-pleasing in his sight, through Christ Jesus." Heb. 13: 21. "His people shall be willing in the day of his power." Psalms. "The king's heart is in his hand. As the rivers of water he turneth it whither-so-ever he will."

It may be said that the word IN should have been translated ON. The word is EPI, meaning on, upon, over. But I count in Young's concordance over a hundred places where this word has been rendered IN. Among them are such as these: "Seed sown in the earth;" "the way of God in truth;" "mention you in my prayers;" "in these last days;" "write them in the heart;" "in my name;" "knowing what was done in her, she fell down before Jesus." These express what I understand to be the true meaning of the word in this case. It is in the vessels of mercy that the will of God is done, and it is in and over them that its power is manifested. "The strong man armed keepeth his palace, and his goods are in peace; but when a stronger than he comes he first binds the strong man, and then he will spoil his goods." The Lord will so cause his will to be done in his people, that they shall show forth his praise. "The life of Jesus shall be manifest through their mortal bodies." They shall weep

on account of sin, because his spirit is in them, and rejoice on account of salvation. They shall be enabled to work out their salvation by walking in the order and truth of the gospel. They shall manifest that the reign of grace is stronger than the reign of sin, that "where sin abounds grace does much more abound; that as sin hath reigned unto death, even so grace shall reign through righteousness unto eternal life through Jesus Christ our Lord." They want his will to be done in them as it is done in Heaven, and it shall be. "The work of righteousness (in them) shall be peace and the effect of righteousness quietness and assurance forever." "He will keep the feet of his saints." He will perfect praise in them. While they remain in this bondage of corruption they hunger for righteousness, and love holiness, and hate evil, and wait for the revelation of Jesus Christ from Heaven. And so the will of God is done in them as it is done in Heaven. And the consummation of his will is changing "our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things unto himself." Then they shall be like him, and shall be satisfied; and in the perfect fulfillment in them of this prayer which the dear Saviour teaches all of his children to pray, they shall be perfectly prepared to sing his praise in strains of perfect melody in Heaven.

SILAS H. DURAND.

Southampton, Pa.

"And Moses verily was faithful in all his house as a servant for a testimony of these things which were to be soon after."

But the honor is given to the son of God—not to any man. Heb. 3: 5-6. No man was ever more faithful than Moses. If Moses failed on his own works to enter the earthly promise land what will become of all such poor mortals as we, if we are left to our own works to reach heaven by?

Here is the testimony in Moses who was faithful in setting forth the patterns. Moses did just what was proposed that he should do, for he was the most faithful servant of God under the law, and none like him, failing but once when he spake unadvisedly with his lips, and that was provoked by the transgression of the people, and for their sakes he failed to enter the promise land: Deut. 1: 37. Deut. 3: 26, 27: Deut. 32: 48-52. These scriptures show that for one failure Moses came short of entering an EARTHLY Canaan. How then can man by his own works enter HEAVEN?

A man to whom God spake as he never did to another man—the most honored man, the meekest—failing to enter an earthly good land for one transgression of the tongue, and he provoked to that by the angry people, should teach us that all the glory of our entering Heaven is due to Jesus the SON, not the servant, over his own house the church.

Moses has been in glory many ages. For in the transfiguration of Jesus Moses and Elias appeared in glory, honoring Jesus in speak-

ing of the manner of his decease. But Moses was saved by grace.

Why not say as the scriptures do that those whom Jesus calls to preach are his SERVANTS. They are nowhere in the Bible called INSTRUMENTS. Men use tools or INSTRUMENTS to work with, or to accomplish their designs, because of their weakness. The fact that one uses a tool, say an ax, to cut down a tree is proof of his inability to get it down any easier way. Suppose he could speak to the tree to come down and be shaped in the form he desires it, would he then use an ax or instrument to cut it down? The hour is coming, AND NOW IS, when the dead shall hear the voice of the Son of God, and they that hear shall live. God quickens the dead. He speaks and it is done.

When a man uses instruments to build himself a house he does not consider the instruments any part of the house. According to the Arminian notion of preachers being instruments what becomes of them after the house is built?

God's servants called to preach are certainly dearer to God than a man's instruments are to him. We have this treasure (gift of preaching) in earthen vessels. This gift is of God. But the instrument a man uses is in no sense any part of the man. What is there of a man in his ax he uses to chop with? Nothing at all. But the gift of preaching is of the Lord Jesus and comes from him, and the excellency of it is of God.

It is that by which the flock is

fed. Peter was to feed sheep. Without this gift he could not feed sheep. God was in Peter. Christ was revealed in Paul and therefore Paul preached Christ. Is a man in his ax that he chops with?

It is common for mankind to differ. Not only is their language confounded, but their thoughts and aims are confused.

It is therefore contrary to nature and illustrative of the reign of grace for people to speak in the one pure language of Canaan of the things that are in Christ Jesus and AGREE therein. When they have one mind, and a sound speech, one doctrine, one Lord, one faith and one baptism, then they are manifested in that unity or oneness as the people taught of God, and therefore they have great peace.

To suppose that in the church of Christ one baptizes, another sprinkles, another pours, and another does none of these things, each claiming that he does what he feels satisfied with is an absurdity.

It has been in my mind for years to write as well as preach the gospel as much as in me is. Whether I shall live long or not God hath not shown me. The 25th of this March, (if I live until then) counts me 61 years of age.

It is a comfort for me if God puts it in the hearts of the brethren to pray for me. Next to my own salvation and comfort that of serving the children of God to their comfort and profit is my chief joy.

It is a matter of regret to me that Elder Durand withdraws his name

from the Editorial correspondence of this paper, though he promises to write still as much as ever for its columns.

Elder Lester's health has not been good of late, though he writes me it is better, and we trust he will enrich its columns more with his good gift than he has done recently. Any favors that brethren and friends have a mind to communicate to me, either to aid me in supporting my own family, or enabling me to supply the destitute with the LANDMARK, will I hope be thankfully received as a testimony of love and affection.

P. D. G.

NOTICE.

Note change in advertisement of Brother Gilliam's School.

MARRIED.

Elder M. F. Stubbs, of Statesboro Ga., to Miss Winstead Madden, of Person Co. N. C., at her home in Person Co, by Jas. A. Burch, Aug. 22nd, 1893.

The above in respect to both as they are faithful Baptists.

JAS. A. BURCH.

Burlington, N. C.

CORRECTION.

Please notice correction of some errors that occurred in last LANDMARK. The Little River Association meets Friday before the last, or 4th Sunday in Sept. Visitors to the Contentnea Association from the North will be met at 6½ o'clock Friday evening. Read again Elder Turner and Stephenson's Appointments.

OBITUARIES.

MRS. LUCY ANN BURKE.

Was born June 20, 1854, and grew up to womanhood in accordance with the usual course of Adam's race, and was married to Jas M. Burke in October 1885, with whom she lived happily until death. She was a good wife, saving and industrious, so that her husband could safely trust in her. A few years before she was married she became seriously concerned about her eternal welfare, and after a season of mourning and supplication, experienced deliverance from the fears of death, but being timid and fearful she said but little about it until a few days before she died. For sometime before death she seemed well assured that her time was at hand, but went on cheerfully performing her various duties and making preparations for her departure. She was finally stricken down with pneumonia, and in the midst of her sufferings God poured the oil of joy and gladness into her heart so that she talked freely of his mercy and goodness and requested those around her to sing the hymns, "How happy are they" and "How tedious and tasteless the hours," and joined in singing the last named. She regretted that she had not in days past spoken more freely of the dealings of the Lord with her, and spoke of her affliction as being sent on her for disobedience. She was submissive and resigned to the last and on May 1st 1893 she passed peacefully through the waters of death, as I believe, into the promised land, where sickness and death are felt and feared no more. Her travail from nature to grace is of peculiar interest to me because she was one among a few others with whose condition I was

burdened. While she was in trouble on account of sin I felt a spirit of supplication in her behalf, and when hope had sprung up and the fear of punishment had been removed I felt it in my own feelings and read it in her countenance. Sometimes afterwards when I asked her about her hope, she confessed a change but seemed afraid it was not a good hope through grace, and would not say much about it, and when on her death-bed she was filled with joy of hope she regretted that she had not spoken to me more freely on the subject. I at the same time was prostrated with pneumonia and could not go to see her; but I believe she is at rest, from a dream she had. She said two of the family would be taken, and so on the 14th of July 1893, her youngest child, James Wilkerson was taken from the evil to come being nearly six months old. She leaves a disconsolate husband and two little girls to mourn their loss, but should not mourn as those who have no hope.

Y. I. CHANDLER.

Fitch, N. C.

CORA BERNICE COX.

Daughter of Preston and Emma Cox, was born June 21st, 1889, and died January 16, 1893, after a short illness of a few days. She was the idol of a fond mother's heart. She was too pure to live in this world of sin and sorrow, so God took her to dwell with him in that land of unclouded day she sang about just before she went home: "Weep not dear friends for your loved one, though you miss her presence here." You know she is with Jesus in that beautiful land beyond the skies, where there will be no more parting, sin or sorrow, and where God will wipe all tears from our eyes. Oh how sweet it will be to meet with our loved ones after this sinful life is o'er and to dwell with Jesus forever, in that beautiful city whose maker is God.

May God prepare us for a better world when we are called to die. Where we shall never part, but shall sing songs of

praise to him forever who doeth all things well.

Dear mourning friends I know 'tis sad
To part with those we love;
May God prepare us all to meet
In you bright world above.

Where the tree of life in eternal bloom
Sheds its fragrance round us there,
And where flowers exhale their sweet perfume
Upon the summer air.

Where the gates are made of glittering pearls,
Most glorious to behold;
Where Jesus is the light of that beautiful world,
And the streets are of shining gold.

IDA C. MARSHALL

MARY F. HARRELL.

I am requested to send you the obituary of sister Mary F. Harrell, wife of James L. G. Harrell, who was born in Martin county, N. C., October 4th, 1822, making her stay on earth 71 years, one month and 26 days. She was the daughter of Jason Purvis and his wife Sabey, who have long since crossed over the river. She was married to James L. G. Harrell, August 31st, 1847.

Only one daughter is the fruit of the marriage. She joined the church at Conoho, Martin county, N. C., Saturday before the third Sunday in November 1852, and was baptized by Eld. Blount Cooper, with Margaret Hyman, Sarah Manning, Mary Mayo, Miles Davis and Harriet Cross, and George Bryan, col., of these all have passed over the river except Harriet Cross. She was one who filled her seat at church when able, and manifested her love for Jesus by a well ordered walk and a godly conversation.

She had a dream the night before she was taken down, about a flock of doves. She caught one on her way to Conoho that was white as snow. The others vanished out of her view. She thought a great deal of it, and could not be persuaded to part with it though many wanted it. She spoke of the dove as long as she lived and could speak, and called it her little angel. Her disease was said to be bilious dysentery. She and her husband had been afflicted for years, and spent the most of their property for medical attendance. She was buried in the public cemetery, and the burial services were conducted by Elder M. T. Lawrence. May God comfort the feeble husband and all concerned with

these blessed words and give them grace to say, "thy will be done." We hope to meet her in a better world than this, to meet to part no more.

J. O. SALSBURY.

CORA L. TAYLOR.

On June 6th 1891, at her home in Green Co. N. C., Cora L. Taylor, daughter of Bryan and Talitha Smith, departed this life at twelve o'clock A. M. She was born in Pitt Co., June 12th, 1865, where she resided until Nov. 14th, 1890, when she was happily married to Geo. W. Taylor, of Green Co., and was a resident of the same until the final summons came. Unto them one child was born, a sweet baby girl who preceded its mother to the Spirit Land two weeks.

All that skillful physicians, willing hearts and ready hands could do for her was done, but all to no avail. For the "Lord giveth and the Lord taketh away." The deceased was confined to her bed about two months, she suffered much from the time she was taken till she was relieved by death. Though her sufferings were intense at times, she bore it patiently. She said she knew that she would never get well. While she made no profession of religion, she was strictly moral and kind to all, especially her husband. She was sympathetic and never turned her hands from those who needed help. Honesty of purpose, faithfulness to her family, were the guiding principles of her life. We offer our deepest sympathy to the bereaved ones, and commit them to God's grace that is able to sustain under the heaviest burden of life. The deceased leaves a kind and devoted husband, mother, one sister and six brothers to mourn their loss. To them we extend our heart-felt sympathy. I was with the deceased most of the time during her sickness, and by the request of her mother I have written this obituary which I trust you will find space for in the LAND-MARK.

A FRIEND.

Brother Gold, Cora told me she wanted to die. She thought it would be a sweet sleep to her, and I believe she has gone to rest. "The Lord giveth and the Lord taketh away, blessed be his name."

TALITHA SMITH, her mother.

HINES B. PROCTOR.

Brother and Deacon Hines B. Proctor, the subject of this notice was born October 27th 1825, and died May 13th, 1893, making his stay on earth 67 years, 6 months and 16 days.

He was a devoted husband, compassionate father, and kind neighbor. He leaves a dutiful, faithful and loving companion, three children, all of which are grown, one of them a member of the church, and many relatives and friends to lament his departure. We cannot sorrow for him as we should for those without hope. We feel that we are separated but for a while. The church of which he was a member will sadly miss him, besides many brethren of other churches who knew him, may we all endeavor to emulate his christian virtues, and profit by his mistakes. Brother Proctor at the time of his conversion, and profession of religion which was about 1852, was living with my father. I was then but a small boy and have known him ever since. He first joined the church at Old Town Creek, Edgecombe Co. N. C., on the 2nd Saturday in April 1852. In 1858 he moved in the vicinity of Pleasant Hill Meeting House, Edgecombe Co., and after acquiring a little home (on which he remained until death) it being more convenient to attend services, moved his membership by taking a letter of dismissal from Town Creek. After uniting with Pleasant Hill he was set apart to officiate as Deacon, in which capacity he served this church until a few years ago, when he with some others took letters of dismissal to organize a church at Mill Branch, Nash Co. N. C., where he continued consistently and dutiful to the end of his natural life. Though in limited and ordinary circumstances he devoted his labor and means to the service of God and the brethren. He seldom failed, unless providentially hindered, visiting churches in reach, both at stated times of meeting and appointments for travelling preachers. Took great pleasure in looking after the ministers, many of whom can remember sharing his hospitality; also the sick and needy members of the church had his attention. He manifested a great desire that peace and love should ever abound among the brethren, and would sometimes speak and exhort the members and if he saw any who manifested any interest in religion he would take pleasure in trying to encourage them to obedience. Contended earnestly

for the faith to the best of his ability. I never knew a charge brought against him in the church, though he had faults—as we all have, none are perfect in the flesh. His worst faults as a christian at times seemed not to have the patience necessary to endure with erring brethren. Sometimes would speak too hastily, thereby wounding feelings; but he was ever ready to confess and apologize for wrong doing, which I think is very commendable. I was with him just one week before his death, when he expressed that he was perfectly reconciled, and longed to be released from earth and its troubles, and enter the kingdom above, “where the wicked cease from troubling and the weary are at rest.” I would say to his wife and children, do not grieve, we have so much evidence to believe he is at home in glory. We soon may be called from time. Are we living as we wish to die, in exalting and honoring our Redeemer. “Oh how blessed are the dead who die in the Lord.”

B. C. PITT.

DEACON WILLIAM IDDINGS.

This beloved brother in Christ was born in what is now Floyd county, Va., June 15, 1797. This was probably some years before the county of Floyd was known as such, as this was taken off of Montgomery county. I do not know the names of Brother Iddings parents. But I think they probably lived and d'ed in Montgomery county.

William grew up to manhood in his native county. And in the year 1818 he married Miss Sarah Connor, daughter of Jonathan and Sarah Connor, with whom he lived until her death December 23, 1881. They had no children. His wife was indeed a help-mate to him, for she was one among the best of women. They walked hand in hand together, not only as husband and wife, but in the love and fellowship of the saints. I have not been able to learn at what time they united with the church; but from the minutes of the New River Association it must have been but a few years after their marriage, as the name of brother William Iddings appears in the minutes of the Association for the year 1824, as a messenger from Salem church. At what time he was ordained to the office of Deacon is unknown to the writer; but when I first visited the church about the year 1859 he was then a

deacon and had probably been for years. Suffice it to say that he was one of the few who used the office of a deacon well and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. Brother Iddings was an honest, upright man in all his dealings with his fellow-man, faithful in the discharge of his duties to his divine Master and to his church, thereby justly meriting the love and fellowship of each member. All had the utmost confidence in him. His neighbors regarded him as a man of God. In fact as husband, neighbor and humble christian he filled the bill. I never heard of a charge being made against him by the church. In matters of difficulty his advice was generally sought and heeded by his brethren. He was always ready to serve the church when called upon. The poor found in him a friend as far as he was able, ever ready to relieve the sick and distressed so far as his ability would allow. His house was a home for his brethren and friends whenever they chose to make it such. The writer has often enjoyed the hospitality of this excellent man and his noble wife. Brother Iddings probably attended more Associations than any man of his day. Seldom failed to be at his own Association, and often went as a correspondent to sister Associations, and wherever he went he was honored by his brethren. Few men served his generation in his humble sphere better than he. He recollected well when the separation took place among the Baptists in this section of country, and when the Missionaries would claim to be the Primitive Baptists in his hearing he would say, "I was present when the non-fellowship was declared, and know you were excluded from us." He was gentle and kind to all, yet firm and strong in the faith. A Primitive Baptist in deed and in truth. This excellent man lived to the great age of 95 years, 7 months and 24 days. On the 9th day of February 1893 he gently passed to the world of perfect peace as we confidently believe, leaving many friends and acquaintances to mourn because he is not. Mr. Wm. Vest who lived in the house with him kindly cared for him in his last days. He was buried beside his wife in the grave yard at Salem Meeting House, Floyd Co. Va. And here we must let the sleeping body rest until the resurrection morn when it will be raised up and fashioned, as it seems fit, by the dear Saviour whom he loved and

honored while here in this world of sorrow and sin. May God comfort all who mourn for him, if it be his will.

The funeral was preached July 9th, 1893 by Elders W. A. Via, A. D. Short and J. C. Hall at Salem Meeting House. Seldom have I ever seen a larger congregation, or more marked attention paid to the preaching.

"Mark the perfect man, and behold the upright: for the end of that man is peace." Psalms 37: 37.

J. C. HALL.

UNION MEETING.

The next session of the Staunton River Union will be held with the church at Weatherford 2½ miles west of Sycamore Station, on Va. Midland R. R. and on 5th Sunday and days before of October. Write to brother A. C. Owen at Sycamore, Va., or brother J. A. West, Pitts-ville, Va.

ASSOCIATIONAL.

The Mayo Association meets at Russell's Creek Friday before 3rd Sunday in October.

The Eno Association meets on Tuesday after the last Sunday in September at Cedar Grove, Wake Co. N. C. Visitors will be met on Monday and Tuesday morning at Wake Forest 7 miles distant. A general invitation is given.

G. C. FARTHING.

The White Oak Association meets at Maple Hill on Saturday before 3rd Sunday in October. Those coming on R. & D. R. R., will come to Goldsboro Thursday and stop Thursday night with brother Dempsey Jones. All visitors will be met Friday forenoon at Burgaw on W. & W. R. R., and conveyed 18 miles to place of meeting.

ELDER P. D. GOLD, VERY DEAR BROTHER:—Please publish that the next fall session of the Bear Creek Primitive Baptist Association is to convene with the Meadow Creek Church, Stanly Co. N. C., commencing on Saturday before the first Sabbath in October 1893.

All brethren and sisters invited to attend.

J. W. JONES, Cl'k.

White's Store, Anson Co. N. C.

DEAR BROTHER GOLD:—Please publish in the LANDMARK that the next session of the Black Creek Primitive Baptist Association is appointed to convene with the church at Aycock's, Wayne Co. N. C., on Friday before 4th Sunday in October 1893, four miles from Fremont. Those coming from the South will be met at Fremont and those from the North at Black Creek and conveyed to and from the Association. An invitation is given to all.

W. T. HALES.

The 128th session of the Kehukee Primitive Baptist Association is appointed to be held with the church at Flatty Creek, Pasquotank Co., N. C., beginning on Saturday before the 1st Sunday in October 1893, and continuing the two succeeding days. There will be a boat to leave Hamilton on Thursday night, and will stop at Williamston, Jamesville and Plymouth, and return after the Association. The fare will be about Two Dollars for the round trip. Those coming from the west will take the train so as to be at those places by Thursday night. Those coming from the north will come by way of Norfolk and Southern R. R., to Elizabeth City, and be there on Thursday to meet the steamer, or be met by private conveyance. A cordial invitation is

extended to all.

SYLVESTER HASSELL, Mod.

M. T. LAWRENCE, Cl'k.
Hamilton, N. C.

The next session of the Contentnea Primitive Baptist Association is appointed to be held at Gallogway meeting house, in Pitt county, N. C., and to commence on Saturday before the 2nd Sunday in October 1893, and to continue three days.

Messengers going by R. R. will be met at Greenville and conveyed to the Association. Those coming by way of Kinston (South,) will be met Friday morning at 7 o'clock. Those coming from the North will be met at 6½ o'clock in the evening Friday. Those going by rail will please write to brother Thomas Dunn, Greenville, N. C.

Those coming by steam boat from the East will be met at Boyd's Ferry Friday morning. Those coming from the West will be met at the same ferry Saturday morning. If the water is low probably the boat will run up and down the same day. Those going by steamer will please write Elder J. S. Corbett, Grimesland, N. C.

Those travelling by either R. R. or water will please ask for reduced fare.

JOHN W. GARDNER, Mod.

L. J. H. MEWBORN, Cl'k.

P. S. It is about 13 miles from Greenville and two miles from the Ferry to the Meeting house. Those going via R. R. by Kinston must reach Kinston Thursday night.

NOTICE.

See change in time of opening the excellent school of Prof. Warren of this town. If you want your daughters educated in a first class female school send to him.

P. D. G.

APPOINTMENTS.

J. E. ADAMS.

Robersonville... Monday night after 4th Sunday in Sept.

Flat swamp..... Tuesday

Bare Grass..... Wednesday

Morattock..... Thursday

Thence to Kehukee Association.

White Plains..... Thursday after

Singleton..... Thursday night and Friday

Thence to Contentnea Association.

Sandy Bottom..... Tuesday

Will some one meet him at Kinston Tuesday morning.

Beaver Dam..... Wednesday

Sand Hill..... Thursday

Muddy Creek..... Friday

Thence to White Oak Association.

J. A. BURCH.

Oak Grove... Tuesday after 3d Sunday in Sept

Willow Spring..... Wednesday

Middle Creek..... Thursday

Thence to Little River Association.

Thence to Eno Association.

Raleigh on Friday after.

Wilson 1st Sunday in Oct.

Falls..... Monday

Pleasant Hill..... Tuesday

Old Town Creek..... Wednesday

Tarboro..... Thursday

Thence to Contentnea Association.

Cross Roads..... Tuesday

Mewborns..... Wednesday

Nahunta..... Thursday

Goldsboro..... at night

Thence to White Oak Asso.

Chapel..... Wednesday after

Memorial..... Thursday.

Thence to Black Creek Asso.

He will need conveyance when off the railroad.

G. W. TURNER & W. J. STEPHENSON.

Falls Monday after 4th Sunday in Sept.

Pleasant Hill..... Tuesday

Lower Town Creek..... Wednesday

Tarboro..... Thursday

Thence to Kehukee Asso.

Flat Swamp Tuesday after 1st Sunday in Oct.

Briery Swamp..... Wednesday

Great Swamp..... Thursday

Red Banks..... Friday

Thence to Contentnea Asso.

Newport Wednesday after 1st Sunday in Oct.

Hadnots Creek..... Thursday

Thence to White Oak Asso.

Yoppe..... Tuesday after 3rd Sunday in Oct.

Wards Will..... Wednesday

Stump Sound Saturday and 4th Sunday.

Bay Mead (School House)..... Monday

Wilmington..... Tuesday

Myrtle Grove (School House)..... Wednesday

Wilmington (again)..... Thursday

Mill Branch..... Sat. & 5th Sunday

Sanford..... Monday

Conwayboro..... Tuesday

Simpson's Creek..... Wednesday

Thence to Mill Branch Asso.
Elder J. T. Coats expects to be with them the first week and at the Kehukee Association and will meet them in Wilmington, and go with them to Mill Branch Asso. Conveyance needed when off Railroad.

L. E. EVERETT.

Smithfield Tuesday night after 2nd Sunday in Sept.

Hannahs Creek..... Wednesday

Oak Forest..... Thursday

Thence to the Seven Mile Asso.

Black River..... Monday after

New Hope..... Tuesday

Clement..... Wednesday

Little Creek..... Thursday

Smithfield..... Thursday night

Thence to the Little River Association. If

the Lord will I shall accompany brother

Everett on the most of his appointments.

Conveyance needed for brother Everett.

J. T. COATS.

J. M. HARRIS.

Little River Asso.

Thence to Eno Asso.

Thence to Kehukee Asso.

Flat Swamp..... Wednesday

Great Swamp..... Thursday

Red Banks..... Friday

Thence to Contentnea Asso.

Conoeta..... Tuesday

Tarboro..... Wednesday

Falls..... Thursday

Nashville..... Friday

Thence to Toisnot Asso.

Sandy Grove..... Tuesday

Healthy Plains..... Wednesday

Wilson..... Thursday

Thence to Black Creek Asso.

Nahunta..... Monday

Goldsboro..... Tuesday

Chapel..... Wednesday

Cross Roads..... Thursday

Smithfield..... Friday

Thence to Smithfield Union.

Durham..... Monday night after

He will need conveyance when not on railroad.

W. B. WILLIAMS.

At Seven Mile Association.

Reedy Prong..... Monday after

Hickory Grove..... Tuesday

Oak Forest..... Wednesday

Thence to Little River Association.

Old Union..... Monday after

Cross Roads..... Tuesday

Memorial..... Wednesday

Aycocks..... Thursday

THOS. BELL.

Mill Branch... Saturday and 1st Sunday in October

Mt. Pleasant..... Tuesday and Wednesday

Gills Creek..... Friday, Saturday and Sunday

Mill Creek..... Tuesday and Wednesday

Piedmont..... Wednesday night

Cool Spring..... Saturday and 3rd Sunday

**WILMINGTON & WELDON R. R. and
Branches. & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED July 2, 1893.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily.	No. 55 Daily except Sunday.
Lv Weldon.....	P. M. 12 35	P. M. 9 53	A. M. 5 00	
Ar Rocky Mt.....	1 42	10 45	6 20	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv. Rocky Mt.....	1 42	10 45	6 20	P. M.
Lv Wilson.....	2 30	11 30	7 00	2 40
Lv Selma.....				3 30
Lv Fayetteville.....		1 15		6 00
Ar. Florence....	10 40	3 27		9 05
Lv. Wilson.....	2 30		A. M. 7 00	P. M.
Lv Goldsboro....	3 20		7 47	
Lv Magnolia.....	4 33		8 51	
Ar Wilmington..	6 15		10 40	
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED July 2, 1893.	No. 28 Daily.	No. 14 Daily	No. 40 ^{1/2} Daily	No. 50 Daily except Sunday
Lv Florence.....	A. M. 5 10	P. M. 7 30		A. M. 6 30
Lv Fayetteville		9 33		9 50
Lv Selma.....				11 49
Ar. Wilson.....		11 25		12 50
Lv Wilmington	A. M. 9 30		P. M. 5 00	P. M. 6 40
Lv Magnolia....	11 40		6 40	7 47
Lv Goldsboro..	12 20		7 47	8 34
Ar Wilson.....	1 10		8 34	
Lv Rocky Mt.....	P. M. 1 10	P. M. 11 30	P. M. 8 34	P. M. 9 15
Ar Rocky Mt....	2 00	12 08	9 15	
Ar Tarboro.....	2 35			
Lv Tarboro.....	12 54			
Lv Rocky Mt....	2 00	12 08	9 15	
Ar Weldon.....	3 08	1 00	10 35	
	P. M.	A. M.	P. M.	

Train on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.00 p. m., arrives Scotland Neck at 4.55 p. m., Greenville 6.37 p. m., Kinston, 7.35 p. m. Returning leaves Kinston, 7.30 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m., Weldon 11.20 a. m., daily except Sunday. Trains on Washington branch leave Washington 7.00 a. m. Arrives Parmele 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 4.40 p. m., Parmele 6.10 p. m. arrives at Washington 7.35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5.00 p. m., Sunday 3.00 p. m., arrives Plymouth 9.20 p. m., 4.20 p. m. Returning leaves Plymouth daily except Sunday 5.30 a. m., Sunday 10.00 a. m., arrives Tarboro 10.25 a. m. and 12.20 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.20 a. m., arriving Smithfield, N. C., 7.30 a. m. Returning, leaves Smithfield, N. C., 8.20 a. m., arrive Goldsboro, N. C., 9.30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4.30 p. m., arrives Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 8.20 p. m.; arrive Dunbar 9.30 p. m. Returning leave Dunbar 5.30 a. m.; arrive Latta 7.50 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.20 a. m., and 4.25 p. m. Connecting at Warsaw with Nos. 41, 40, 23 and 78.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Ray Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.
General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EHERSON, Traffic Manager.

H YMN AND TUNE BOOK.

The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

The price is reduced to One Dollar. Per doz. \$9. Those ordering by mail will send ten cents additional for postage. The money must accompany the orders.

SILAS H. DURAND,
P. G. LESTER.

Southampton, Pa., Aug 2, 1892.
Send orders to SILAS H. DURAND, Southampton, Bucks Co., Pa.

**GILLIAM'S ACADEMY, FOR BOTH
SEXES.**

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable. The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,

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4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. B. Co., Connorsville, Ind. Eld. Chas. M. REED, General Agent, Connorsville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Sept 10, 1893.

S. Bound Daily. No 1	MAIN LINE.	N. Bound Daily. No. 2
6 55 p m	Ar.....Wilmington.....Lv	8 25 a m
1 55 p m	Lv.....Fayetteville.....Ar	1 05 p m
1 30 p m	Ar.....Fayetteville.....Lv	1 35 p m
11 30 a m	Lv.....Sanford.....Lv	4 00 p m
8 43 a m	Lv.....Climax.....Lv	6 50 p m
7 40 a m	Lv.....Greensboro.....Ar	7 35 p m
7 30 p m	Ar.....Greensboro.....Lv	7 45 a m
6 15 p m	Lv.....Stokesdale.....Lv	8 55 a m
5 25 p m	Lv.....N. & W. Jct. - W. Cove. Ar	9 45 a m
4 55 p m	Ar.....N. & W. Jct. - W. Cove. Lv	10 15 a m
4 10 p m	Lv.....Rural Hall.....Lv	10 55 a m
3 00 p m	Lv.....Mt. Airy.....Ar	1 20 p m
Daily. No 3		Daily. No 4.
6 10 p m	Ar.....Bennettsville.....Lv	8 20 a m
4 28 p m	Lv.....Maxton.....Ar	9 53 a m
3 48 p m	Lv.....Red Springs.....Lv	10 41 a m
3 54 p m	Lv.....Hop Mills.....Lv	11 37 p m
2 30 p m	Lv.....Fayetteville.....Ar	12 00 m
No. 15 MIXED Daily Ex Sunday.		No 16 Mixed Daily Ex Sunday
6 45 p m	Ar.....Ramseur.....Lv	6 35 a m
5 05 p m	Lv.....Climax.....Lv	8 40 a m
4 15 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15 MIXED Daily Ex Sunday		No 16 Mixed Daily ex Sunday
4 00 p m	Ar.....Greensboro.....Lv	9 45 a m
2 55 p m	Lv.....Stokesdale.....Lv	11 05 a m
2 06 p m	Lv.....Madison.....Ar	11 55 a m

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD :—It seems to me desirable that honest, conscientious brethren should aim in all their intercourse and correspondence at a better understanding of the scriptures, and a better understanding of each other. I am not assured that this is their aim at all times. In old times there were some who are said to have "Fasted for strife and debate," and the same spirit may be still in existence for aught I know. I do not mean this remark as a reflection upon the letters to which I may at this time refer, or to the writers of them. I like to feel to hope that the readers of our Baptist papers are open to conviction, and are honest inquirers after truth. I have a letter before me, written by Elder I. J. Taylor and published in the Gospel Messenger, in which are some sentences to which I propose to call attention. I have no personal acquaintance with Elder Taylor, but I have read his letters always with interest, admiring the vigor and force of his utterances. I hope I shall not say anything that will sound harsh, or appear in the least degree unbrotherly. I will quote a few lines that I think will admit of some explanation. "Those Baptists among whom I travelled were called Clarkites and had no correspondence with those called Beebeites, however both parties are alike good brethren. It appears that there sprang years ago a difference

between Elder John Clark and Elder Gilbert Beebe, and those siding with Clark were called Clarkites, and those with Beebe, Beebe-ites. Elder Beebe was accused of advocating Arianism, Eternal Vital-Unionism, and extreme predestination; while Elder Clark I think was accused of Arminianism."

This lengthy quotation seems to me to be necessary to get at what I want to say. If these people are all brethren and alike good brethren, they ought not to be misunderstood. As I was thoroughly conversant with the whole matter from the beginning, what I say I trust will afford some satisfaction to honest inquirers. Elder Beebe became involved in a discussion between other parties by being editor of the Signs, and publishing more or less of the discussion in his paper. Elder Clark was not alone and I did not regard him as exactly in the lead, but Elders Buck and Lauck were identified with him, and the main writer on the other side of this discussion was Elder S. Pratt of the same state—Virginia.

As to Elder Beebe being charged with Arianism; it is true that he was so charged by those preachers above named and in a paper afterwards started and published by Elder John Clark. But there never was any other warrant for the charge than was found in some expressions by some of the writers for the Signs. No man that I have ever

known was more emphatic in his expressions of detestation and abhorrence of Arminianism than was Elder Beebe. I was personally and intimately acquainted with him for fifty years, and if extreme predestination was held by him it was always held. If there ever was any change with him on any point of doctrine there certainly was not on that. The Kettocton and Rappahannock and Ebenezer Associations were in perfect accord with all the Associations of our order further North. If Elder Clark was charged with Arminianism it was unwarranted and wrong. As to the expressions that led to the charge of Arminianism I don't suppose that there was one in a hundred of the Old School Baptists that accepted or approved them. There was no siding with Elder Beebe about it. The Old School Baptists were just what they are now before they had ever seen Elder Beebe. They sided with Christ and the Apostles.

There was no stand taken against those Associations above named, or the views held by them; and no such stand was contemplated. And I have never thought they were warranted in dropping correspondence. But it was done under the lead of Elder Clark and then he started a paper in opposition to the Signs and did what he could to sow discord, alienation and strife among the brethren. One circular letter published by the Warwick Association and written by Elder Beebe was specially named by Elder Clark as objectionable. The discussion of the various fine points was very unpleasant to me, and I think not profitable to any body, but tending rather to bewilder and confuse than to instruct. Elder Pratt lived to abandon the position he had taken, and if there were any following him at the time they too have abandoned

the ground so that there are very few now living that know what the dispute was about. There is such a multitude of subjects, the expounding of which tends to edification, instruction and comfort. I am at a loss for reasons why that able minds should waste their time and their energies in introducing and debating questions that tend only to confusion, division and strife.

Another paragraph in brother Taylor's letter I will make a brief reference to. "Why should brethren wish to cast Jesus the humble and lowly feet-washer out of their churches by casting this lowly rite, or observance, out?" Brother Taylor says that this topic has not been a hobby with him at all, but that he has spoken of and preached it where occasion seemed to require it. In the last issue of the LANDMARK a brother Roberts has an article published which is entirely devoted to the subject of feet-washing.

As there is confessedly a question involving a difference in understanding and leading to a difference in practice in the churches that are all in loving fellowship as brethren and sisters, do we not well to note just what that difference is and the grounds that it rests upon? I am not going to argue all the points involved here; but just call attention to one point about which there is evidently a misunderstanding. Disagreement very often is the result of the brethren having failed to clearly understand each other. The point is, whether feet-washing was enjoined upon churches, as such, to be observed by them as a public church ordinance. If it was so intended, we have a right to expect the Primitive churches, so understanding it, and so observing it. If it was so intended, we have a right to expect the Apostles to lead the way,

directing and instructing the churches. The Scriptures give us both precept and example that the man of God may not be left to grope his way in the dark, but that he may be thoroughly instructed and furnished unto every good word and work. In regard to the two ordinances, baptism and breaking bread, we have repeated examples and full instructions with regard to both. Now confining ourselves to the point, whether it was enjoined as a church ordinance; will any of those who are disposed to agitate the matter find a single instance in all the New Testament where an organized church so observed it. I will not ask for two or three witnesses, I will only ask for a single one. Did the Apostles ever give directions in any single instance to any church, or admonish any church or churches in regard to such observance? In all the letters to the different churches, in all the admonitions, reproofs and instructions, is there a word, or even a hint, at the observance of a public ordinance of this kind, or an admonition with regard to the neglect of it. If it had a place in the first love and first work of the apostolic churches, there ought to be somewhere some record of it. If there is no proof, or a particle of evidence that feet-washing was observed in the churches as a public ordinance, brother Taylor is not well sustained in his charge that it is throwing Christ out of the church to cast this observance out. It needs to be shown that it was ever in the Primitive churches in this sense before anybody can be charged with casting it out. It is certain that the Baptists who came over from England and Wales and Holland, and settled in this part of the country did not bring it with them, neither has it ever been so understood or so observed among them.

Among those churches that we recognize as New Testament Baptists called Waldenses, and various other names who were faithful witnesses for the truth throughout all the dark ages, maintaining the original simplicity and purity of the Primitive churches I fail to find anything of feet-washing among their church ordinances. I am not meaning to agitate this question. I am merely defending and vindicating ourselves. I see most of the Baptist papers (and there are several of them) that are published in the Northern States, but I have not seen for several years in any of them an article on this subject. Our people are satisfied with their faith and practice, and there is no call for discussion. If the Baptists of the Southern States believe that they should make a church ordinance of it, why should they not go on quietly and so observe it, without continually agitating it? I think it was agreed years ago between all parties of this question that it should not be any bar to our meeting and mingling together in christian love.

Brother Roberts in his letter speaks of confusion and discord, and finally of quarreling among brethren about feet-washing. I certainly was not aware of any occasion for the use of such terms. I was not even aware of any unpleasant unbrotherly feeling, as I have never witnessed anything of the kind. I allow to our Southern brethren all that sincerity and honesty that we claim for ourselves. When the sincerity of our action and conviction is called in question, we like to answer for ourselves. Brother Roberts suggests a remedy for all the confusion and discord, that is so ingenious as to be quite amusing. I do not see why it should not be effectual. Indeed I do not see but that it would apply to

everything else, and end all the differences and disputes of the world. That is, simply to all of us adopt brother Robert's faith, and practice accordingly. There however appears to me some very serious obstacles. There are many good brethren who have been accustomed to look to the Scriptures for guidance, and have honest and deep seated convictions as to what the scriptures teach. They would not feel warranted in attempting to end discord at the expense of truth. Brother Roberts says, "If all the churches and Associations would practice feet-washing they would end the discord about it." And then he goes on to say, "I would be glad if all the brethren would do so." This certainly looks plausible, but I do not see why it would not work just as well, and bring about the designed harmony just as speedily, for those who occupy that side of the question to abandon their position. I would suggest to brother Roberts that it might be worth a trial. Then perhaps other differences and difficulties might be healed in the same way. I will say in conclusion that I understand both Christ and the Apostles to place the washing of each other's feet among the rites of hospitality in our own homes.

In continued fellowship,
E. RITTENHOUSE.

State Roads, Del.,
July 1893.

DEAR BROTHER GOLD:—I often doubt and fear whether I am a child of God—whether I have been led from nature's darkness into the marvelous light of the Son of God, doubt my calling, doubt myself, and fear that I am deceived and am deceiving the people of God, for I do feel so little, so weak and unworthy. I am such a great sinner and wonder how God's mercy

reaches me,—one who has trampled His law under my unhallowed feet without even a remorseful conscience. But while I doubt myself and doubt if ever I have been "born again," yet I never doubt the all-sufficient power of God to save. I never doubt Jesus; and this I do know, if I know anything, that there has been a change in me and that I was not the author of that change and had nothing whatever to do with it (for if I had I should have remained as I was.) that the things I once loved I love no more, and the things I once hated I now love; that the very people (the Primitive Baptists) whom I once persecuted and had the least confidence in all those I now love and desire to be with.

My parents were members of the Methodist church and I joined the Methodists in my twenty third year and have been with them seventeen years; always tried to live a consistent member and obey the rules of the church, and verily thought I was doing God's service when endeavoring, by my influence, to weaken the Primitive Baptist cause. I had no faith in any denomination except the Methodist but least in "Hard Shells." My only knowledge of this sect was obtained by association with some of the Primitives who were members of a weak church in the neighborhood of my early days; and while I always found them to be good neighbors and honest in all transactions, yet I considered them cranks, selfish, ignorant and foolish. I had no cause for disliking them only their foolish notions, (as I, in my wisdom, then thought) about salvation by grace alone, man's total depravity, God's effectual calling, man's inability to save himself, Christ's finished work, &c.

I cared not to hear them preach. I wanted them exterminated and

verily believed they would soon be, in this enlightened age. They would not help God to convert the world. They would not advocate Sunday Schools. They would not give money to send missionaries to save the heathen. They said we all were heathens until God in his mercy led us out of nature's darkness and implanted in our bosom the spark of eternal life. They cared nothing about the applause of the world. They preached a hard doctrine—predestination. They cared nothing about fine churches; they would not pay a man a salary to preach for them, and many other things foreign and offensive to my mind. And I disliked them for these things, for I was proud and high-minded, foolish and blind. I looked down on them as exceedingly ignorant and to be pitied. I was ambitious and worshipped the gods of this world among them, creeds in the name of Christ. I cared more about the standing of my church in the eyes of the world than I thought of how I stood in the sight of God. I believed salvation was by works, and I worked, and therefore consoled myself with the idea that I was on the road to heaven. It was the height of my ambition to have a fine church, a good organ, an eloquent and fascinating preacher, a large membership, and I labored for this end. I knew but little about spiritual religion and cared less. Knew nothing about the just living by faith, but believed they lived by works and worked themselves in the favor of God. I believed all one had to do to be saved was to join the church, quit his bad habits, live a moral life, pay the preacher and pray off his sins when he felt that he had committed any. I knew not that man could not even say that Christ is the Lord, without the Holy Ghost. I knew

not that he was dead in sin, blind, deaf, and without understanding until God gave him a new birth—life—eyes to see, ears to hear and a heart to understand the things of the spirit. I thought in this enlightened age of the nineteenth century, with the country full of educated Divines that any one who was lost, was because he would not do so as told by man, and I knew that the world by wisdom knows not God, and that not many wise, not many mighty, and many noble are called of God; I knew not that God chooses the foolish things and base things to confound the wise.

I was in total darkness on these scriptural truths, yet I felt secure for seventeen years. All this time I was building my individual tower of Babel to climb to Heaven on. But thank God he confused me as he did the men of old—showed me how all of my works were vain and my self-righteousness as filthy rags in His sight, how that it was not of him that willeth, nor of him that runneth, but of God that showeth mercy, how that salvation is of the Lord, and in my weakness I was made to realize that there is a way which seemeth right to man and the end thereof is death, and verily believed I was on that road.

One night I was passing the Methodist church and was communing with myself on the superiority of Methodism, and thinking of some who had left the Methodist church, and was saying to myself that though others might leave I would never,—that I would live and die in the Methodist church.

I had walked but a short distance when it appeared to me as if a voice had almost spoken it, "you will leave the Methodist church." I tried to cast the impression off my mind, tried to dispose of the idea, but

could not fully do so. This was in March 1893. In the latter part of March, Elder Purifoy came through this section of the country and had an appointment to preach at Mt. Pleasant church March 28th. I felt impressed to go and hear him, but why I cannot say. Never before had I desired to hear a Primitive Baptist preach. Yet the desire to hear this one was so strong that I went. His text was Isaiah 42:16. I felt condemned. I had been going the way I knew and this was evidence to my mind that I was blind. I learned that God's people were blind, that this way of going was crooked and that they were in darkness, but that God himself would lead them in the way they knew not, make crooked things straight, rough ways smooth and darkness light. This I never knew before and I was astonished. I was made to believe that man had to be born again,—that until this birth he is dead in sin; has eyes and sees not, ears and hears not,—a heart but does not understand. And worst of all I feel myself in this condition. God had brought me down. He had laid me low and I was in this frame of mind for weeks. I would wander about in deep distress and uneasiness. I would close my store, fall on my knees and try to pray as I never did before, for never before had I felt the need of mercy as now; I could not sleep, I was unfit for business, I desired to seek some human aid, some one to tell my condition and trouble. But to whom must I go, to whom could I go. I felt that people would make light of my condition and fears. I was not impressed to go to my minister, for it seemed something within me said, "there is no comfort there for you." I tried to persuade myself to go and ask advice of the Presbyterian clergyman, who is an old minister,

and an old man I have confidence in, yet I did not and cannot say why not. So I continued to grope in darkness, and in this condition I was led by some irresistible power to go to Mr. R. H. Pittman, (now my dear brother in the bonds of christian fellowship,) and to tell him of my trouble. I do believe the Lord led me to him, for he was young and one would naturally go to older heads. He was a Primitive Baptist too; one of those very people I disliked and thought he was in the dark on all religious subjects. But I went to him and tried to disclose my burdened mind. He did not proselyte. He did not try to persuade me in any direction. He endeavored to point me to Jesus only. He told me it was not in the power of man to give me peace and lead me out of darkness—that God alone was the healer of the broken hearted,—that He is the rewarder of those who diligently seek Him,—a comforter of the sorrow stricken heart,—that he makes darkness light and crooked things straight, that He loved a contrite heart and would heal it in his own good time, that if it was the Lord's work in my heart it was a good work and he would carry it forward to the end; that salvation was of the Lord. He would read the Bible to me when I could not read it for tears, and point me only to Jesus the Saviour of sinners. And many are the happy hours we spent together reading God's word, speaking His praise and imploring His mercy.

About this time I became greatly concerned on the subject of baptism. I was sprinkled when I joined the Methodists, but now I believed Christ was immersed, and I desired to be immersed with him in the liquid grave. I prayed with all my strength for guidance, and in one of these prayers, when I had been on my knees for some-

time, I seemed to have a vision and saw Jesus being baptized in a stream. This confirmed my belief, and I no longer doubted the mode of the one baptism spoken of in God's word.

I soon became concerned about my duty in a religious way, for if I believed in only one mode of baptism and that by immersion, then I could not conscientiously go to the communion table and there partake of the emblems of Christ's broken body and shed blood when I had not been baptized; and I refused there-after to go with my Methodist brethren.

And while in this state of mind I felt to be a condemned sinner before God, without God and without hope in the world,—a helpless creature grasping in the dark with God's wrath resting on me. I was no longer ambitious—no longer proud.

I no longer felt secure resting in the works of my hand, I cried for mercy,—I did not want justice, for felt I had nothing to justify me. I no longer gloried in my works, for I believed that no flesh shall glory in God's presence.

In this wretched condition I wandered down in the woods on one beautiful Sunday evening, where there was no human eye to see, nor ear to hear, and there I fell down and tried to pray God to spare my unprofitable and sinful life another day, for I felt I would never see the sun rise again. All nature seemed to be rejoicing and praising God. The little stream went sweetly murmuring by,—the birds were singing songs of joy, a gentle breeze fanned my brow, the soft white clouds floated across the blue heavens on their errands of mercy, all things seemed to rejoice but my poor heart, all things seemed to be for some good but poor me. There was no joy for my poor heart, no peace for my poor soul. I could

only stand and look on these things and wish myself one of them. I would have gladly exchanged conditions with the bird that had no soul. My soul was indeed in deep distress, but blessed be God it pleased Him to lead me out of this dark valley of sorrow and give me some peace, and while I prayed for light on my duty, for I felt the need of a Saviour as I had never felt before and promised God if he would show me the way I would follow the best I could, though it led from my dearest earthly friends, that I would worship him and him alone. A few nights after this I dreamed I saw a light come down from above and shone around me, and heard a voice say, "This is not an earthly light, this is an heavenly light," and it has been my desire to follow the heavenly light whenever I am enabled to see it. After these revelations I was somewhat comforted, but still there was an aching void, a heavy weight pressing me down. I felt this to be the fruits of disobedience, for now I had come to love the Primitive Baptist doctrine; believed with them that salvation is alone by grace, and that there is no sure foundation except in Jesus, and I desired to join them, and promised them, and promised God to do so when I had an opportunity and was enabled. It was months before I had this opportunity. On Friday July 21st, in company with brother Pittman, I left South Carolina, and went to Eastern North Carolina. On following Saturday and Sunday I attended the church Eld. Gold is pastor at Wilson, and was comforted and strengthened by his preaching. Saturday and Sunday following I visited the Meadow church in Green Co., where I heard Elders Hassell and Moore much to my edification. Saturday August 5th, I attended a meeting of Brother A. J. Moore's

church at Whitakers, where with the help of the Lord I went before the church and offered myself as a candidate, and tried in my feeble, stammering way to tell the dealing of the Lord with me and the rewards of my hope. I was received and baptised Sunday morning following by Elder A. J. Moore. My joy in obedience I cannot express. How my poor heart fluttered with joy when being led down in the water, and the sweet peace and boundless love I felt when raised with Christ from a burial in baptism and being led straightway up out of the water, as the dear children of God stood on the shore singing, "Children of a Heavenly King," I can never fully describe. It is too deep,—too divinely precious to be expressed.

And now since I am with the Primitive Baptists I feel as unworthy of their fellowship as I felt unworthy to go among them, and as I desired to go, so I now desire to stay, and try to pray God to give me grace to stand all persecution, overcome all temptations and hold out faithful to the end.

They are to me the most lovely people on earth. They are my best friends, and I desire here to thank them all,—all I had the pleasure of meeting in North Carolina, for their unequalled hospitality and kindness to me, a stranger in their midst. May the God of all grace and from whom comes every good gift, reward them and bless them, is my prayer.

W. J. BRAMLETT.

Bishopville, S. C.

ELDER WM. R. WELBORN, DEAR BROTHER:—If it would not be asking too much of you I would like to have your views on Matthew 11th chapter and 11th verse. Billie and I have talked a great deal about

this text, but we can't see into it.

N. J. MAYBERRY.
Centreville, Tenn.

Reply.

The Scripture to which sister Mayberry calls our attention reads as follows, "Verily I say unto you, 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 heaven is greater than he." I feel a delicacy in attempting to give my views on this Scripture as I have never heard any one express their views on the subject, and I have never read a single note or commentary on this text, and I don't recollect ever thinking on the subject prior to sister Mayberry calling my attention to it. But since then I have given it my prayerful consideration, and feel to have the direction of the Holy Spirit in the matter, if I am not deceived. And I think Jesus, when speaking of the greatness of John the Baptist, had direct reference to the glorious and memorable position that John held, in the golden chain of the divine events, in the sacred history of the church of Jesus Christ. There has not risen a greater than John the Baptist, and none have been ordained to a greater work than he. His work was to turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest God smite the earth with a curse. Mal. 4: 6, i. e. to make ready a people prepared for the Lord. Luke, 1:17. The fore-runner of Christ, coming before Jesus, preparing the way before him. Mal. 11:1. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. 50: 3. John was the intermediate or connecting link between Moses and Jesus. For the law and the prophets were until

John ; since that time the kingdom of God is preached, and every man presseth into it. Luke 16: 16. There had only been types and shadows up to the time of John the Baptist, pointing the people to the substance "which is Christ," but now a special revelation to John of the kingdom of heaven is made, and the day spring from on high dawns upon God's people. When we turn our attention to the Antediluvian dispensation, we find no man that was so highly favored by divine revelation as John. Their evidence of eternal life consisted in shadows, pointing them to Christ. But John has the substance revealed to him, insomuch that he is prepared to preach the kingdom of God in demonstration and power. And the force and power of John's preaching was so wonderful, and effective that every (enlightened and experienced) man presseth into it. Right here a volume might be written ; but I shall have to pass on. But notwithstanding all this wonderful endowment which God had endowed his John the Baptist with, he that is least in the kingdom of heaven is greater than he, that is, that meek and humble principle of humility which makes any one the least (or to feel the least) in the kingdom of God, is greater than all the endowments which qualified John to do the great work which he done. Humility is the first and greatest grace given the child of God in regeneration and is preferable. And if we hunt for the humblest, (least) and meekest one that ever appeared in the kingdom of God, we will find the man Jesus Christ every time.

I hope this will be satisfactory with sister Mayberry. I am as ever your humble servant in the gospel of Jesus.

WM. R. WELBORN.

State Road, Surry Co., N. C.

FROM LANDMARK, NOV. 1. '68.

[By request.]

To my dear brethren in the State of Georgia, scattered in various counties and in different sections of the State for I do not recollect the counties I travelled, as I did not take them down: Suffice it to say, that I met with precious brethren in the Lord wherever I went.

I have therefore seated myself, at this lonely time of night, (1 o'clock,) after having a very pleasant dream, in the above State, as I thought. In the above named State, I thought I was at a certain creek, called Stoney Creek. A person came forward, was received and baptised; and a church was planted at that place. O, what a pleasant scene it was to hear and see such a sight. My mind was then directed to the church at Sardis, where I was permitted to hear the dealings of the Lord with a dear sister, whose name I have forgotten. But my dear brother Scarborough baptised her, in a beautiful place of water, and came up out of it as our dear Saviour did, when God the Father, Son and Holy Ghost were all visible at the same time: that is, God speaking, "This this is my beloved Son, hear ye Him." Now any other baptism is solemn mockery in the sight of a holy and righteous God. * O! just think what poor imperfect men will do for numbers, and fleece of various kinds, and money, the love of which is the root of all evil, says the good book; and so say I.

I hope that my pleasant dream will be realized by my dear brethren in Georgia; that is, a large number of those people where I travelled, and at different Associations, who were so kind to the Baptists in general, and their friends. O, may our God convince them of sin, of righteousness, and of judgment, so that they may be

made willing in the day of His power, to be christians and follow their Lord and Master into the liquid grave, and be made willing to praise and adore Him as long as they may have breath to do so, is my prayer for Christ's sake! O! I do hope that my poor feeble petitions will be heard and answered in behalf of so many of those souls in Georgia, that begged me with tears in their eyes, to pray for them and theirs; that is all who were so dear and near to them.

I will now give a short history of my travels in North Carolina and Georgia, since the second Sunday in August, 1868. I started Tuesday; got to the Country Line Association on Saturday before the third Sunday in August. Found a large concourse of people; the largest I think I ever saw at a meeting ground; good behaviour generally, and great attention paid to the word preached, all the meeting through. There were sixteen Baptist preachers met together at that place, from different parts of the State and Virginia, all much devoted to the cause of our God, in the defence of the truth, and to exposing error contrary to the truth of the Bible, which should be our guide while here on earth. The fourth Saturday and Sunday I was at Lawrence's Meeting House, (one baptised,) where the great and good man Joshua Lawrence's membership was while living here on this earth. He told us in unmistakable terms all about what he had to pass through, religiously and politically, forty and fifty years ago, at my own house and in the pulpit, and wherever his lot was cast. Now let me say to all thinking men everywhere, do you not know the Old Primitive Baptists have faithfully warned you all what fanaticism or false religion, and all the conventions, inventions, and men

made societies, to christianize and moralize the world, all outside of the Bible. Show me one of these societies in the Bible, and I am for it. I mean now to take a survey of the whole scene; and what have they done? Drenched the world in blood. Just look at our country; 1,000,000 souls killed and died; cities burned; property confiscated, and the whole country lying in waste as it were, to what it has been. False religion and a false ministry is the greatest curse that ever befell a nation on earth.

Well I will try to come back to my travels. The fifth Saturday and Sunday I was at old Flat Swamp, Pitt County, at a Union meeting. It was one in deed and truth. A considerable number of ministers attended, The next Sunday three were baptised. O! what a happy meeting they had, seeing the dear children of God going into the water, following their Lord and Master. Tuesday following I started to Georgia; travelled 782 miles to get there, by having to go after Brother Bodenhamer, by the way of Charlotte, N. C. He went with me to all the Associations. On Friday we reached Reynold's station, on the Southwestern Railroad, nine miles from the Upatoi Association, where we met a large number of people on Saturday. The introductory sermon was preached by Elder J. R. Respass, a precious brother in Christ.—The delegates met together in harmony and peace. Elder John Rowe was Moderator. The whole meeting was conducted well, and we do hope a great blessing will attend that neighborhood. The houses of all seemed to be open for the comfort and consolation of the people in general.—Sixteen ministers were in attendance, all of whom preached the glorious Gospel of the Son of God, without a jarring note. More than

the usual numbers added to the churches the last year. Correspondence from five Associations, or six perhaps; and Brother Bodenhamer and myself were cordially received as ministering brethren from North Carolina. It was truly cheering to meet brethren from different parts of the State, all speaking the language of Canaan, without a jarring note, taking the precious word of God as our guide from earth to heaven, as their stay and staff. On Monday we had to part, but not without a great many tears being shed by old and young. O! may such a scene produce good fruits to the honor and glory of God, is our prayer for Christ's sake.

After leaving the Upatoi Association I stayed at brother Murray's, also the night before—may I not say with thirty or forty Baptists—may I not say in safety, ten preachers, but perhaps not as many as that—but a very large number of both. O! I shall never forget that night, when I reflect back and hear the singing of so many living souls born of God, Elder Teat leading the choir, tenor, bass and treble all at the same time, may I not say for hours together; and that scene was only a foretaste, a mere glimmering, of what will be realized in the courts of our God, where we shall all see our blessed Saviour face to face, and more perfectly praise Him forever and ever, without a veil between. O! my dear brethren, I am looking forward to that bright scene, where all of our troubles, trials and tribulations will be o'er.

To all my dear brethren in Georgia, that I got acquainted with, and all the rest who read this short epistle in ZION'S LANDMARKS, permit me to say to all as one man, or dear brethren and sisters, that I awoke at one o'clock, this 18th night of October, 1868, with the pleasing sensations of a dream or vision, which I

will now relate to all of you. I thought I was realizing the relation of a young brother or sister's experience, just converted to our blessed Saviour Jesus Christ, by true and living faith, through a visitation of God's dear Spirit, or Holy Ghost or Comforter, which are all one. Now permit me to say, that the sensations of my mind were just as heavenly and divine as if I had been in Macon at Brother Sikes', or Smith's, or Churchwell's, hearing the relation from a certain brother or sister.—Now if my views of such a revelation from God, from them, was so comforting and consoling to me, may I not say with propriety, the Georgia brethren may be equally comforted, consoled and established in the truth in a relation from North Carolina, by some poor soul that God has revealed himself to. Now I want to convince you all of the truth and force of revelation from God to man, and from man to man, in our secret meditations, as with a telegraphic dispatch, all over the earth, wherever a line has been constructed, even across the Atlantic ocean. Now permit me to say to you all, that the figure is but a very faint one, only earthly, and will end when time ends. Now if we can have communications all over the earth, as I have stated, is it not reasonable to every christian taught of God, that God can and does communicate to all the heirs of promise His will concerning them, by revelation; and that when God reveals to a poor helpless sinner His love, and sheds it abroad in his heart, that sinner loves God, because God first loved him, and has revealed to him by a true and living faith, which works by love and purifies the heart. Now permit me to say, that if there is a christian on earth that denies revelation, that he does not deserve the name of being a christian; and God will say to such an one, depart

from me for I know you not. Now I mean every one that does not acknowledge this great and eternal truth of revelation. I would not give a groat for every professor of religion on earth who denies revelation; all their profession amounts to nothing and worse than nothing; deceived and being deceived by false guides and false teachers, crossing sea and land to make proselytes, and when they make them they are twofold more a child of hell than they themselves; ever learning and never able to come to the knowledge of the truth: 2nd Timothy 3d chap. 7th verse.

Dear brethren, I shall never finish my letters as to my trip in Georgia, unless I pursue a different course from what I have in what I have written. I will, therefore, take up my trip to Okmulgee Association. I left Brother Murray's on Tuesday morning, along with brother Simmons, an Elder and precious brother in Christ. I stopped to see Elder Glover, who was quite sick; but O, what a dear family I met with. I then went on to Brother Simmons' that night, thirty-five miles. Met with Sister Simmons at home, a dear christian, as I hope. The next day I was taken very sick, indeed almost unto death, as I thought; but my sickness was not unto death, as the Apostle said; but it was unto death in one sense of the word, for it only killed me more and more to this world and all its vanities, and made me more spiritually minded; and I realized that all things worked together for my good at that time, and have ever since, so far as I am a judge. O! permit me to say right here, shall I ever meet up with such dear brethren as Brother Simmons, his dear wife, our sister in Christ, in my sickness. The next day I went to Macon; stayed with Brother Sikes and Sister Sikes, who were so kind

to me in my weakness and inability. The next morning I started to Atlanta, the seat of government, 103 miles. I took the Augusta Railroad, 53 miles to Social Circle; got there about nine o'clock, very feeble, but where I got good water and commenced mending forthwith. Next morning met Elder D. L. Patman, a precious brother in Christ; got in his buggy and stayed with him three days. O! what a feast to my poor soul, to find such an humble, affectionate brother, so far from home.—At that Association, I formed acquaintance with many precious brethren, among them the Montgomerys, one of whom had been Moderator of that body previously, but gave up his place to Elder Hitchcock, a good man, as I hope. In that body I met twenty-two Baptist preachers—a great many very gifted men, as I thought—four Moderators from different Associations, a large concourse of people; great attention paid to the word preached, and much feeling among the people, many crying for mercy under the agonies of sin and rebellion against a good and gracious God. O! I do hope that much good will be realized by the people round about there. The doors generally open by everybody, and the tables spread with the necessary luxuries of this life. May God's special blessings rest upon the people round about there, is my prayer, for Christ's sake. I now state that Elder Bodenhamer and myself were parted five days. He went through the country with Elder Rowe to that Association, and never got there until Sunday morning, but was well: and we were cordially received in the body.

May grace, mercy and peace be with you all, is my prayer, for Christ's sake.

J. H. DANIEL.

Conetoe, Edgecombe Co., 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.

LOVE—UNWORTHINESS.

Brother M. F. Randall requests my view of Solomon's Song 1:5-7.

"I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me, they made me the keeper of the vineyards; but mine own vineyard have I not kept.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

This is the language of the spouse typical of the church, or of Solomon symbolizing Christ. There is not, it seems to me, in all the bible any more wonderful and endearing expression of love than are employed here in the mysterious communications of wisdom. This is the song of songs, excelling all other songs, as the gospel excels all other glories, as the love of Christ and his bride is richer, deeper and more wonderful than all other loves.

The language of the spouse here, breathing forth in love-sickness the pangs of shamefacedness born of

conscious unworthiness, and heightened by his glory, causing her to veil herself and shrink from publicity, sets forth the modesty of virtue, and stamps her with the seal of merit.

I am black. This is the feeling of all that know the Lord. As the sun shines in his searching glory over the soul in the chambers of the heart of the daughter of Zion, she feels her own vileness. It is not as in nature when the maid beholds herself in a glass and admires her personal charms—as her vanity interprets every feature of her face as the expression of beauty, every motion of her body as the perfection of graceful movement. For the more the light of truth shines in the soul the more of its vileness is seen and felt. How BLACK? As the tents of Kedar. They were tents spread in the desert where burning suns scorched them into blackness, and they were without beauty. Black is the figure of death and corruption, and affords no cheering scene to the eye, and no fertility or sign of life. All that is couched in the catalogue of crime is covered by the word black.

The sun hath looked on me. Why should the sun which is the fountain of light or worthiness, make one black that it looks upon? The sun true to nature never flatters, but reveals and shows objects in their true colors. In the darkness of night we cannot discriminate or distinguish one object from another. Colors are not shown then. But when light is thrown on objects it shows each in its true

character. So when God, who commanded the light to shine out of darkness, shone in our hearts it discovered to us that which we had never before seen—our own blackness. Hence we say, look not on me, for I am vile, I am black.

Yet I am comely, for the light of the knowledge of the glory of God in the face of Jesus Christ is reflected, and I see the king in his beauty as the chiefest among ten thousand and altogether lovely. It is in the light of the Lord that we see two things, our secret sins set in the light of his countenance, and this causes us to shrink back and veil ourselves in shame. Still in his glory we shine as a diadem of beauty, as gems sparkling in the light. Hence while we are black as Kedar we are still beautiful in his light as the curtains of Solomon, and comely in his beauty, fair as the moon, clear as the sun, and terrible as an army with banners.

Reflection of the sun from objects or mediums that are transparent gives forth the charms and marvelous beauty of that great fountain of light.

There is on the spouse the name of her husband, and in her is his image so that he shines forth in her and his beams of beauty are seen in her answering to his glory, and she is like him. For when the true light shines the darkness is past. What is whiter than snow? The transforming power of cold can convert water into a substance white and bright. The sun shining on this discovers no darkness in the snow. But there is still a higher medium

reflecting light than snow. Air is so transparent that in it when pure you see the sun himself as he shines, and often wonderful beauty appears. But in the resurrection still more wonderfully will the spouse appear in her husband, for when we see him as he is we shall be like him, for we shall see him as he is. Then there will be no vile-ness or sin, deformity or darkness in us, but we shall be that which will fully reflect the glory of Jesus.

The spouse has her lamentations though in her deformed state. "My mother's children were angry with me: they made me the keeper of the vineyards, but mine own vineyard have I not kept." The Jews were entrusted with the oracles of God, had the prophets and the worship of God committed to their keeping, were especially commanded and required to preserve the truth, and keep the vineyard. The nations around hated the Jews and envied them: but the Jews did not keep their own vineyard. They utterly failed to keep the law or justice and judgment. They wrought no deliverance in the earth. When one is convicted of sin he is brought to see that though he once considered himself as superior in righteousness to others, and possessed a surplus, yet now he sees he has never kept his own vineyard, nor preserved his own purity. He now feels that all others have cause to hate him, and to be angry with him. He once boasted of his excellent goodness, but now his case is worse than that of any other. There are none even among my own moth-

er's children that care for me. I cannot look to man, not even to my mother's children for help or pity.

What does the spouse do? Harken O daughter. Forget thy father's house, and thine own people. We must forsake all, yea even hate our own life if we follow Jesus. It is then that the king shows that he greatly desires our beauty. Her language is to her Lord and husband.

"Tell me O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon?" Love to her Lord constrains her to cry unto him, and this love is sharpened by her distressed condition. Distress sharpens the appetite for the bread of heaven. Weariness impels one to strive for rest. Destitution quickens the search for the cover and quiet of the cool shade at noon, for the searching rays of the sun are dreaded by one who has been in the desert. A taste of the sweet morsels in the shepherd's hand will cause the sheep to long for the goodly tents of Israel, and for the quiet resting places of his well-fed flocks.

The child of God knows that there is a true church of Jesus Christ, and a favored flock of God fed with his own blood and nourished with good doctrine. This people his famishing soul longs for. He does at times get so hungry. His heart and flesh cry out for the LIVING God. As the heart pants after the water-brook so his soul pants after God. Enough of the good things of the

kingdom have been given him to teach him that eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love him. He wants to find where Jesus feeds his flock, and causes them to rest at noon, or in the heat and burden of the day. Not as those who loudly profess their ability to work for the Lord are those favored poor. No, but they want to follow the shepherd where he feeds his flocks, and leads them beside the still waters, and makes them to lie down in green pastures. While there are those that go about proclaiming the wonderful things they are doing to make sheep, these feeble and hungry ones want tokens of love, and handfuls of purpose dropped for them that they may feed and rest with their beloved, flock. Then too these needy ones are always feeling that others are nearer the Lord than they are, and like little children they want to get nearer their beloved and be separated from all idols.

The answer to this enquiring soul is, "If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock." Thy way is by the footsteps of the flock. See how they have gone. Look at their footsteps. One of the surest marks of the flock is their walk or footsteps. The way they take, the life they live shows what they love, and where they have gone. Follow with them.

Feed thy kids beside the shepherds' tents. The kids are the

young hungry ones of the flock, the little ones of lambs or goats. Both were clean beasts under the law. It means the young—the little weaklings, and represents this—that the hungry soul seeking the true church of God follows where the shepherds have gone before.

The way they should go is the way the prophets and apostles have gone, who are the shepherds, beside whose tents they will find quiet, resting dwelling places. These shepherds drop many a sweet, good morsel, by direction of the Chief Shepherd to feed the hungry kids, and satisfy many desires of their souls, and they will receive many heart cheering tokens of love from the best of all husbands, Jesus who is the Chief Shepherd.

P. D. G.

A STRANGE THING.

A sheep is proverbial for quiet harmlessness and innocence. But some flocks of sheep are queer.

A good brother narrated to me recently the conduct of a pet ram.

A goat came on the premises of this pet, humored sheep. At once they began a fight. But their manner of fighting was so different it required about two days to get them drilled into business. The sheep walks backward some steps and then plunges forward with the gathering force of a running speed, and butts with much power. The goat turns partly round then rising pitches against his antagonist. As the goat would see the sheep coming he would thus turn round and rear on his hind feet, and the sheep

would miss his aim. After about two days of this skirmishing they began their execution; for the goat learned to stand and receive the hard blows of this sheep, and it was soon perceived that the ram was hurting himself worse than he was the goat. So that they drove off the goat. But after that this goat was killed, and its head and horns were fastened in the fork of a tree where the sheep finding it began butting it, and knocked off one of his own horns, and would have killed himself had not the goat's head been hid from him.

Is there ever displayed in a pet preacher, or over indulged Baptist, such a temper as this, so that he would kill himself fighting a real or imaginary, a living or a dead enemy?

It is not good to praise men too much. When one wants to fight and rule he will destroy himself if allowed to do so.

Fighting goats is a poor business for sheep.

When we return railing for rail—we are in a goat-fight. When we attempt to take vengeance in our own hands we are heavy losers. The Lord fights the battles of his humble people. But when we are inclined to fight we cannot tell whether our enemy is dead or alive, and butting it will hurt us about as much if it is dead as if it is alive.

P. D. G.

An article from the pen of Brother Daniel which was published in the LANDMARK of 1867 has been republished by request. He has been dead for years, and is remembered as a useful citizen and faithful preacher by our people.

MARKS.

"It is an honor for a man to cease from strife; but every fool will be meddling." Prov. 20: 3.

It seems that there will always be strife. It is the employment of contentious, wrangling people to make fusses. They do this under cover of faithfulness. It is no mark of a lover of peace to hear one say he must be faithful, and contend earnestly for the faith once delivered to the saints, if he is a rash man. The man that contends earnestly (truly, sincerely, having tasted mercy, and having a foretaste of salvation,) bears with patience and with long-suffering endures. He does not make a man an offender for a word. There is much difference between stubbornness and sticking for a ceremony or tradition, or some pet notion not taught in scripture, and the faithful regard of a lover of good men and of gospel peace.

It is an honor for a man to cease from strife. By strife is meant the passionate, angry conduct or contention of people that become enraged about anything. It matters not what the matter of contention is. It may be for something right in itself, but if anger, malice and bitter feelings are aroused that is all wrong.

Striving in anger is always wrong about anything. It is an honor for a man to cease from strife.

But every fool will be meddling. There are a good many ways and opportunities for fools to show themselves. Such opportunities

for the fools never seem to be wanting. There is always a supply of both. For instance, brethren get into a wrangle about some matter, and it often is about such a matter as wise men would not strive about. For instance one will see a mote in another's eye, and will make a noise about it, when there is a beam in his own eye, and the bigger the beam the greater the noise he will make about his poor brother. One will strive to make feet-washing a test of fellowship when the bible does no such thing. It is a good thing to wash feet, and when brethren know these things they are happy if they do them. Anything the Lord teaches us to do if we know it we are happy when we do it. It is a plain command that those that believe should be baptised. We tell such of this duty. But shall we quarrel with them if they disobey? It is plainly taught that we should minister of our carnal things or worldly goods to those who have preached the gospel to us; but some of our brethren do not observe this. Now shall we bear with them, or withdraw from them? Covetousness is plainly condemned. It is plainly declared in scripture that we should withdraw from every one that is covetous; but it is nowhere said that we should withdraw from one who does not wash feet.

Suppose a fuss gets up about feet-washing, and a discussion arises. Every preacher that comes along that is a fool will want to be meddling in this strife. Usually there is some tale bearer that will be telling one side or the other, and

thus widen the breach ; and you can tell who the fools are by noticing the ones that are very active in taking sides and speaking of the trouble, or scattering the flames before the winds of anger. A wise man would rather hear nothing about this strife, but be allowed to go and preach what the Lord gives him, and not what some man gives him.

When brethren get in such strife that they will not listen to counsel for peace, let them alone, just leave them alone, and do not notice them until they suffer awhile feeding on husks, and then they will desire to return home ; and if some preachers get heady and contentious, and seek to have their own way, after proper admonition and reproof to them, if they persist we had better not allow them to come among us to trouble us.

P. D. G.

CHIPS.

Love worketh no ill to his neighbor. If a man loves me he does not wrong me. If I love another I cannot wrong HIM.

Busy-bodies in other men's matters have none of their own to attend to. The more of such business as this one does the more mischief he causes.

Election is a glorious theme to dwell upon. Those that are candidates for worldly offices give much diligence to secure them, and are often defeated. But no one that gives diligence to make his own election sure in matters of a gracious salvation ever fails. If we were to give

half the attention to eternal matters that we do to our temporal affairs how much better would it be for us.

If each one of us were as anxious to hide a brother's failings or faults as we are to hide or excuse our own how much happier we would be ; and if each one of us were as severe in condemning our own faults as we are the faults of our brethren then we would have so much to do at home that we would seldom take up the case of our neighbors, for our own case would always be first as we know it first, AND FIRST come first served.

If each one of us would vote for his own government, or vote for a law to govern himself, as much as to govern others, then we would have a far greater equality. As we would that others should do to us we should do to them. What I want another to do to me I should do to him. If I want a man to divide his goods with me let me begin at home and first divide with him, and stop there, for I have then done my part. If I expect him to divide with me because I have divided with him then I am selfish and wrong.

Happy is the man that condemneth not himself in that which he alloweth. I am not to make a rule for another, nor allow to myself that which I would condemn in another. To govern ones self is the greatest of all ruling.

P. D. G.

Attention is called to the correction in appointments of Elders Turner and Stephenson.

ELDER JOHN D. SCOTT.

Elder John Scott was bitten by a rabid dog in the Spring. The last of July he died of Hydrophobia. It was a very sad death. Brother Scott was a true, faithful man, and a gifted preacher. His last words were Jesus, Jesus. A very wonderful display of the power of grace was shown in his last days. When the family furnish me some data I desire, according to request, to write his obituary.

P. D. G.

ELD. BERNICE GREENWOOD.

Elder B. Greenwood is dead. He fell asleep after suffering much for about eight months. His conversation was exceedingly rich savoring of heavenly things during his last sickness. He longed to depart from the weariness and CORRUPTION of the flesh.

P. D. G.

CHANGE OF ADDRESS.

Elder J. B. Parker's Post Office hereafter will be Four Oaks instead of Gift, N. C.

Brother C. D. Bray, of Peatross, Va., desires to know some brother in Bedford Co. Va. Will some brother in or near that county give him that information by private letter?

Any one wishing a copy of Elder B. Greenwood's Book will order it from his widow, sister Greenwood.

Write to Mrs. B. Greenwood,
Wilson, N. C.

Price 25cts,

P. D. G.

ASSOCIATIONAL.

DEAR BROTHER GOLD:—Please publish in the LANDMARK that the next session of the Black Creek Primitive Baptist Association is appointed to convene with the church at Aycock's, Wayne Co. N. C., on Friday before 4th Sunday in October 1893, four miles from Fremont. Those coming from the South will be met at Fremont and those from the North at Black Creek and conveyed to and from the Association. An invitation is given to all.

W. T. HALES.

The White Oak Association meets at Maple Hill on Saturday before 3rd Sunday in October. Those coming on R. & D. R. R., will come to Goldsboro Thursday and stop Thursday night with brother Dempsey Jones. All visitors will be met Friday forenoon at Burgaw on W. & W. R. R., and conveyed 18 miles to place of meeting.

The Mayo Association meets at Russells's Creek Friday before 3rd Sunday in October.

The next session of the Contentnea Primitive Baptist Association is appointed to be held at Galloway meeting house, in Pitt county, N. C., and to commence on Saturday before the 2nd Sunday in October 1893, and to continue three days.

Messengers going by R. R. will be met at Greenville and conveyed to the Association. Those coming by way of Kinston (South,) will be met Friday morning at 7 o'clock. Those coming from the North will be met at 6½ o'clock in the evening Friday. Those going by rail will please write to brother Thomas Dunn, Greenville, N. C.

Those coming by steam boat from

the East will be met at Boyd's Ferry Friday morning. Those coming from the West will be met at the same ferry Saturday morning. If the water is low probably the boat will run up and down the same day. Those going by steamer will please write Elder J. S. Corbett, Grimesland, N. C.

Those travelling by either R. R. or water will please ask for reduced fare.

JOHN W. GARDNER, Mod.

L. J. H. MEWBORN, Cl'k.

P. S. It is about 13 miles from Greenville and two miles from the Ferry to the Meeting house. Those going via R. R. by Kinston must reach Kinston Thursday night.

The Fisher's River Association will commence on Friday before the 4th Sunday in October 1893, with the Franklin church, 11 miles South West of Mt. Airy, where visitors will be met on Thursday morning. If any intend to visit this Association that wish conveyance they will write to brother R. H. Riggan, at Edwardsville, Surry Co. N. C., who will meet those that inform him.

The ninth annual session of the Toisnot Primitive Association is appointed to be held with the church at Castalia, Nash Co. N. C., beginning on Saturday before the third Sunday in October 1893 and continuing the two following days. Those coming on the R. Road will be met at Nashville on Friday evening and conveyed in the locality of the church.

A cordial invitation is extended to all.

A. J. MOORE, Mod.

S. W. HOLDEN, Cl'k.

When you visit Associations on Coast Line call for reduced rates.

UNION MEETINGS.

The Smithfield Union is appointed to be held with the church at Johnson Union, Saturday, and 5th Sunday in October.

The Skewarkey Union is to be held with the church at Lawrences Friday, Saturday and 5th Sunday in October.

The Toisnot Union is to be held with the church at Elm City, Saturday and 5th Sunday in October.

The Black Creek Union is to be held Saturday and 5th Sunday in October with the church at Contentnea.

Elder W. A. Ross expects to accompany Elder J. M. Harris on his appointments from the Little River Association to the Black Creek Association. They will need conveyance when off R. Roads.

J. W. Gilliam teaches a good school, and we commend him to our people that desire such a school. His rates are moderate.

OBITUARIES.

ROBERT L. WHITEHEAD.

DEAR BROTHER GOLD:—Please publish the death of my darling little boy, which died Aug 6th, 1893, age 9 months and 18 days. His disease was whooping cough. I think he was one of the brightest and best children I ever saw. Lawrence and I said we thought it was a bad sign; but the "Lord giveth and the Lord taketh away, blessed be his holy name." Oh, he could say, Mamma, so sweet. Oh, it was so sad to part with him; yet I know the Lord's will must be done and may He give us grace sufficient to make us resigned to His holy and righteous will at all times. But I hope to meet my darling little babe in that bright mansion above

where there will be no more sickness, sorrow nor death, for all will be peace and love. A few days after my little baby had been dead this hymn was presented to my mind:

The little babe has gone to rest,
To reign with God forever blest;
Its little tongue will always praise,
A Saviour's love, redeeming grace.

MARY L. WHITEHEAD.

WALTER A. BRAZELL.

It becomes my painful duty to announce to you and our many dear brothers and sisters the death of my beloved son, Walter Brazell, son of J. R. and Martha M. Brazell, who was born Nov. 20, 1868, and departed this life March 14, 1892, which made his short stay on earth twenty three years, three months and twenty four days. Oh dear brother, I am in deep trouble, but desire to give a short sketch of his life and the comforting testimony that he left. Walter was a good and faithful child from his childhood, and was his father and mother's darling. Out of eight children there were seven sons and one daughter; all good and faithful children. I could not think that I loved one better than another, but it seemed to me that I could hardly bear for Walter to get out of my sight, he never was known to spend two nights in succession away from us, he was always good and kind to every body, was an industrious and reliable young man, never idle a minute and was the one to help me do all my work from a small child. He had not an enemy in the world, everybody who knew him loved him and spoke well of him. His voice was harmonious to my ear, it seemed to me that I could not talk to him enough, I would go to his bedside before I retired at night and there kiss his sleeping lips. But alas I am undone, my home does not seem like home to me now. Oh, brethren, I am in so much trouble, his seat is vacant at the table. Oh, yes he has left in everything a vacant place that never can be filled. But it is impossible for me to tell you how precious he was. He had never had a spell of sickness since he was quite small, until this. But had been complaining with cold like the rest of the children for sometime, but did not stop work. He came in on Saturday night, March 5th, and I said to him, how do you feel Walter, as I always did. He replied, I don't feel well Mamma, how do you feel. I soon discovered that there

was something wrong with him.* About seven o'clock he complained of a severe pain in his left side and commenced vomiting in a few minutes. We did all we knew for him, and at eight o'clock my son started the distance of eight miles for a doctor. The doctor arrived before midnight and kindly treated his case. And it seemed to us that he was getting along very well for two days. On Tuesday following the doctor came to see him again, and said he thought he was getting along very well. But on Wednesday he was taken with a burning in his breast, which caused him great pain. The doctor was sent for immediately, he came and kindly attended him, but he seemed to continue growing worse. He bore his sickness as meekly as a lamb; always ready to comply with anything we wished him to do, and was never known to pray to get well or for the Lord to cease his pain, but he prayed to God to forgive him of every sin and have mercy on him. He turned to me and said, Mamma I never will get well. I tried to speak to him, Oh yes Buddie, I hope you will. But O my heart was nearly broken. I would steal off and try to pray for the Lord to spare my darling son, if it could be agreeable with his holy will. But I could have no liberty at all to pray for him to live, but would rather feel to ask him if it was his will to take him, to forgive the least and every sin and to take him home to dwell with him forever. On Saturday night the doctor desired us not to let any person come into the room to speak to him, said two persons were sufficient to be with him. Sunday morning about 7 o'clock he commenced talking to us. He was very weak and could not be raised up to take any medicine, but he prayed aloud to the Lord to have mercy on him and wash him as white as snow. His prayers appeared as solid as a rock. His father asked him if he had seen himself a sinner before God, he replied, oh yes, and then said, "If I am one of God's elect I will be saved." He said the doctor did not want him to talk; but God had spared him and gave him breath to tell us these things; that all those dark clouds have passed away, and he saw a beautiful light in the North and said, Oh yes brother Welborn, I will shake hands with you in heaven. Brother Thos. Davis and Mr. Lee were standing by his bed and he told brother Davis to watch the little flock. He said he hated to leave old gray haired father, but must go where

old fathers and mothers have met. Then he said, dont you see those angels up there in the house, and the wheels and bright spindles that will bear my soul away to that land. He said he had been brought to see that there is but one church and this is the true church. He was asked how he felt, and he replied, I feel better since those little cooling drops of water have fallen on me from heaven. He desired us not to grieve after him for he was going to heaven, and talked for sometime but I have only given you a short sketch. He also told us that he was dying, and at 3 o'clock in the evening he passed away. Now dear brethren and sisters, my troubles are more than I can tell, but hope that God will enable us to bow in humble submission to his holy will, and that he will put it in some of your minds to write to us and speak a word of comfort to us in our sad bereavement. Dear brother, I know I have written this obituary very lengthly but I have given but a short sketch. Dear brother, pray for us that we may be comforted. May the Lord be with you. I remain your unworthy sister in deep distress,

MARTHA M. BRASWELL.

Primitive Monitor, Primitive Baptist and Gospel Messenger please copy.

NOEL JONES.

Another one of the faithful soldiers is gone to realms of light.

Brother Noel Jones died on the 2nd day of February 1893. He was born on the 20th day of March 1821; and on the 22nd day of March 1850, he was married to Rebecca Wilson, by whom he had twelve children and raised ten, five sons and five daughters. Brother Jones was raised in a county where there were no advantages for education and therefore did not receive any education worth speaking of. He grew up somewhat without parental training and without the knowledge and fear of God. He was a young man of vim and determination and a will to labor. He was a man that could do anything he had a mind to turn his hand to do. He was a splendid blacksmith, a good house carpenter, and could make anything out of wood or iron he wanted to. He was a man of very limited circumstances when he commenced life, but being of spirit and determination he acquired a good and comfortable living. He was a splendid manager and lived bountifully in all his after life. From his own learning and practice he became quite a business man,

and was a very useful man in his neighborhood, so much so that a good many looked to him for advice. He was a man of good judgment in all matters pertaining to general business. Then he went on with success as regards the world and natural life. But sometime between 45 and 50 years of age, he was awaked by Sinai's awful thunder to a knowledge of his lost and ruined state before God.

There was ever after that the guiding of the Spirit with him, an inward monitor that directed his course through the remainder of his life. He was convinced of sin sometime in 1869 or 70. He obtained a hope, and in 1872 he petitioned to the church at Seven Mile, in Sampson county, N. C., and was received by profession of faith and baptism on the third Saturday in July 1872. He was set apart for deacon on the third Saturday in May 1874, and was ordained as deacon on the third Sunday in June 1874, and continued to fill that office to the day of his death with great ability and prudence. He was very zealous for the cause of Christ and he traveled a great deal when he was able to do so far and near. The lamenting writer of this obituary travelled a good deal with Brother Jones and spent a good deal of time with him both at his own home and among the churches, his faith was sound and unshaken, fixed on Christ as the Saviour. He was a sound disciplinarian. He was a very exemplary member of his church. He lived by faith in the Lord Jesus Christ who died and gave himself for him. His conversation was in the scriptures of truth. He entertained a good many brethren at his own home, and it was his joy and desire to meet them everywhere. He was a pattern of a man and a model christian. He was very kind hearted to his brethren and dearly loved them. He was extremely fond of singing sentimental songs such as showed the work of the Spirit in the soul. He was a spiritual man. He was a very useful man to the churches, and did a great deal of good. He was an earnest contender for the faith and a strong defender of the doctrine of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

I believe that he is gone to glory and that his spirit is among the spirits of just men made perfect. And now my dear brethren, and sisters let all of us take example from him from this time forward.

A. WHITFIELD.

ZION'S LANDMARK.

ELDER B. F. MARTIN.

Died at his home in the county of Monroe and State of West Virginia, our esteemed brother, Elder B. F. Martin.

The subject of this notice was born in Henry Co. Va., about the year 1855, where he lived until his father moved to Smith county. There he grew to manhood, and married. There the Lord found him as he did Jacob of old, and led him about and instructed him. He taught him that salvation is of the Lord, and bid him publish the good news to his people.

About the year 1878, the church where he was a member, seeing his call, and being satisfied with his gift, set him apart to the full work of the ministry. A few years after his wife died and left him to care for two little boys.

The first time I ever saw brother Martin was at our Association in 1887. He was sent as a messenger from the Washington Association. In December 1877 he married Mary Law of our county, and soon after moved among us, where the last six years of his labor has been spent. He was a member of the Flat Woods church and we loved to have him with us. His manner of preaching was not such as to attract the worldly minded, but to the spiritual minded he was simply Christ-like, humble, loving and gentle. He possessed little of this world's goods, nor did he desire the applause of men, but was willing to labor with his own hands to minister to the wants of those around him. He leaves a wife and five children, mother, father and many friends to mourn their loss. But our loss is his eternal gain. How little did I think when I parted with him on my way to this place that I should see him no more, but alas! it is true and we must submit to Him who doeth all things after his own will.

May the Lord bless this bereavement to us all, and be a companion to our bereaved sister, and a father to the fatherless children, a lamp to our feet, and a light to our pathway, is the prayer of one who feels the loss.

S. E. BROYLES.

WILLIAM NELSON.

In Stokes county, near Piney Grove church, on the 24th of August 1893, after an illness of only a few days, died William Nelson, in the 65th year of his age. The deceased was well connected and highly esteemed in the community where he lived. He leaves a devoted wife, five children, many relatives and friends

to mourn his death, but it is confidently believed by those who witnessed his demise that their loss is his eternal gain. The deceased had not attached himself to any religious denomination, but his partiality and sympathy was with the Primitive Baptists, the church to which his wife and many relatives belonged. For more than two years prior to his death the deceased had become deeply concerned about the salvation of his soul, and after he was stricken with the disease which brought about his death he often called his wife, children and friends to his bedside, and talked with them freely and rationally upon the subject of death, expressing an entire willingness to die, and of the fullest assurance of eternal rest beyond the grave.

APPOINTMENTS.

J. E. ADAMS.

Contentnea Association.

Sandy Bottom Tuesday after
Will some one meet him at Kinston Tuesday morning.

Beaver Dam Wednesday

Sand Hill Thursday

Muddy Creek Friday

Thence to White Oak Association.

A. N. HALL.

Wheeler's. . . Wednesday before 5th Sunday in October.

Prospect Hill Thursday

Lynch's Creek Friday

Arbor Saturday

Gilliams 5th Sunday, where Elder Oakley

joins me to preach the funeral of Mrs. Irvin.

Pleasant Grove Tuesday: funeral of Mr. Geo. Stadler's child.

Reidsville Wednesday

Wolf Island Thursday

Lick Fork Sat. and Sunday

J. E. ADAMS.

Hornet Church, Samson Co. on Wednesday after 3rd Sunday in October.

Seven Mile Thursday

Reedy Prong Friday

Barby's Chapel Saturday

Mingo 4th Sunday

Black River Monday

Bethany Tuesday

Some one will please meet me at Clinton Tuesday after 3rd Sunday.

W. G. TURNER & W. J. STEPHENSON.

Flat Swamp Tuesday after 1st Sunday in Oct.

Briery Swamp Wednesday

Great Swamp Thursday

Red Banks Friday

Thence to Contentnea Asso.

Newport Wednesday after 2nd Sunday in Oct.

Hadnots Creek Thursday

North East Friday

Thence to White Oak Asso.

South West...Tuesday after 3rd Sunday in Oct
 Bay.....Wednesday
 Yopps.....Thursday
 Wards Will.....Friday
 Stump Sound Saturday and 4th Sunday.
 Bay Mead (School House).....Monday
 Wilmington.....Tuesday
 Myrtle Grove (School House)....Wednesday
 Wilmington (again).....Thursday
 Mill Branch.....Sat. & 5th Sunday
 Sanford.....Monday
 Conwayboro.....Tuesday
 Simpson's Creek.....Wednesday
 Thence to Mill Branch Asso.

Elder J. T. Coats expects to be with them the first week and at the Kehukee Association and will meet them in Wilmington, and go with them to Mill Branch Asso. Conveyance needed when off Railroad.

Brother Turner will join brother Stephenson at the White Oak Association and be with him from thence.

F. P. BRANSCOME & J. E. MARSHALL.

State Line....Tuesday before 3rd Sunday in Oct. at 2 o'clock P. M.
 Snow Creek.....Wednesday
 J. W. Morefield's.....Thursday
 Thence to Mayo Association.
 Green Hill.....Monday after 3rd Sunday
 Mountain View.....Tuesday

J. A. BURCH.

Wilson.....1st Sunday in October
 Falls.....Monday
 Pleasant Hill.....Tuesday
 Old Town Creek.....Wednesday
 Tarboro.....Thursday
 Thence to Contentnea Association.
 Cross Roads.....Tuesday
 Mewborns.....Wednesday
 Nahunta.....Thursday
 Goldsboro.....at night
 Thence to White Oak Asso.
 Chapel.....Wednesday after
 Memorial.....Thursday
 Thence to Black Creek Asso.
 He will need conveyance when off railroad.

J. A. BURCH.

Beulah....Monday after 4th Sunday in Oct.
 Salem.....Tuesday
 Neuse.....Wednesday
 Dutchville.....Thursday
 Eno.....Friday
 Durham's.....Saturday
 Whitfield's Academy.....5th Sunday

J. M. HARRIS.

Thence to Contentnea Asso.
 Conoeta.....Tuesday
 Tarboro.....Wednesday
 Falls.....Thursday
 Nashville.....Friday
 Thence to Toisnot Asso.
 Sandy Grove.....Tuesday
 Healthy Plains.....Wednesday
 Wilson.....Thursday

Thence to Black Creek Asso.
 Nahunta.....Monday
 Goldsboro.....Tuesday
 Chapel.....Wednesday
 Cross Roads.....Thursday
 Smithfield.....Friday
 Thence to Smithfield Union.
 Durham.....Monday night after
 He will need conveyance when not on railroad.

INFANT SALVATION.

DEAR BROTHER GOLD.—My concern is not about those that die in infancy, but about myself, my own grown children and others that are sinners. Thank the Lord that you express yourself as you do; it proves honesty.

Salvation by grace is the teaching of the Bible and that is far enough for any of us to go. It means the worship of God alone to a poor dependent sinner, one that the law has manifestly judged and stripped of all self-righteousness. This gives God all the glory and man none.

Yours in much unworthiness.

JOHN VICKERS.

RECEIPTS.

ALA.—Elder P N Lipham 1 50.
 ARK.—Helen Simmons 1 75.
 GA.—Elder John Vickers 1 50 W J Ragan 2 50.
 KEN.—R L Turner 1 50 W T Calvert 1 50 A G Herdern 1 50 Mrs J R Wells 1 50 G M Ringo 1 50 By Miss Cora Bickers 3 B Farmer 3 00.
 N. C.—Mrs J A Allsbrook 3 J A Barnes 1 50 Moses Dew 1 50 Mrs C J Marshborn 1 50 Joshua Farmer 1 50 By Elder Jas A Burch 1 50 L P Mathews 3 Win A Ross 14.
 S. C.—Mrs S J Blount 75c.
 TEX.—J M Blackshear 1 50 By J C Latta 3.
 TENN.—By Owen Harrison 4 50.
 VA.—H C Turner 1 50.
 W VA.—S E Broyles 3.

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.—Psalm 51 : 1.

**WILMINGTON & WELDON R. R. and
Branches. & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED July 2, 1893.	No. 81 Daily.	No. 85 Daily.	No. 41. Daily.	No. 55. Daily & Sunday
Lv Weldon	P. M. 12 35	P. M. 9 53	A. M. 5 00	
Ar Rocky Mt.	1 43	10 45	6 20	
Ar Tarboro	2 35			
Lv Tarboro	12 54			
Lv. Rocky Mt.	1 43	10 45	6 20	P. M.
Lv Wilson	2 30	11 30	7 00	2 40
Lv Seima				3 30
Lv Fayetteville ..		1 15		6 00
Ar. Florence	10 40	3 27		9 05
Lv. Wilson	2 30		A. M. 7 00	P. M.
Lv Goldsboro	3 20		7 47	
Lv Magnolia	4 33		8 51	
Ar Wilmington ..	6 15		10 40	
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED July 2 1893.	No. 78 Daily.	No. 14 Daily	No. 40	Sunday
Lv Florence	A. M. 5 10	P. M. 7 30		A. M. 6 30
Lv Fayetteville ..		9 33		9 50
Lv Seima				11 4
Ar. Wilson		11 25		12 5
Lv Wilmington ..	A. M. 9 30		P. M. 5 00	P. M.
Lv Magnolia	11 10		6 40	
Lv Goldsboro	12 20		7 47	
Ar Wilson	1 10		8 34	
		No. 14 Daily		
Lv Wilson	P. M. 1 10	P. M. 11 30	P. M. 8 34	P. M.
Ar Rocky Mt.	2 00	12 08	9 15	
Ar Tarboro	2 35			
Lv Tarboro	12 54			
Lv Rocky Mt.	2 00	12 08	9 15	
Ar Weldon	3 05	1 00	10 35	
	P. M.	A. M.	P. M.	

Train on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.00 p. m., arrives Scotland Neck at 4.55 p. m., Greenville 6.37 p. m., Kinston, 7.35 p. m. Returning leaves Kinston, 7.30 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.
Trains on Washington branch leave Washington 7.00 a. m. Arrives Farme 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 4.40 p. m., Farme 6.10 p. m., arrives at Washington 7.35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday 3.00 p. m., Sunday 3.00 p. m., arrives Plymouth 3.20 p. m. 5.20 p. m. Returning leaves Plymouth, daily except Sunday 5.30 a. m. Sunday 10.00 a. m., arrives Tarboro 12.25 a. m. and 1.30 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.00 a. m., arriving 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 4.30 p. m., arrives Nashville, 5.05 p. m., Spring Hope 5.30 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 8.20 p. m.; arrive Dunbar 9.30 p. m. Returning leave Dunbar 5.30 a. m.; arrive Latta 7.00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7.00 p. m., and 11.30 a. m. Returning leaves Clinton at 8.20 a. m., and 4.25 p. m., Connecting at Warsaw with Nos. 41, 40, 23 and 78.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.

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J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

H YMN AND TUNE BOOK.

The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky., Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Sept. 10, 1893.

Bound Daily, No 1	MAIN LINE.	N. Bound Daily, No. 2
6 55 p m	At.....Wilmington.....Lv	8 25 a m
1 55 p m	Lv.....Fayetteville.....Ar	1 05 p m
1 30 p m	At.....Fayetteville.....Lv	1 35 p m
11 30 a m	Lv.....Sanford.....Lv	4 00 p m
8 23 a m	Lv.....Climax.....Lv	6 40 p m
7 40 a m	Lv.....Greensboro.....Ar	7 35 p m
7 30 p m	At.....Greensboro.....Lv	7 45 a m
6 15 p m	Lv.....Stokesdale.....Lv	8 55 a m
5 25 p m	Lv.....N. & W. Jct.—W. Cove.....Ar	9 45 a m
4 55 p m	At.....N. & W. Jct.—W. Cove.....Lv	10 15 a m
4 10 p m	Lv.....Rural Hall.....Lv	10 55 a m
3 00 p m	Lv.....Mt. Airy.....Ar	1 20 p m
Daily, No 3		Daily, No 4.
6 10 p m	At.....Bennettsville.....Lv	5 30 a m
4 25 p m	Lv.....Maxton.....Lv	9 53 a m
3 45 p m	Lv.....Red Springs.....Lv	10 41 a m
3 55 p m	Lv.....Hope Mills.....Lv	11 17 p m
2 30 p m	Lv.....Fayetteville.....Ar	12 00 p m
No. 15 MIXED Daily Ex Sunday.		No 16 Mixed Daily Ex Sunday
6 45 p m	At.....Ramsour.....Lv	6 25 a m
5 05 p m	Lv.....Climax.....Lv	8 40 a m
4 15 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15 MIXED Daily Ex Sunday		No 16 Mixed Daily ex Sunday
4 00 p m	At.....Greensboro.....Lv	9 45 a m
2 55 p m	Lv.....Stokesdale.....Lv	11 05 a m
2 00 p m	Lv.....Madison.....Ar	11 55 a m

All trains daily except Sunday.

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Norfolk & Western R. R. to and from Roanoke and points North and West.

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VOL. 26.

OCTOBER 15, 1893.

NO. 23.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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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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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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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All brethren and friends are requested to act as agents.

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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 LONG RAMBLE.

ELDER P. D. GOLD, MY DEAR BROTHER:—I will take this opportunity by your permission, to inform my many correspondents, who are readers of ZION'S LANDMARK, why I have not written to them in so long a time. I left home on the 27 of June 1893, boarding the train at Elkin, N. C., and went by the way of Greensboro, N. C., Greenville, S. C., Atlanta, Ga., Birmingham, Ala., Memphis Tenn., Little Rock, Ark., Texarkana, Dallas and Fort Worth, Texas, and spent over a month in North and West Texas, filling appointments made for me by my dear brethren in Texas. And I must say that I have never met a more kind and loving set old of Baptists in all my life, than I met in Texas. I shall never forget their exceeding kindness, and great love manifested to me. We had such glorious meetings at nearly every church and several additions to some of the churches. In North Texas, I met Elders W. L. Rogers, C. C. Pope, Asa Howard, James Staggs, J. A. Rutlege, W. O. Rutlege, J. W. Green John Priddy, Thos. Clark, ———Putman and W. S. Broom and others. And in West Texas I met the following Elders. Silas N. Stephens, A. B. Koen, W. S. Harris, J. B. Donathan R. A. Biggs, W. C. Burks, and—Koen and others. And from Texas I went through the Indian Territory, and to my surprise I found the

people civilized, social, as highly cultured as any people. From here I went through South East Kan., and West Mo. And thence I went through to Quincy, Illinois, and from thence to Mt. Gilead Association, Mounds, Illinois, where I met the following Elders, I N. Vanmeter, Samuel L. Dank, B. R. Warren, S. R. Williams, T. B. Ausmus, John L. Scott, Giles Reeder, S. W. Sears, Owens and others. From Mt. Gilead Association I went to Jacksonville, Ill., and thence to Winchester, Ill., and here we had a glorious meeting with one addition to the church. Attended the Morgan Association in Cass County, and I must say, from a feeling sense of duty, that I owe to these good brethren and sisters abundant kindness and great love shown me, that I have never in all my travels in 32 States and Territories met a more kind, affectionate and loving set of sound Old Baptists. Elder Geo. W. Murray is the Moderator of this very intelligent body of Old Baptists, and a more efficient Moderator I have never met than Elder Murray. Elder Giles Reeder is the Clerk of the Morgan Association and is a very precious and spiritual minded brother. Elder John L. Scott is a young minister of the Morgan Association, and a more brilliant young man I have never met, and Elder Scott is a very able young preacher, and is a very sound and consistent minister of

the gospel of Jesus, both in word and deed. And O, may God keep him from the evil. I am made to thank and praise God for such bright and shining lights in our Zion, as that of Elder Scott. I again met that aged and tried soldier of the cross, Elder I. N. Vanmeter, as being very able and especially on the resurrection. I met all the following Elders at the Morgan Association besides the ones already named, J. B. Dobbs, C. C. Purviance, H. S. Peak, W. R. Dyer, Jackson Whitty, T. J. Whitty and others. I heard Elder Dobbs preach and a wonderful preacher he is. Elder Purviance is a very spiritual and poetic Brother; and I had the happy privilege of being with this dear brother some days, and the more I was with him the more closely I was attached to him. And while I was visiting with Elder Purviance in the town of Pleasant Plains, Ill, and with my precious friend and Brother F. M. Scott and very interesting family, Elder Purviance's sister, Sister Nancy Stevens died, and I was called upon to preach her funeral in the Christian church at Pleasant Plains, and notwithstanding it being in the week and a rainy morning, the large house was packed with people, and a more solemn scene I never witnessed; and I felt the power of God most mightily while preaching to this large assemblage. And then we followed sister Stephen's remains to the Cemetery, and after the interment, I was conveyed by brother F. M. Scott to Prentice, where I preached to a house full of Old Baptists at early-lamp-lighting and again next day at 11 o'clock A. M. Elder John L. Scott's membership is with this church, and a more precious set of brethren and sisters I have never met. May God's richest blessings crown their pilgrimage here below.

From here I went by R. R. to Springfield, Ill. Took in the State House of the great State of Illinois, and a magnificent structure it is. And then visited the court house of Sangamon Co., then went to Oak Ridge Cemetery; and visited the grand sight of the Lincoln Monument. And from here I went to the World's Fair at Chicago where I remained four days, and saw a great deal of this world's pride and vain glory, insomuch that I could not help thinking of Bunyan's Vanity Fair. And from here I went home, via. Indianapolis, Ind. and Cincinnati, O., and on arriving at my humble, yet pleasant home, I found all my precious little family well, for which I try to be thankful to my heavenly Father. I was away from home 2 months and eight days. And I have the answer of a good conscience toward God for every day I was gone except those spent at, and going to and from the World's Fair, and I felt that that was not my duty. I will close. I am your poor little servant in the gospel of Jesus,

WM. R. WELBORN.

DEAR BROTHER GOLD:—I send you the following letters for the LANDMARK feeling that they are too good to be enjoyed all alone. I hope, therefore, you will publish them and that others may enjoy them as much as I have done. I have the full consent of the sisters to have their letters appear in the LANDMARK. On August the 8th Sister Williams wrote me that nine had been added to the Red Banks church since I was there, and that they were still looking for others to join. All along my tour through North Carolina I saw more manifestation of the gracious outpouring of the Holy Spirit among the Lord's people than I have ever seen anywhere else on this tour reaching

from Alabama, (my own State) to Ohio. While the meetings have been pleasant all along the tour there has not been the warmth altogether about them that I witnessed in North Carolina.

May the good work go on till many more, "such as shall be saved be added to the church."

Yours in love,

J. H. PUREFOY.

EXPERIENCE.

DEAR BROTHER PUREFOY:—I have at last attempted to write a sketch of the Lord's dealings with me, if not deceived, in compliance with your request. The first time I ever knew that I had sinned was when I was eight or nine years old. I pulled out of the ground a light-wood knot,—fell down and used profane language. I, for the first time saw that I had sinned. O how sorry I was! I shed tears freely. After then I had troubles at times, and often tried to pray the best I knew how. I was brought up by Freewill Baptist parents in a very strict way. I was married at twenty one to my present husband. At twenty three I joined the Freewill Baptists, where my parents were, but not liking some of the members I had my name put in at another one of their churches. I thought I was all right for two or three weeks. Then I got in trouble about communion with them,—did not feel I was fit and did not commune until I hoped the Lord had delivered me of my sins ten years afterwards. Not long after I united with the Freewill Baptists I got in so much trouble about my sins that at times I did not know what to do, but now and then I tried to pray. Finally at thirty two years of age, I dreamed the Lord came and took all my children, six in number at that time,

and told me that I could come afterwards, and not to be troubled after them. Not long after this I dreamed I went to hell—went down some steps—looked in—saw them dancing, and suddenly, I saw them pitching head foremost and the place was filled with smoke; and the steps I was on commenced breaking. I turned around to go up the steps and just as I got on the hill the last one broke down, and I said thank the Lord. I went to another place to be judged, it was made known to me a place of sharp sickles. I got on my knees to pray till my time came to be judged. I was very much frightened, but when my time came they stripped me without any pain and there was a robe put on me that looked like glass beads, and I went marching along the narrow street to Heaven.

After then trouble continued to grow worse until it seemed that a dark veil was over me, and I thought I would die and go to torment. I tried to pray, but the more I tried the more the trouble seemed to press me. I was finally made to give up all for lost and thought I had to die and go to torment. They sent after the doctor for me, but he said he could not find anything the matter with me. I was so I could not walk without being helped along. Finally I thought I would get up and walk any how, but on attempting it fell across the bed to die, as I thought. How long I lay there I do not know. When I came to myself I said, Lord have mercy on me, and I heard a voice saying, "I will have mercy upon all that call upon me in my house." This was repeated three times and then my burden was all gone—my strength restored. I did not know what it meant. I then heard another voice saying, "The wind bloweth where it listeth

and you hear the sound thereof, but cannot tell whence it comes nor whither it goes; so is every one that is born of the Spirit." Then I was satisfied and could not find sufficient language to praise God, saying, thanks be to Jesus—blessed be His name. I then could walk anywhere. I continued rejoicing in the Lord. I then felt that I ought to be baptised again and tried to ask the Lord to show me what to do. I went to a Freewill baptising and while standing there I looked over the water and saw Christ on the cross forbidding me to be baptised with them anymore, but was waiting for me. I still remained in the Freewill church, which was shown me to be all corrupt. I became troubled and told them to take my name off from among them, but they did not. After then, at times I wanted to be baptised again and desired of the Lord to know what to do; and one night while sitting up and had been talking about it, I became so I could not speak. It seemed like there was something like a web reaching from heaven to my mouth saying: "My yoke is easy, my burden is light, come take up the cross and follow the meek and lowly lamb." For ten or fifteen minutes I could not speak. Then it was said to me if I would say "Lord Jesus have mercy on me out loud I then could talk. I tried to say it to myself but could not. Finally I said it out loud, and had no more trouble about talking. My mind was then led to the Old Baptists, but it seemed there was something in the way. Finally after four years all was removed, except predestination and election. I could not understand that. Therefore I could not go to the Old Baptists. When you preached at the Court house in Greenville I became there in a condition I could not understand anything. Suddenly

I looked and behind you at the window, at the right, I saw Christ standing to your back a moment, long enough however to make me understand that he was with you; and also predestination and election for the first time was clear to my mind. I felt rejoiced and could understand it all after then, and it was a great feast to me. The next Sunday I and my husband joined the church at Red Banks and were baptised the next day, (two more gave in at the water,) my mind being relieved of the burden that had followed me so long. Dear brother, I have written only a few things of my trials and tribulations through life, now forty years old, and it was the Lord's workings with me, if not deceived. I believe you are a God called minister, and among many other things, was sent here that through you the Lord was to make plain to me predestination and election. I will forbear writing more at present and close by saying I hope you will come again, if the Lord will.

Your sister in hope of eternal life,
if not deceived,

TARLIA V. WILLIAMS.

Greenville N. C.

ELDER J. H. PUREOY. DEAR BROTHER IN THE LORD I HOPE:—It is with a deep feeling sense of unworthiness that I attempt to write you, which I humbly hope will be to your edification, and the glory of God. It seems to be the mind of dear brethren and sisters at Red Banks, and also a duty we owe to you, to write and tell you of the glorious revival we have had there since your coming among us. It is their desire that I should write this letter, (and although I feel inadequate to the task) yet I know God is able even through poor sinful me, if his will, to comfort, and strengthen one of his dear children. More

willingly, therefore, do I undertake this task, because I felt (after service) that I wanted to grasp your hand and tell you of the great comfort I hope I received; but I did not and could not, for tears choked my utterance, and for which I have thought much about and regretted ever since your departure. I will however (if the will of the Lord) speak of that ere I close. Hoping the blessed Lord will be with me while I write, and make glad your heart while you read, I will begin. You remember preaching at dear old Red Banks on Wednesday; well on Saturday and Sunday following, which was our regular meeting time, seeing, feeling, and as we hope realizing the effects of the word preached; for we believe dear brother that you came not to us with excellency of speech but in demonstration of the Spirit and of power, caused us to expect some ingathering, knowing too that the Scripture says, "It pleased God by the foolishness of preaching to save them that believe." On Sunday two offered and were received. Monday at the water two others were compelled to come forward and tell what great things they hoped the Lord had done for them, which made four in number, a thing unusual for Primitive Baptists. These four were lambs that had been bleating around the fold for a long time. Your preaching seemed to confirm their faith altogether, strengthen their hope and encourage them to take up the cross, and follow the meek and lowly lamb through evil as well as good report. I believe my brother with all my heart that God sent you among us to comfort, build up, establish, and through his almighty power compel them to come in, for you know he sent his servants out into the highways and hedges and compelled them to come in that his

house might be filled. Such a season of refreshing from the Lord, such a manifestation of his love and mighty power as was realized at the water last Monday, and could you have been there my brother, I believe in the fullness of your joy, you would have reaped the reward of your labor.

I will speak of the brother and the sister that united with the church on Sunday, especially the sister, believing that it will strengthen and encourage you. I believe the poor tried servants of God need all the encouragement by the way, and that oftentimes a word spoken in season is to them as apples of gold in pictures of silver. You remember Mr. Williams (now brother) that conveyed you from brother Tuckers to Greenville. It was he and his companion that united with the church on Sunday. Wednesday, at the Banks he received a feast from your preaching. He and wife attended your appointment that night in Greenville. There she rejoiced with joy unspeakable and full of glory as the glorious doctrine of election was opened to her understanding. She came home fully established, and felt that the last barrier between her and the doctrine of Baptists was removed. Nor is this all my brother, before you read the text you quoted these words, "Where two or three are gathered together in my name there am I in the midst thereof." As you spoke those words she saw Jesus by an eye of faith appear at your side, then vanish, and she believed he was with you through your sermon. Yes my my brother I believe he was with you at the Banks. I believe with all my heart that you are one of those chosen ones of the Lord, and that you are about your Father's business. I would say to you my brother press onward, for the

prize is at the end of the race, and by and by you I believe will hear the welcome—"Well done faithful servant, sit down at my throne, and dwell in my presence forever at home." Doubtless you will be surprised when you remember my dear husband's afflicted condition, to hear that he baptised brother Williams. It is a miracle to the world; but we know God is able to give strength, which I believe he did, and being supported by a brother he performed the ordinance with comparative ease. It was an irresistible desire of brother Williams that he should baptise him, and so strong was his faith that he believed he could do it—though almost a helpless cripple from rheumatism. Even a brother that should aid in supporting my husband was placed in his mind, which he, brother Williams, hoped and we believed was of the Lord, showing as the poet says,

"God moves in a mysterious way,
His wonders to perform."

Brother Williams is strong in faith, sound in doctrine, and will ere long, we all believe be called to perform the duties of the office you are now so faithfully discharging. I said in the beginning of my letter that I wished to tell you something concerning myself, but Satan has already told me that my feelings that day was only carnal nature aroused. Be that as it may, I have a hope that it was of the Lord. That day will long be remembered, and if I never see your face again on earth I hope we'll meet in heaven. I will commence by telling you of the long dreary season of darkness which I have lately passed through, and which I hope the Lord that day was pleased to remove. I seemed to be dead almost to all spiritual enjoyment, dark and lowering clouds of sin

and unbelief had so completely shrouded my mind that the little hope in which in times past I had so much rejoiced seemed to be gone. Jesus had disappeared—sorrow had filled my heart and I cried with Paul, "O, wretched man that I am, who shall deliver me from the body of this death?" I had but little desire to attend meeting that day, but felt it my duty to fill my seat, and if not deceived, desired the Lord to give me a hearing ear, and understanding heart, and most earnestly did I desire that he would once more melt this stony heart of mine. I hope he graciously inclined his ear to my feeble petition, and ere you quoted the words of the text the tears were freely coursing down my cheeks. Yes my brother, when you spoke of the saints singing the endless praise of God through all eternity my little hope revived, and tears of sorrow, love and joy I hope filled my soul. Then in your deliverance the words given you were mine also, if not deceived.

"Then will I tell to sinners round,
What a dear Saviour I have found."

And although the tempter so soon suggested you are deceived, yet he was not able to take it away; nor did he succeed that day at the Banks, and that evening the song, "O for such love, let rocks and hills their lasting silence break," was continually on my mind. No wonder I wanted to grasp your hand and tell you that I hoped the Lord had once more visited a poor sinful worm as I, and not only I, for many, yes very many were fed that day from the crumbs that fell from the bountiful Father's table, and while it was his will, through you to feed them, it pleased him that the dear undershepherd should be fed also. I feel that I could write much more, but fear that instead of edifying I may weary you with such a long

letter. So I will close. May the blessed Lord spare you long to comfort his believing children. May he ever be with you in all the trying scenes of this sin polluted world. May he bless you and yours with all necessary temporal blessings, and save you in heaven is the prayer of your unworthy sister, if one at all, and if one the very least in my Father's house. My husband, brother and sister Tucker, join in sending love to you and companion. I feel that I cannot close without asking you to remember me in your petitions, and O, most earnestly do I desire you to remember my dear afflicted husband. You know the Scripture tells us, "The effectual, fervent prayer of the righteous availeth much."

JANE E. HARDEE.

Greenville, N. C.

DEAR BROTHER GOLD:—To-day I received the enclosed letter which you are at liberty to publish, or any part of it in the LANDMARK, as you may think best. Your readers will be thankful to hear that our greatly afflicted sister Ruth Taylor is more comfortable.

Since the doctors think she might be much relieved if not cured in a Hospital, let me propose to the dear brotherhood that we contribute a fund for this purpose, and place it in your hands, requesting you to arrange with the best Hospital for her care and treatment on as favorable terms as may be had, and pay the expense out of this free will fund. I will be one of 300 of your kind hearted readers to send you one dollar each for this blessed labor of love, for the relief and comfort of this patiently suffering and helpless child of our Father. His suffering son says, "I was sick, and ye visited me. Inasmuch as ye have done it unto one of the

least of these my brethren, ye have done it unto me." Then, dear kindred in Christ, let us show our love to Him in lovingly ministering to His greatly afflicted, needy and helpless disciple, as God enables us. The letter of her niece touchingly shows how pitiful her condition is. "Blessed are the merciful: for they shall obtain mercy."

D. BARTLEY.

Crawfordsville, Ind.

ELDER BARTLEY, DEAR SIR:—My dear aunt Ruth Taylor asked me to write you a few lines for her, as she has not heard from you in such a long time, and misses your good, comforting letters, as she would visits from dear loved friends. I am glad to say that my precious aunt is some better than she has been in four months; though she is still a very great sufferer and utterly unable to write at all. She cannot sit up, nor stand up on her feet; and still needs constant and careful attention. It has been about five weeks since she had the last convulsion, and we all hope it will please the dear Lord to remove them entirely, for they are so terribly bad, and effect her mind so much. She is the most patient sick person I ever saw, and talks, when she possibly can on the subject of religion all the time. Says that the Lord is so good, and Jesus so precious to her, that she can never talk of and praise the name of her precious Father and Saviour as much as she wants to. She often speaks of you as one of her best loved friends and kindred in the Lord; and how much she wishes it would please the Lord to order your steps in this portion of His heavenly vineyard. She has enjoyed the reading of your books, especially "Man Redeemed," so much that she wants every lover of the pure testimony of the merciful

Lord Jesus Christ, who comes in her room, to read it. Says it is the best work on the subject that she has ever read. She sends her warmest christian love, fellowship and fervent thanks to you, for all the kindness shown her, and for the grateful and liberal help she has received through your generous efforts, from the dear ones of the Master's flock, which has been such a blessing and help to her in her extreme illness; and says that she does not know how she would have managed to get along without it, having to hire a nurse, and so many other daily expenses, which in her extreme illness, are absolutely indispensable. The doctors think that dear aunt Ruth might be greatly benefitted, if not permanently cured, by going to some Hospital where they are prepared to treat and operate on such cases as hers. If she ever gets able to use her pen again she will be sure to write to you. She hopes you had a pleasant trip to Texas, and that your going was blessed of the Lord to the building up and edification of his people, and that you were mutually comforted and refreshed by meeting together in the Lord. She also hopes that your health has continued good and that the saints helped you on after a godly way. I hope you will excuse this badly written letter, as I am yet a little girl, and have but little education. You have been so good to my precious aunt; and I have heard her talk so much about you and your writing that I love you for her sake, and for your kindness, and have written this for her, because she has no one else to do it for her. Cousin Willie Cobb wrote to you at Bonham, Texas, but as aunt Ruth has not heard from you since then, she fears you did not get the letter. Mrs. Susie Saunders of N. Y., has written to auntie, and

about fifty others, but she has no one to answer them, and fear they will think her ungrateful. The note you sent to the Signs for her correspondents has not yet come out, but she says it is due to so many letters ahead of yours, she reckons. I hope you will write to her as soon as your time will admit.

Kindly your little friend,

M. J. C.

Old Sparta, N. C.

ELDER P. D. GOLD:—I hardly suppose you have had time to think of such an insignificant and unworthy ceature as I feel to be, nevertheless I have not ceased to think of you. It came into my mind sometime ago to write on hope, but I feel so utterly destitute of anything that is Spiritual or good I shrink from the task, yet the impression to write remains.

Hopes and fears checker human life. One serves to keep us from presumption, the other from despair. Some hope for fame, some for wealth, some for happiness. All hope for something. But if in this life only we have hope we are of all people the most miserable. How uncertain is this human life of ours. There is but a breath of air and a beat of the heart betwixt this world and the next.

Our heavenly Father has given us a hope of that blessed immortality where the troubles and cares of this unsatisfying world will forever cease.

Seeing we hope for such things what manner of persons ought we to be. Ah! how often does the thought occur to my mind, what right have you to hope for such things? What evidences have you? And I sometimes feel that I haven't any, and the very thought well nigh drives me to despair. Sufferings seems to be as divinely ap

pointed as joy, but if we can only be brought to see they are for our good and that we need their chastening influence all will be well in the end.

It is so good for us to be afflicted sometimes, though it is not at all pleasant. We get in forbidden paths, get exalted above measure and have to be made humble. Ah! how much relief does the bursting heart sometimes get in prayer. What a privilege to go and tell Jesus. There are some sorrows too sacred to be babbled to the world. But He is acquainted with them all and was tempted in all points like as we, yet without sin.

A lady asked me sometime ago if I thought God held us responsible for every foolish thing we said. I told her the Scriptures tell us we will have to give an account of every idle word. I would like to know if you think the Christian will be judged in the day of judgment? I think their judgment is when they are convicted for their sins, but don't know whether I am right on that point or not. I have digressed from my subject, but have written as my mind ran.

How highly favored and blessed are those who have good hope through Jesus Christ, our Lord, that when they are called to leave this world of affliction and sorrow they shall be where the wicked cease from troubling and the weary are at rest. I sometimes wonder why I am spared when so many that are so much better by nature and practice than I have been taken from time to eternity. But will not the judge of all the earth do right? We are to be still and know that He is God. "Many, O Lord my God are thy wonderful works which Thou hast done, and thy thoughts which are to us-ward. They cannot be reckoned up in order unto Thee.

If I would declare and speak of them they are more than can be remembered.

I will close lest I weary your patience.

Your unworthy sister,
ANNIE ROBERTSON.

Mt. Cross, Va.

SPIRIT OF TRUTH AND SPIRIT
OF ERROR. CHRIST AND
HIS CHURCH—THE
CHURCH OF AN-
TI-CHRIST.

He that is born of the Spirit of God can see the difference between truth and error, between true and false doctrine. The Lord commands his beloved family to watch and pray, and when they obey they see by that light that comes from above, and being careful they see the Spirit of Christ in the church of God with meekness and fear of the Lord. It is needful that christians watch through the word for the way the Lord would have them to walk while professing to be heirs of the kingdom of Christ: for the anti-christian world has so many ways of temptations in their lust and pride, setting traps, nets, gins, pits and ditches for every one of the saints that walk not in her ways which lead to death. We see the world worships the beast, and that beast blasphemeth that worthy name on which our hope depends. This beast is always seeking prey, for his appetite calls for the blood of the saints, and has in all ages of the world, and he is the power and principles of the anti-christian church. So this power sets nations against nations to war, and kingdom against kingdom, and has led them to much blood shedding, until she is drunken with it; but she is not yet satisfied, nor can be. The king of glory has called her principles as a lion seeking whom

he may devour; 1st. Pet. 5: 8. He also calls it greedy dogs; Isah 56: 10, 11. The dog that killed sheep is hard to satisfy, for after they have killed and eat to the full, they still go on to kill, which makes it appear that they are greedy. So is the spirit of Satan or Babylon. The more she destroys the more she seeks to destroy. She is guilty of the blood of all that was slain in the earth: Reve. 18: 24. Now we see here she is very fond of the rich men of the world, especially merchants. They that treat her with most kindness she tempts to commit sin at her will and pleasure. If she can get one to say he paid so and so for his goods, and that is as much again as he did pay, in order to cheat some hard working man or woman and children who go half clothed, or half fed, then her fantastical pride is tickled and she rejoices at the act, and puts on many airs before such a one. This principle visits grog shops, and when the saints pass by this way she invites them in. Her servants begin to say to them, do you ever take anything? The answer is, yes sometimes. Well come in and take some with me. The man says I hardly ever go in such places as this. Then says the servant, it is not any harm. So in he goes. Now what will you have? I will take a little good corn. The servant puts down what he calls good corn, and begins to say, this is my best. I keep it for my special friends. At the same time it is made of noxious poisons, but he drinks it. He scarcely gets to the door before he meets another and he goes through the same, and the saint says, I have just taken some. O, says he, that doesn't matter, another drink won't hurt you.

He is not a competent judge, and takes the judgment of devils, and

goes on and drinks a second time. After this he is not much to persuade by the third and fourth one that asks him to take drinks. By this time he is drunken, he is heard to talk very loud, he staggers and stumbles, and is ready to speak any evil that may pass through his mind. So the result is he has with deeds and words become a dishonor and disgrace to his church. He is not keeping the commands of his king Jesus, but has put on a full Babylonish dress, so he is not like a saint, but like the young man void of understanding, passing through the streets near her corner, and he went the way to her house, in the twilight, in the evening, in the black and dark night: Prov. 7: 8, 9. So this man dies to the fellowship of his church, and is cast away according to the rule our king Jesus gives in the the 18th chapter of Matthew. So I humbly ask the brethren to stay away from such places as these shops, where so much disgraceful conduct is carried on. Please take heed to him that says: "Watch and pray," for if we will do these things he says do he will keep us out of all such deathly places, and will renew our love for him and the brethren. Think of this my brethren. The better we serve the Lord the better we love the saints, but the more we follow the world in her wicked ways the less we love the saints; for to be carnally minded is death, and all teachings of the world, or the devil, or the flesh of man, or men are carnal, and is death. Mystery Babylon would have us to believe this carnal way is the way to life, but Christ says they would deceive the very elect if possible. Solomon says there is a way that seems right to a man, but the end thereof are the ways of death. His Spirit makes the rogue believe if he will steal he will grow rich, so he

tries it, and instead of riches and pleasure he finds the reward is prison, punishment and death, and should he grow rich the apostle says the rust of his gold and silver is a witness against his soul. The carnal mind says, if we will lend our money for usury it is a good way to life and riches and pleasure, and some try it, but where is that man that can do this and keep the commands of his Savior? I say in my judgment he is serving mystery Babylon, and not Christ, for he says, give not, lend, for sinners lend to sinners to receive as much again: Luke 6th chapter. Now sinners are in her broad way to death, and they lead hoping as much again. So this is the way sinners do. How shall saints do? Christ is the truth, and the way, and the life. Are not saints seeking for the way, and the truth and the life? If so he Christ and his teaching is the way, and if we are obedient children he is our life and peace. But mystery Babylon comes and tempts us with her flattery concerning her religion. She sits on her beast, holds out her golden cup to all nations, persuades them to drink of her cup of sin and filthiness of her fornication. Her religion is popular with her subjects, and takes well with them: for it is of the same spirit that was born in us. When we were born in sin we loved sin and practiced it with delight. So all her children love to serve her. They are blind but do not know it.

Mystery Babylon is her name, and it is proper indeed: for she works in mysterious ways to get honor of all. She can make a sinner believe he is going to heaven when she is leading him to hell. She makes her servants believe that sin and darkness is light and life. They teach darkness for light. They lead to death and say they are go-

ing to life. She says she is saving thousands, but is leading millions to ruin. The city is give us money enough and we will save the world, but I believe from the word of God, give her money enough and she would bring the world to destruction, and, instead of saving the world, they would destroy that which is already saved, if it were in their power, for she would cause the Lord's servants to commit fornication in following after her whoredom, as she did in the days of Kings: See 1st Kings 21: 11. Now the Lord suffers not this cruel principle to teach in his kingdom such stuff as this: Rev. 2: 20. The king of Zion is holy. His care over his saints is so tender he speaks to them from love. The words he speaks are in the Spirit of his Father, and they are life. They convey light and life to every one of his saints that hears and does them.

The Lord in his mercy and love did call us from the power of sin and death to be conformed to the image of his son Jesus, and manifested his love to us by sending his Spirit into our hearts, revealing to us the truth of our hearts, convincing us that we were dead in sin, and that our hearts are desperately wicked above all things; and has called us with an holy calling, and made us acceptable with the Lord of glory, justifying us by his grace, making us meet for the Master's use, and making us sit together in heavenly places in Christ Jesus, saying, ye are no more strangers, nor foreigners, but fellow-citizens with the saints, and of the household of faith. So the church may well say the Lord has done great things for us whereof we are glad. He called us with an holy calling, then says to us, let your light shine, and we ought to let our light shine, and we do if it is there, but if it is

not there we do not do the things he says do. Joining the church is not the proof that we are saints, but after we have joined, if we keep his commandments this is the full proof of our case. We do not expect to be saved for keeping the commandments, but if we are saved we will keep the commandments of our king Jesus and love him and his commandments and do them in love, not because we are forced to keep them by any other power than love. The power of the Spirit of God in our hearts impresses our minds to do these things he commands us to do in his word, but the Spirit of the world or Babylon teaches us not to do those things he commands us in his word. The commandments are not fast enough for this world, nor its pride. She wants something more popular than these. She has not known the Lord nor his commandments. She is blind and cannot see any good in keeping the commandments only to save the soul, and teaches this way, but the Lord saves the soul, and then commands it to observe and do his word, and live in the light and life of the word, and in full fellowship of the church, and confidence of the brethren, letting the light that is in us shine as he commands, striving to enter in at the strait gate; but while we are doing this there comes another command from our Lord Jesus saying; watch, if we neglect to keep in view, we will fail to do the things he commands us to do, for sin is in the flesh, and if we fail to watch we will be serving the world or sin. Whom shall we watch? We must watch self, for he is the greatest enemy we have ever met on earth. Keep yourself in duty and the church looks like she is in love with her Lord. Yes, see for a moment if she is. She is built of material that is pure. I mean the

church of Christ. I do not mean there are no hypocrites in the church, but I mean Christ is pure, and so is his bride. What God has cleansed is not common nor unclean, but Babylon has so many ways to bewitch the saints they are beguiled of her pride, fashions and forms of her religion. Her principles have been taught in the church until the saints, having drunk of her cup, are beclouded with darkness and confusion. Paul says, if ye live after the flesh ye shall die, which word is being proved in many a case in this day. If old Mr. Big-head and all his family were excluded from the fellowship of the church she would have some peace. He is allowed to visit in the church, though he always thinks he is servant, and the saints have no rest with him without they follow him wherever he says go, which if they do they suffer for disobeying the Lord's commands. Though he says he is right, the matter is he has drunk of that cup of Babylon until he is drunk with the contents. So it would be well to keep this principle out of the church, for he is as destructive as a wolf in a sheep-pen. His prey is the humble sheep or lamb of God. He is a hypocrite, and if the church would remove him at his first appearance it would be healthful and much peace gained. But trouble will take its place if he is kept in the church, for he is an Absalom in the armies of Israel stealing the Kingdom. He is a mystery. Babylon's servant and he will work for her principle as long as he is allowed to stay among the saints. Therefore my judgment is that the church will do well to exclude all lusting principles that want to rule over the church, for the Lord says, he that exalts himself shall be abased.

B. WOOD.

(To be continued.)

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.

"The hoary head is a crown of glory if it be found in the way of righteousness." Prov. 16: 31.

All my life there has been a charm to me about old people that are blessed with the wisdom of experience, and if their lives have been graced by good conduct. Nor have I ever favored that silly spirit that treats the feebleness of old age with contempt. It is in my mind to refer to some old men I have seen this year, though the ones named are only a part of the aged ones seen by me this year. In the Mt. Pleasant Association, that met in Kentucky this September, and the church this session was held with Sulphur Fork, are three men, brethren J. B. Turner, over 90, W. H. Ransdell, over 80, and David Pyles more than 89 years old, that were all baptized in 1829, and two of them the same day. These three old brethren have all lived in the same church ever since, with not a trouble between any of them, nor has any member of the church ever

had aught against any of them. They are noted, leading men too in their community. Some men of another denomination said, "We do not understand it. Here are uncle Joe Turner and uncle Ransdell, the best men we ever knew, talking about their vileness and corruption." Brother Turner sat as moderator in the division between the Old Baptists and the Missionaries almost 60 years ago.

In September last, Elders James Wilson, James Parker and James Cavenaugh all preached on Sunday. Brother Wilson is 86 years old, brother Parker 89, and brother Cavenaugh 88. Elder Wilson received a hope in 1825—was baptised March 1827, ordained about 1831, attended the Little River Association at Reedy Prong in 1837, and has never missed a session since. He preached the introductory sermon at its present session, occupying about fifty minutes in as clean, sound a sermon as I ever heard from any man. All these three preachers have long been in the field with unblemished characters. Elder Moore Stephenson of the Little River Association is also among the aged and honorable preachers of our order.

Old brother Isaac Lamm was a deacon of Lower Black Creek church sixty years ago, and lives about seven miles from Wilson. I had never seen him, but hearing of him expressed a desire to see him. It was said, "Oh you would not enjoy visiting him. He is deaf and blind and just lies in his bed." But I wanted to see him. So I went, and found him in bed where he has been about

ten years. He has a good face and I felt drawn to him. Finding he could hear some but could not see at all, I asked him his age. He said, "I think I am 103 years old." I asked him if he had any interest in the world. No, said he, "I have none, I am cut off from the world. It has no charms for me, and I do not care to live." When I asked about his hope he brightened up and said, "that is all I have." He said, "The angels are my companions. They come to see me every day and every night, and yesterday I saw a light in the sky bright as silver." When I took hold of his hand to bid him good-bye, he said, "please stay, please do not go," and his smile of love was so sweet showing the undying love of the brotherhood in him.

Why should we not visit such in the infirmities and desolation of old age?"

P. D. G.

TRUE LIGHT.

ELDER P. D. GOLD :—Please give your views on the 9th verse of the 1st chapter of St. John.

T. J. JENNINGS.

Remarks.

"That was the true light which lighteth every man that cometh into the world." John 1: 9.

How many things of creation, and the most needful ones too, are employed by the Holy Ghost to set forth the preciousness of Christ, no man can number. John is moved to emblazon that glorious name by using the word light. John the Baptist was a burning and a shining light, but he was not that true

light. He was sent as a witness to testify of the true light, that all might through Jesus the true light believe.

Let us notice some traits of that light.

1st. It was the light of men before men knew anything of him. As there was light before the sun, moon and stars were created, so in Jesus was life, and the life was the light of men, before there were men. As God created and provided everything needful for man before he made him, and had a place prepared for him before he had any existence or knowledge, so the life of his people was in Jesus before man's necessities were manifested, and this life was the light of men. In this light man was created, and in this light the promises of God shine forth. All the precious promises of grace shine in the brightness of Jesus the Son of righteousness who shall arise with healing in his wings.

2nd. The light shineth in darkness, and the darkness comprehended it not. (A) It has power to shine in darkness. The light is stronger than the darkness. The natural sun has power to shine so that the darkness flees apace. But the natural sun does not shine in darkness, the darkness yet remaining. This light shines in the heart, and causes man to see the darkness and to know his own blackness. It is a peculiar light, for it discovers the darkness; or vileness of our nature. (B) But the the darkness comprehends it not. Man, who is the subject of these operations though

not the agent causing them, does not comprehend the nature and import of this light, or its shining. A convicted sinner does not know what his case is, nor when it shall end."

3d The Sun of righteousness arises with healing in his wings. Light heals. Naturally the sunlight warms the earth and hastens the growth of vegetation. If there were no heat on the earth there would be no shooting forth of vegetation, nor any growth of it whatever. Much power as the sun has to yield her increase, it cannot heal all the diseases of man, or beast, or of vegetation; but the Sun of righteousness arises with healing in his wings, and heals all our diseases. We need not be afraid of the failure of this light to heal all our diseases, and to bring us off more than conquerors through Jesus Christ our Lord. There is also the most healthy growth of all that come into the sunshine of grace.

4th. It never fails to light every one that cometh into the world. What world? The world where it shines. Every world has its sun. Our natural world has its natural sun. The kingdom of Jesus is a world and has its sun that shines in all, and lights every one that comes into that world. It is in his light that we see light. God who COMMANDED the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. It surely will shine and light every one that comes into that world of light. It

never fails.

Every man that ever is enlightened then ascribes this light to Jesus. It does not come from any other quarter or source. It is the glory of God that is risen upon us. When this sun shines in one it causes him to see his own blackness or vileness and cry out, "Look not on on me, the sun hath looked on me. Behold I am vile. I abhor myself. Now the light that causes these things is no false light, but it is the true light. That power which shows you yourself and controls you, making manifest the unfruitful works of darkness is the true light.

The truth never flatters, nor says anything merely to please. The light does not flatter, it causes everything to appear in its true character. That is the true light that lights every one—that leaves out none. Every one that doeth truth cometh to the light that it may be manifested that his deeds are wrought in God. Hence it is of the truth, for there is no darkness in God who is the true light. P. D. G.

CORRECTIONS.

In Elder E. Rittenhouse's communication of last issue some serious errors occurred.

Elder S. Trott (not Pratt) is the proper reading. Elder G. Beebe was never accused of Arminianism. The word Elder Rittenhouse used was Arianism, which his enemies accused him of.

Note. I was absent in Kentucky at the time the proof reader made these mistakes which I regret.

ED.

TRIP TO KENTUCKY.

I was favored to visit Kentucky in company with Elder Lester recently. He is in better health and preached almost every day while we were in that state, and preached with his usual ability.

The brethren in Kentucky are in peace and some good meetings were given us. There is much destitution of preachers in the Licking Association. Where such able men as Elder J. F. Johnson, Elder Thos. P. Dudley and Elder Theobald once served, now they have only one preacher brother Hawkins, and his health is poor. It does look like they need preachers there. Elder Eubanks is giving much of his valuable services to them, though he lives in another Association.

Elders Badger and Durand were present at the Licking Association with Elder Eubands. It was very refreshing to me to hear these brethren preach. At the Mt. Pleasant Association Elders Cayce and Badger were present and preached.

P. D. G.

 ASSOCIATIONS.

Our Associations I have visited this year have nearly all been in unusual peace and the meetings joyful.

In our Associations of brethren where churches are represented by accredited messengers, and all others so desiring may come and be with them in their meetings, the prime object is to see each other and hear preaching. In their nature they are social like the Jewish

feasts held annually in Jerusalem where they gathered to eat and drink, or feast, worship and rejoice in the Lord God of the Hebrews. So these associations of Baptists are gathered to worship God in preaching and hearing the preaching of the gospel, and to enjoy each others company. Such meetings are not to make laws over churches, nor for them. They have merely enough business to preserve and perpetuate the organization. Preaching the gospel is the leading object of the meetings. Also in hearing from each other they learn each others standing better, and thus preserve the unity of the faith by a mutual confirmation of each other. For certainly there is a strengthening of brethren as they see each other face to face, and speak often one to another. They are also strengthened in this concert and unity of indwelling and of brotherly correspondence. When brethren are thus dwelling together and are of one mind and heart it is harder to divide them or make inroads on them. There are people that would divide them, but finding it difficult to do so as long as they are associated together they sometimes wish to break down these Associations so that they may the better accomplish their purpose.

It is somewhat like a Baptist I once read of who objected to his church for calling the roll or list of members. He said he wanted to be free and did not wish to be compelled to attend the church. The moderator replied that calling the

roll was not to compel unwilling members to attend the church, but merely to find those that did not wish to attend constantly. No one that promptly attends a church when he can objects to having his name called, and such faithful members desire to explain or state the cause of their non-attendance when they are absent. It is not those that love the law that object to a law that requires each one to do right. The law is no burden but is a protection to all law-abiding citizens. The law is not made for the good and obedient, but for the lawless and disobedient, and these are the ones that object to it.

Let every Baptist walk humbly in the truth and he need have no fear of Associations.

P. D. G.

PLEASE READ.

We are much in need of money to defray the expenses of publishing the LANDMARK. Quite a number of our subscribers are behind. The expense of publishing the LANDMARK is large and it requires considerable money to conduct it. I have reduced the price to one dollar and a half so as to place it in reach of every lover of truth. To enable me to publish it at that price it is necessary that I should collect what is due. If those subscribers who are behind would reflect that while a dollar or two is not such a large amount by itself, his dollar or as much as he can spare placed with some one else in the same condition, and so on through the list, in the aggregate would

amount to a considerable sum. So if you are due anything and can't send all send what you can spare.

Notice the date on the end of your slip.

For instance, if your name is John Smith and your date is Nov. 1-91 you are due from that date till now two years—or \$3.00 and so on.

Every one nearly is handling some money now and it is much easier to raise it during the Fall months than to put it off until some other time.

To those subscribers who have done the best they could this article is not addressed, but we think there are a good many considerably behind, that with a little effort could send us a part if not all they are due.

All who feel disposed to assist the LANDMARK by obtaining subscribers we will gladly send sample copies to, and will appreciate any time that may be devoted in that direction. All friends of our faith are authorized if they feel so disposed to act as agents and help us to extend its circulation.

Attention is called to the notice of Elder D. Bartley concerning our much afflicted sister Ruth Taylor. If the brethren and friends have a mind to make contributions for her benefit, I am willing to do the best I can with the gifts in obtaining hospital treatment for her.

P. D. G.

FOR SISTER RUTH TAYLOR.

Mrs T W Battle 1 Judge Battle 50c Elder D Bartley 1 P D Gold 1—\$3 50

OBITUARIES.

WILLIAM HOLLAND.

Death! The mighty sickle, who is sent to mow the golden grain at harvest time, has again visited our land and taken from our midst one of our best citizens and a christian gentleman, in the person of William Holland, who was born and reared in Pittsylvania County, Virginia, and died at his home near Axton Va., the 24th of December 1892, at the age of 75, lacking five months. Brother Holland was the son Stephen Holland and Lucy his wife, who were good moral parents, and raised their son in a like manner. He was married to Sarah Norman when a young man and settled himself as a farmer.

There were nine children born unto them, four girls and five boys, all of whom are living and doing well. He was a man that was highly esteemed all along through life. As a worthy citizens, he was a good provider, always having plenty to live on at home. I have heard it said of him that he never bought a pound of meat nor a bushel of corn in his life, and he was a man who took a good interest in the welfare of his neighborhood, and his counsel was sought for and heeded to in most all cases where the advice of a sound minded and honest hearted man was needed. He was plain and gentle in his manners, and friendly with all. He believed in the right thing and that honesty was the right policy. And in his declining years he came to see himself a sinner before God, and he was thus awakened to the sense, that without the grace of the Almighty God his precious soul would be eternally lost. But in due time, in the time appointed of the Father, he received a peace of mind that his sins had been forgiv-

en together with the command, "Go home to your friends and tell them what great things the Lord has done for you, and repent and be baptised for the remission of your sins."

This command he obeyed the second Saturday in July 1883, at Cascade, and lived in fellowship with that church a short time, when he was dismissed by letter and joined at Sugartree on Saturday before the first Sunday in November 1883, and remained with them until it pleased the Lord for some purpose best known to himself to call him from a world of trouble and affliction to that bright and happy shore where saints meet to part no more, on the date mentioned above. His disease was inflammation of the bladder, and his sufferings were great, so great that he had to be kept under the influence of morphine, therefore he never talked but very little during his illness. He was sick only one week. He went to see one of his sons one evening and was taken sick that night and went home next morning, and when his companion met him he told her that he had come home to die.

He had the attention of three physicians, but the mighty arm of death had laid its clutches upon him to separate his immortal spirit from its body of clay. His neighbors and friends were very attentive to visit him and do all they could for him, and his loving wife did all for him that kind hands and a warm heart could do. The family has lost in him a father that was a father in the fullest sense of the term, a husband that was worthy to be called a husband, one that was ever ready to administer to the necessities and comforts of his companion.

The church has lost a member that worthy to be called a brother.

But he has gone from among us now, as we trust to that house not made with hands, eternal in the Heavens, "where the wicked cease from troubling and the weary are at rest." But we know dear sister Holland that these things according to nature are grievous to bear, but we must submit to His will who doeth all things well and none can stay his hand or say what doest thou. 'Tis hard for us to give up those that are near and dear to us by the ties of nature, but we do not mourn as those that have no hope, for he left testimony with us that his spirit is now basking in a mighty ocean of love and singing praises to the Father above.

And may his children and dear companion be prepared to meet him in that world that shall never end, is the prayer of one who wishes you well.

J. J. BECK.

VIRGINIA ROBERT POWELL.

By request of the child's mother Mrs. Susan L. Powell, I send for publication in the LANDMARK, the obituary of this dear little girl, the only child of Robert B. Powell deceased, and its mother who yet survives them both. Little Robbie was born on the 22nd of January 1892, and died on the 29th of Aug. 1893, making her age only 1 year, 7 months and 7 days. Her disease was indigestion of the bowels, from the troubles of which she was sick only 6 days. She was never as strong and healthy looking as some children, but was so smart and bright, and had such an intelligent look in her face that it seemed that nearly all of her kin people and friends who knew her made an idol of her, so to speak.

She had just commenced to learn to walk a few days before she was taken sick. Had commenced to talk well enough to speak many

words very clearly. Cousin Robert (little Robbie's father,) and cousin Susan had not been married but little over two months before he died and left cousin Susan a widow sad and lonely, and now her dear little child has followed its father in death, which by nature no doubt makes her feel more sad and lonely; but we feel that she should take courage and go on, feeling that they are both now enjoying that everlasting happiness with the Father in Heaven, where all the blessed people of God shall be at rest forever and ever. Cousin Robert was such a good and pious boy, and talked of his hope in Christ, and left such good news when he died that we feel sure that he and little Robbie are now happy together. Christ said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Cousin Susan asks the prayers of all God's people.

She has our heart felt sympathy in her bereavements. May God smile on her in mercy all through life and at last save her in Heaven where she may be happy and praise Him with all the Heaven born hosts forever and ever is my humble petition for Christ's sake. Amen.

GASTON T. POWELL.

Pitt, Wake Co. N. C.

JAMES T. SMITH.

Was born July 13, 1877, and died November 21, 1891. He was the son of Thompson N. and Aramittie H. Smith. He was well on Friday night. On Saturday he seemed to be resting easy. I intended going to church that morning at Lynche's Creek, and made ready and went. I had not been there long before they sent for me. I came home and found him speechless, and dying. He lived one hour after I got home. He was a kind, loving, truthful and obedient boy to his parents. It seemed that he could not bear to see them in trouble. If he thought one of his

brothers was out of humor with him he would not go to sleep until all was right. I have heard him say to his brothers, you ought not to let the sun go down on you out of humor with any one. He was industrious and quick tempered, but not stubborn. If he did or said any one wrong he was ready and willing to make it right. He was no professor of religion, but seemed to hate what was wrong. He read the Bible through in the year 1891. I do hope he was changed. I know the Lord is able and will do all that is just. It seems to me there is a strange thought rushing through my mind, he is safe, safe in the arms of Jesus. May the Lord help me in all my troubles and sadness. Darling Jinnie, O how sweet his kind voice was to me. I want all the christian people to pray for me and our little family.

Written by the sad mother,

ARAMITTIE.

PENNY STEPHENSON.

Penny Stephenson departed this life March the 8th, 1893.

Mother was born and raised in Samson Co. N. C., and was married to my father, Alvin Stephenson, April the 6th 1856. Mother was 62 years old at her death. As a wife and mother she was faithful and diligent, affectionate and kind. She joined the church at Fellowship, Johnston Co. N. C., the first Saturday in August 1877, and was baptised by Elder J. E. Adams, and lived a consistent member until her death. She filled her seat when it was in her power. Her walk was that of an humble christian, her conversation was such as becomes a godly woman, ever putting her trust in him who is able to save. She never wearied in doing well to all around her so far as she was able. Mother was taken sick with La-Grippe about one month before she died, and was very sick for two weeks, but had recovered so much so as to attend to her domestic affairs. She cooked her dinner, sat down to the table, and while eating gently passed away. She died without a struggle, went in peace leaving 7 children, a devoted husband, 4 brothers, 3 sisters, and 7 grand children, and many relatives and friends to mourn her loss, but we cannot mourn as those that have no hope.

Her funeral was preached by Elder Moore Stephenson.

We miss her so much. May each of us by the grace of God live in humble sub-

mission to all his wise and holy dispensations. Mother was sick with typhoid pneumonia some few years ago, and while sick she said she saw her mother and her 4 little babes in Heaven, and she was going to them. She had only 3 children dead at that time, but since her daughter, Priscilla Stephenson, died aged 26 years, 9 months and a few days, who joined the church at Fellowship, Johnston Co. N. C., the first Sunday in June 1888, and was baptised the same day by Elder J. E. Adams, and lived a consistent member until her death, which occurred the 11th of May 1891, from congestion of the brain. I feel that mother and her four little babes that she spoke about are now in Heaven singing that new song of Moses the servant of God and the song of the Lamb. Oh may we all remember her counsel and advice, and try to live for the master's cause and be prepared each of us by his grace to meet dear mother in a better world. Dear readers, no one knows the loss of such a mother only those whom God has blessed with such and has also taken away. Had it not been for the power and mercy of him who is ever able to strengthen the weak, I should have long since given up in despair.

TEMPIE C. STEPHENSON.

Pratt, Johnston Co. N. C.

MARY MELISSIE MORGAN.

By request of brother G. H. Morgan I write you a short notice of the death of his beloved wife.

She was born July the 24th, 1831, and died April 6th, 1893. Sister Melissie had been a consistent member of the Primitive Baptist church for upwards of 12 years. Her house was a home for Baptists, and we all loved to sit and listen to her conversation. Her constant theme was salvation by grace during her last days with us. She seemed perfectly resigned. And the last words she uttered to her bereaved husband were, "I am passing over Jordan, and will soon be on the banks of sweet Canaan." Much might be written concerning this dear sister. I can truthfully say I never met a more worthy sister in every respect, and we believe our loss is her eternal gain.

May God sanctify this bereavement to the good of relatives, brethren and sisters, and may we all meet her again on the sweet banks across the river.

"Gone from a world of trouble,
Reached a fairer shore;
To rest forever with Jesus,
And live in his precious love."
C. O. HILDER.

East Fork, N. C.

EDMUND WILKINS.

By request of his widow I send you for publication in ZION'S LANDMARK the obituary notice of the death of her husband Edmund Wilkins. He was born February 14, 1845, and died May 9th, 1890. He was married to Vitulia Reece, December 27, 1865. He united with the Primitive Baptist church in the year 1869 at Ward's Will where his membership remained till the time of his death. He was strongly devoted to the church, ever filling his seat when his health would permit. He was ever ready to contribute to defraying of his church expenses and to the support of the ministry.

But he is taken from our midst and the church at Ward's Will has lost a faithful member. His wife has lost a kind husband, his child an indulgent father, and many friends to mourn our loss. But we do not mourn as those that have no hope. He bore his afflictions with great patience and seemed to be resigned to the Lord's will, to wait the time when the final summons should come. He expressed a great hope till his death. The members of the church would often meet at his house and sing for him. His favorite hymn was,

While sorrows encompass me round
And endless distresses I see,
Astonished I cry can a mortal be found,
Surrounded with troubles like me, &c.
L. SAMMONS.

ELDER JOHN D. SCOTT.

This brother was born in Wilson Co, (now) N. C., about 60 years ago. He united with the Primitive Baptists about 1871, and was baptized at White Oak church by Elder Jesse Baker. He was ordained to the gospel ministry on 1st Sunday in June 1874. He departed this life on Monday morning after the 5th Sunday in July 1893.

He was by nature of a fearless, strong character, and, though honest and square, open and manly in his dealings, yet was a rough and very profane man I have been told.

But when he was shown by the God of Israel what he was a very wonderful change was wrought as to his inward life,

and it was manifested in his conduct. People who knew him felt he was a truthful, candid, direct, honest man, fearless of men, yet respecting their rights. I think he would not knowingly have injured any one in the least. As a preacher he was at times wonderfully profound on the sovereignty of Almighty God, and tender in dwelling on the grace of God to sinners. He made no compromise with sin or insincerity. He was grandly faithful in declaring what he understood to be the truth. Few men labored in the ministry as much as he did among those within my knowledge. I have wondered if I would walk as far in rough weather if necessary to meet my appointments as he often did. He was thus diligent in business and fervent in Spirit, and he was highly esteemed among the churches he served, and he is much missed. Bold as a lion against wrong, tender as a gentle woman toward the humble, he sought the interests and honor of his Lord, and the good of his chosen.

I come now to relate the uncommon and sad manner of his death. He was bitten last Spring on his nose by a large rabid dog. He went to Durham to be treated by a mad-stone, and it was thought that he was cured. He preached several times after he was bitten.

About 5 days before his death he was seized of a burning pain in his stomach, and an uncontrollable thirst for water, and was soon thrown into spasms. He could not endure the sight of water though he so thirsted for it.

He said to die of Hydrophobia was a fearful, horrible death, but if the Lord called him that way he was willing thus to go. He asked his friends not to treat him as a dog if he did thus die. Though he had many spasms, yet he made no attempt to harm any one even then. This is I think uncommon. His last words were Jesus, Jesus.

His friends were kind and did what they could to relieve him. How sad a death. Yet how sweet to feel that the grace of God prevails above and overmasters even the fury of a rabid dog.

The dog that bit brother Scott was a strange one—not of that neighborhood. I often wonder why people have so many dogs—poor people that hardly can feed a pig have two or three dogs. What are they worth? Nothing on earth. Yet they eat as much as a hog would. The bible does

not speak a word in favor of dogs, but much against them. That truthful book speaks much in favor of sheep, yet we keep dogs and have no sheep, knowing that dogs kill sheep. How depraved. Surely we are foolish. Our own conduct proves our folly and depravity.

Elder Scott fell by the bite of a dog. I will quote some words his step-son wrote me concerning his last days.

"As to his death I can say, that he died as he had lived fearless and calm. He was conscious only at short intervals, and his theme seemed to be his future state, and he expressed a willingness to go as the Lord and Master might call. He did not express any doubt as to his future happiness. And said he was ready to go when the summons came. He said to die with Hydrophobia was a fearful, horrible death, but if the Lord called him that way he was perfectly resigned. He told me his troubles about natural or temporal things had been great, but in comparison with spiritual or Divine things they sank into insignificance, and in the trying hour of death his prayers were that peace might be restored in Zion, and prosperity again surround her. The present church troubles seemed to be uppermost on his mind, talked freely and said he might have appeared a little unreasonable at times, but he said that he could and would die free from malice, and that his heart was filled to overflowing for the church. In an effort to drink water he fell back exhausted, and exclaimed that he was burning with thirst, but could not drink now, but would soon pass over the river where he would drink that sweet water and never thirst again.

Very truly yours,
L. O. HAYS."

Elder Scott had his faults, and P. D. Gold has his faults too. Elder Scott possessed to me some lovely, noble traits, and his death was very sad to me.

I was present and spoke with Elder J. S. Woodard at his burial.

May the Lord bless his bereaved wife and the family.

P. D. GOLD.

REBECCA ELIZA LEE.

Sister Rebecca Eliza Lee, died at her residence in Samson Co. N. G., on the 12th day of April 1893, in the eighteenth year of her age.

Her father died when she was quite young, and her mother had quite a struggle to bring

up her children, but with diligence and prudence did bring them up in comfortable and respectable circumstances, and in the year 1849, she was married to Elam Lee, by whom she had 6 children, and brought up three, one son, and two daughters. Sister Lee was a lady of very good mind and judgment, was a very energetic lady, very domestic and a very good provider. She was very prudent and managed her household well. She trained her children up under the nurture of religion, and the admonition of the gospel, was very kind to her neighbors. Sometime about the year 1868, she became greatly concerned about her future welfare, and was troubled much for a long time, and in the year 1870, she obtained a hope, and on the 3rd Saturday in June 1873, she petitioned to the church at Seven Mile, and was received into fellowship and on Sunday following was baptised. Sister Lee was faithful in all she did. She was really an exemplary member of her church and an exemplary woman in her neighborhood. She was very kind to the brethren and sisters, and entertained a good many of them at her own house. She was very devoted to the cause, and become more and more so the older she got, and for two or three years before she died, she talked freely about the change, and was always anxious to hear preaching. She often talked about it to me and often asked me to read and talk for her. Her walk was always orderly and christian like. She was expecting to die and looked forward to the time of her departure from the world. She fell from her chair at the breakfast table and died instantly. She fell to rise again. She died in the triumphs of faith, and really we believe she is now in mid glory where the angels are marching in the foreground of the eternal throne of God.

A. WHITFIELD.

MARTHA A. DUPREE.

Martha A. Dupree died January 22nd 1893. Her age was 75 this May. She was the wife of W. R. Dupree. She never bore any child but me, and O it did seem so hard to give her up, though I feel like it is a sin because the Lord was so kind, so merciful to spare my dear mother to me so long, and I feel like she is better off. Her disease was abscess of the stomach, from which she suffered greatly. She often spoke of dying, but said Jesus could make a dying bed soft as downy pillows, but said if she died and did not join the Primitive Baptists she would not die satisfied. The last time she was ever at church was the 4th Satur-

day and Sunday in last September at Old Sparta. She said she wanted to unite with the church so bad she did not know what to do, but felt too unworthy; but O I do miss her so bad.

Brother Gold, please pray for me that I may be resigned to the will of the Lord in all things.

R. A. LITTLE.

REQUEST.

As there is a goodly number of names that I have sent as subscribers for the LANDMARK, some that were due some last year and several more this fall, I desire to say to these very dear brethren that our Editor is in need of money to carry on the paper. And now let us not forget him now while we are marketing our crops, it will be thankfully received. If we can't pay all now lets pay what we can.

You can send it to P. D. Gold, Wilson, N. C., or if you will hand to me I will send it and you will be rewarded for the same.

Your friend and brother I trust,
S. C. THOMPSON.

Ellistown, Miss.

NOTICE.

Having had many requests for "Man Redeemed" (the book on Resurrection,) I will have a new edition published in cloth binding at 50 cents, provided 500 copies will be taken. Therefore all who want it will please inform me by postal card how many they will order, when the book is ready, of which notice will be given through our Baptist papers.

DAVID BARTLEY. •
Crawfordsville, Ind.

CHANGE OF ADDRESS.

Elder Thomas Bell's Post office is changed from Little River to Wampee, S. C.

UNION MEETING.

The Contentnea Union is appointed to be held Saturday and 5th Sunday in October with the church at Union, or Upper Town Creek.

Elder W. A. Ross expects to accompany Elder J. M. Harris on his appointments from the Little River Association to the Black Creek Association. They will need conveyance when off R. Roads.

Elder J. W Gardner from Saulston to Goldsboro, N. C.

MUSIC.

We have often thought that our people (parents and others) should encourage their children more than they do to learn to sing. Practice in singing under a good teacher or help is needful to improve ones singing. We need not expect our children to learn to sing unless we encourage it or offer them opportunities. We are so afraid of being called Arminians that we neglect plain duties often. We should encourage our children to sing, to read the bible and thruthful books or papers, and to attend our preaching.

Our brethren, Elders Durand and Lester, have published a Note and Tune Book composed of choice hymns with good old fashioned tunes. Let our people supply themselves with these Books and encourage singing in their families.

Our children should be brought up to respect and honor the worship of God by being required by their parents to attend the worship, and to interest them in singing will aid in this matter.

P. D. G.

APPOINTMENTS.

A. N. HALL.

Wheeler's.. Wednesday before 5th Sunday in October.
 Prospect Hill.....Thursday
 Lynch's Creek.....Friday
 Arbor.....Saturday
 Gilliams...5th Sunday, where Elder Oakley joins me to preach the funeral of Mrs. Irvin.
 Pleasant Grove.....Tuesday: funeral of Mr. Geo. Stadler's child.
 Reidsville.....Wednesday
 Wolf Island.....Thursday
 Lick Fork.....Sat. and Sunday

W. G. TURNER & W. J. STEPHENSON.

Stump Sound Saturday and 4th Sunday Oct.
 Bay Mead (School House).....Monday
 Wilmington.....Tuesday
 Myrtle Grove (School House)....Wednesday
 Wilmington (again).....Thursday
 Mill Branch.....Sat. & 5th Sunday
 Sanford.....Monday
 Conwayboro.....Tuesday
 Simpson's Creek.....Wednesday
 Thence to Mill Branch Asso.

Elder J. T. Coats expects to be with them the first week and at the Kehukee Association and will meet them in Wilmington, and go with them to Mill Branch Asso. Conveyance needed when off Railroad.

Brother Turner will join brother Stephenson at the White Oak Association and be with him from thence.

J. A. BURCH.

Beulah... Monday after 4th Sunday in Oct.
 Salem.....Tuesday
 Neuse.....Wednesday
 Dutchville.....Thursday
 Eno.....Friday
 Durham's.....Saturday
 Whitfield's Academy.....5th Sunday

J. M. HARRIS.

Thence to Black Creek Asso. 4th Sunday in Oct.
 Nahunta.....Monday
 Goldsboro.....Tuesday
 Chapel.....Wednesday
 Cross Roads.....Thursday
 Smithfield.....Friday
 Thence to Smithfield Union.
 Durham.....Monday night after
 He will need conveyance when not on railroad.

J. T. ROWE.

Newborns Monday after 4th Sunday in Oct.
 Meadow.....Tuesday
 Cross Roads.....Wednesday
 Red Banks.....Thursday
 Galloways.....Friday
 He will need conveyance.

J. A. BURCH.

Pine.....Sat. and 2nd Sunday in November.
 Flat Creek.....Monday
 Bear Creek.....Tuesday
 Meadow Creek.....Wednesday
 Liberty Hill.....Thursday
 Jones Hill.....Friday
 Jerusalem.....Sat and 3rd Sunday
 Laurel Spring.....Monday
 Watson.....Tuesday
 Crooked Creek.....Wednesday
 High Hill.....Thursday
 He will need conveyance when not on R. R.
 Elder J. C. Williams expects to be with him part of the time.

RECEIPTS.

GA.—J S Simms 1 By Elder J R Repress 1 25
 KEN.—R G Pack 1 50 By A F Dixon 1 50.
 LA.—T W Moffit 1 50.
 Mo —H K Scott 2.
 N. C.—J D Wade 75c S D Critz 1 50 W H Young 1 50 J R Baily 1 50 I J Carter 75c R H Baker 1 50 J W Wyatt 1 50 S D Coly 1 50 Elder G W Turner 4 50 L Edmonston 2 Eli Felton 1 C Radford 1 50 S R Surlis 1 50 G S Wilson 1 50 Mrs M C Adams 1 50 A Stephenson 1 75 E Batten 50c A F Hendly 3 J D Thorn 1 50 Mrs E C Stallings 1 50 J H Little 1 50 Elder W R Wiggins 1 C Hoges 1 50 L G Boykin 1 50 Mrs P L Creech 3 J H Ward 1 50 G W Page 1 50 J P Doubty 1 50 J R Warren G S Phelps 1 50 J H Cannady 2 H Pearce 1 50 H M Johnston 1 25 D A Overly 1 50 John Stephenson 1 50 J B Allen 1 50 Elder W Barnes 1 50 C C Adyette 2 50 H D Cowen 1 50 Whit Davis 1 50 Elder G D Roberson 1 50 I Armfield 1 50 A Reed 1 50 F C Williamson 1 N J Whitley 1 50 P R Barbour 1 50 Elder W J Stephenson 1 50 R W Radford 1 50 Moore Wood 1 50 Elder J A T Jones 1 50 P H Gower 3 J R Williams 1 50 Miss Mollie Staton 1 50 Elder W R Wiggins 1 R E Pitt 2 J T Ward 2 A Bedard 1 50 M C Carowan 1 50 S R Ross 1 50 W H Ward 75c J Flemming 1 50 C E Parkerson 1 50 By Elder B Wood 1 J Stephenson 1 50 R M Peacock 3 W H Daniel 4 50 J McBowen 4 50 Elder C Meads 1 50 L J S Mewborn 6 B F Scott 3 Elder John A Williams 4 50 Ira Smith 1 50 Elder T B Lancaster 4 50 J B Bass 1 50 Elder J A Burch 4 50 Elder J S Woodard 1 50 Elder G T Powell 2 W H Lassiter 14 25 R G Temple 1 50 G C Farthing 2 C W Johnston 1 50.
 N. Y.—By Elder J D Hubbell 1.
 S. C.—J A Mayo 3.
 TEX.—C W Cunningham 2 Elder W Gilcrease 50c Richard Eaton 50c.
 VA.—By C D Bray 1 50 Elder A B Philpot 3 75 Elder J C Hall 3.

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**WILMINGTON & WELDON R. R. and
Branches. & Florence Railroad—Cond.
Schedule.**

TRAINS GOING SOUTH.

DATED Oct. 1st 1893.	No. 23. Daily.	No. 35. Daily.	No. 41. Daily.	No. 55. Daily Ex Sunday
	P. M.	P. M.	A. M.	
Lv Weldon	12 35	9 51	6 30	
Ar Rocky Mt.	1 42	10 45	7 40	
Ar Tarboro	2 35			
Lv Tarboro	12 54			
				P. M.
Lv. Rocky Mt.	1 42	10 45	7 40	
Lv Wilson	2 30	11 30	8 21	2 40
Lv. Selma				3 30
Lv Fayetteville ..		1 15		16
Ar. Florence	10 40	3 27		30
			A. M.	P. M.
Lv. Wilson	2 30		8 21	
Lv Goldsboro	3 25		9 07	
Lv Magnolia	4 38		10 21	
Ar Wilmington ..	6 15		11 59	
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED Oct. 1st 1893.	No. 78 Daily.	No. 14 Daily	No. 40 Daily.	No. 16 Daily Ex Sunday.
	A. M.	P. M.	A. M.	
Lv Florence	5 10		6 30	
Lv. Fayetteville ..		9 33	9 50	
Lv. Selma			11 49	
Ar. Wilson		11 25	12 50	
	A. M.		P. M.	P. M.
Lv Wilmington ..	9 30		5 45	
Lv Magnolia	11 10		7 25	
Lv Goldsboro	12 20		8 34	
Ar Wilson	1 10		9 18	
		No. 14 Daily		
	P. M.	P. M.	P. M.	P. M.
Lv Wilson	1 10	11 30	9 18	
Ar Rocky Mt.	2 00	12 08	10 02	
Ar Tarboro	2 35			
Lv Tarboro	12 54			
Lv Rocky Mt.	2 00	12 08	10 02	
Ar Weldon	3 08	1 00	11 15	
	P. M.	A. M.	P. M.	

Train on Scotland Neck Branch Road leaves Weldon 7:40 p. m., Halifax 4:00 p. m., arrives Scotland Neck at 4:55 p. m., Greenville 6:37 p. m. Kinston, 7:20 p. m. Returning leaves Kinston, 7:20 a. m., Greenville 8:20 a. m., arriving Halifax at 11:00 a. m., Weldon 11:30 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arrives Farmelo 8:40 a. m.; Tarboro 9:50; returning leaves Tarboro 4:40 p. m., Farmelo 6:10 p. m., arrives at Washington 7:35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m., 5:20 p. m. Returning leaves Plymouth, daily except Sunday 5:30 a. m., Sunday 10:00 a. m., arrives Tarboro 10:25 a. m. and 12:20 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arriving 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 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7:35 p. m.; arrive Dunbar 8:45 p. m. Returning leave Dunbar 5:30 a. m.; arrive Latta 7:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:45 p. m., Returning leaves Clinton at 10:00 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. N. F. DIVINE.

General Sup't.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Oct. 8, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.		N. Bound
No 1			No. 2
11 00 p m	Ar.....	Wilmington.....Lv	4 30 a m
7 50 p m	Lv.....	Fayetteville.....Ar	7 52 a m
7 25 p m	Ar.....	Fayetteville.....Lv	8 17 a m
6 05 p m	Lv.....	Sanford.....Lv	9 35 a m
4 17 p m	Lv.....	Climax.....Lv	11 37 a m
3 50 p m	Lv.....	Greensboro.....Lv	12 10 p m
3 40 p m	Ar.....	Greensboro.....Lv	12 35 p m
2 51 p m	Lv.....	Stokesdale.....Lv	1 22 p m
2 25 p m	Lv..N.&W.'ct—W. Cove..Ar		1 55 p m
1 40 p m	Ar..N.&W. P'ct—W. Cove..Lv		2 30 p m
12 59 p m	Lv.....	Rural Hall.....Lv	3 12 p m
10 45 a m	Lv.....	Mt. Airy.....Ar	5 35 p m
No 3			No 4
11 05 p m	Ar.....	Bennettsville.....Lv	4 35 a m
9 50 p m	Lv.....	Maxton.....Lv	5 40 a m
9 10 p m	Lv.....	Red Springs.....Lv	6 25 a m
8 15 p m	Lv.....	Hope Mills.....Lv	7 22 a m
7 52 p m	Lv.....	Fayetteville.....Ar	7 45 a m
No. 15			No 16
MIXED			Mixed
Daily Ex			Daily Ex
Sunday.			Sunday
6 00 p m	Ar.....	Ramseur.....Lv	6 50 a m
5 50 p m	Lv.....	Climax.....Lv	8 40 a m
3 10 p m	Lv.....	Greensboro.....Ar	9 25 a m
No. 15			No 16
MIXED			Mixed
Daily Ex			Daily ex
Sunday			Sunday
2 52 p m	Ar.....	Greensboro.....Lv	9 45 a m
1 40 p m	Lv.....	Stokesdale.....Lv	11 00 a m
12 45 p m	Lv.....	Madison.....Lv	11 55 a m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 4, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

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Gen'l Mang'r.

W. E. KYLE,
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P. D. GOLD.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor

Entered as Second-Class Matter, October 3, 1878, at the Postoffice at Wilson, N. C., under No. 1093. Postpaid.

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—With the kindest of feelings for you and others who may agree with your views, I must dissent from your editorial of June 15, 1893, on the subject of washing the Saints' feet. There has been much controversy in our papers on this subject, therefore I have hitherto refrained from writing anything relative to it, but I now feel inclined to write for the sake of peace. Many and sometimes bitter arguments have been used on both sides of the question, but I want to write in a Spirit of love and forbearance. It is possible for a man to contend for the truth in a bad spirit. Let us reason together in good will. Those who have written in opposition to feet-washing seemed to lose sight of the fact that there is a difference between the Passover and the feast of the Passover. The Passover lasted but one night, whereas the feast of the Passover lasted seven days, and the last day of that feast was frequently called the great day. "Seven days thou shalt eat unleavened bread and in the seventh day shall be a feast to the Lord." (Exodus 13: 6.) "In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread." Lev. 23: 5, 6. "And in the first day there shall be an holy convoca-

tion to you: No manner of work shall be done in them, save that which every man must eat, that only may be done for you." (Exodus 12: 16.) "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." (Exodus 12: 10.)

From the foregoing texts of Scripture you see plainly that the Passover commenced and ended on the fourteenth day of the first month, and that the feast commenced on the fifteenth day of the same month—just one day later.

I am free to admit that the Saviour washed the Saints' feet before the feast, but I do not agree that he washed them before the passover. The truth is he washed them at the passover, the night before the feast commenced. The Jews were required to put leaven out of their houses on the evening of the fourteenth day of the first month, but the feast in celebration of the passover did not commence till the fifteenth day of the same month.

Sometimes the passover and the said feast taken as a whole are called the feast of the passover.

There is nothing in the Scriptures to show that the supper given in Bethany was any stated feast all.

At this supper we have an account of the plotting of Judas against the Saviour, but Christ himself does not in his own conversa-

tion allude to it, whereas at the communion supper he does refer to his betrayal by Judas. I will here quote from all the four writers:

"And as they did eat, he said, Verily I say unto you that one of you shall betray me." Mat. 26: 21.

"And as they sat and did eat, Jesus said, Verily I say unto you one of you which eateth with me shall betray me." Mark 14: 18.

"But behold the hand of him that betrayeth me is with me on the table." Luke 22: 21.

"When Jesus had thus said, he was troubled in Spirit and testified and said, Verily, verily I say unto you that one of you shall betray me." John 13: 21.

All parties admit that Matthew, Mark and Luke here gave a conversation which took place at the passover and communion supper, an in-as-much as John records the same conversation as taking place at the supper to which he alludes, I am forced to the conclusion that the supper from which Jesus rose and laid aside his garments to wash the disciples' feet was the identical communion supper referred to by Matthew, Mark and Luke, and not a supper in Bethany. It was in Jerusalem at the communion and not in Bethany that the Saviour talked about his betrayal. Also his allusion to Peter's denying him, serves as another coincidence, identifying the supper to which John alludes as being the same communion supper alluded to by Matthew, Mark and Luke.

It seems that Judas began at Bethany to concoct his plans to betray the Saviour, but he evidently left there before he consummated them, because he "went to the chief priests" to sell him, and they lived at Jerusalem.

From the foregoing reasons I am fully established in the opinion

that it is right to wash the Saints' feet at the communion supper, yet I do not wish to be so overbearing as to try to compel others to conform to my wishes. "Knowing therefore the terror of the Lord we persuade men." 2nd Cor. 5: 11.

A little more persuasion and a little less tyranny on both sides of this question would, no doubt, work a salutary effect in our churches which are in commotion on the subject of feet-washing. If those who are opposed to feet-washing would cease to inter meddle with those who engage in it, and those who do practice it would quit trying to coerce others into their views, then we would see a better state of affairs.

I wish every Baptist in the world would practice this duty, but I am not in favor of tearing churches and Associations asunder in order to force them into measures. It is better to lead sheep than to undertake to drive them. Some years ago in a church which I was serving there was a good brother, who for two successive communions refused to wash feet.

We did not interfere with him at all, but simply left him to battle with his conscience, and the Lord convinced him and he is now a strong advocate for feet-washing.

I cannot think there is any sin in the practice of washing feet at the communion, therefore I cannot see any good reason for the antagonism manifested by those who oppose the custom.

If they do not want to wash, they certainly could allow those who, for conscience sake, wish to do so, to engage in it without being molested.

I hope all parties will abstain from inter-meddling with the discipline of churches with which they are not connected and thus heal the wounds that may have

been inflicted.

Solomon tells us that where no tale-bearer is strife ceases, and Peter said we must be no busy body in other men's matters.

Many brethren who omit feet-washing are so far ahead of me in some other christian duties that I do not feel competent to criticise their short comings.

May the Lord give all of us a Spirit to do right and forgive those who trespass against us.

Yours in christian love,

JAMES S. DAMERON.

Hopper, Rockingham Co. N. C.

DEAR BROTHER GOLD:—My mind has been impressed with this question, "What is regeneration?" I understand it to be a new birth; the work of the Holy Spirit by which the believer experiences a change of heart. Regeneration, then is not a production of something from nothing, as when God created the Heaven and the earth; but is a renewing, a reproducing, a recreating or forming anew of that which was previously created and formed. In Gen. 1:26, 27 we learn that Adam was created in the image of God. And in Eph. 4:24, Col. 3:10 we learn what constituted that image, and also what constitutes the regenerated or renewed man, namely, The new man, which after God is created in righteousness and true holiness, the new man which is renewed in knowledge after the image of him that created him. Man, then as he came originally from the hand of God, bore the impress of the nature of his Maker, was the child of God, and being so, was like God, holy and upright in his nature and being, having a will in accordance to the will of God, and a knowledge which enabled him to comprehend the will of God, and a disposition of will and power of soul to obey God and enjoy his holy

and glorious presence in the garden of innocence. By the entrance of sin the soul became dead to the obedience and love of God, dead in trespasses and sins, lost all power and will to obey God. This being the state of man by sin and transgression, the soul in regeneration is begotten again see (Peter 1:3; 1st John 5:1) renewed, see (Titus 3:5) reproduced in the likeness of God, created again (Eph. 2:18) quickened into life again (see Eph. 2:1) reinvested with that original image of God with which it was at first endowed, namely; knowledge, righteousness and holiness. Thus is the soul again enabled to love God supremely and hold sweet converse with him, as when angels stood sentinel amid the shades of Eden, and God walked therein in the cool of the day, before man had known nakedness and felt shame. Regeneration, then, comprehends that, the first work in the soul; the beginning of the inner and the better life; the foundation stone of our spiritual house, just as the resurrection will be the capstone of the same. This first principle of sound, a sound belief, this solem truth, this vital and most important fact is plainly taught and forcibly expressed by various terms in the scriptures, some of which have been already referred to as quickened. Eph. 2:1. "And you hath quickened who were dead in trespasses and sins, literally made alive, revived vivified." Action cannot be in the absence of life, therefore regeneration, renewing or quickening into life is the first thing done in the soul in order to action. Eph. 2:10 says, "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we (the regenerated) should walk in them. Before God said, "Let there be light, and there was

light," the earth was without form and void, and darkness was upon the face of the deep. At the command of God light appeared and drove back the darkness. So the soul in a state of unregeneracy is without form of obedience, covered by worse than Egyptian darkness, no spiritual love there to send up incense to the throne of God ; no songs of praise and gratitude is heard rising up from the ruins of the soul, breaking the stillness of natures night and ascending to Him from whom all blessings flow. It is barren and lifeless until created in Christ Jesus, that is regenerated, born again. No child ever cried, hungered, thirsted, or was clothed until born. So no man ever uttered the language of the publican, God be merciful to me a sinner, or hungered and thirsted after righteousness, or felt his need of being clothed with the righteousness of the Lord Jesus Christ until born again, regenerated. Then if regeneration be the first work done in the soul, and consists in a renewal, a reproduction, a reforming of the life of God therein, by what power is the work effected? By what power was it originally created, formed, produced? Was it not God, who, without means or instrumentalities, breathed into the nostrils of Adam the breath of life and Adam became a living soul. Shall a less power renew the soul now. As in the beginning nothing but the direct power of the Spirit of God wrought in the soul of man will regenerate it, nothing short of the inspiration of God can and does create anew a sinner dead in trespasses and sins. Suppose that creation is removed; tell me, is there any power, save the power of God, which could reform and replace the sun, moon, stars and earth, together with all animated nature. Tell me what power but

that which created the Heaven and earth could ever restore them to their original order and beauty. In vain have men tried to even make better the nature of their fellow man, much less renew it. With all the efforts of men, with all the inventions and ingenuity of man the nature of man to-day is the same as it was when Cain slew Abel. Man continues still to slay his fellow man ; he still bears false witness, steals, commits adultery, covets his neighbors' goods, bows down before idols as at first. 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. Regeneration is the work of God is plainly taught us in the parable of the sower, recorded in Luke. The chief, if not the only instrument claimed by some, the work mongers, to be necessary in regeneration, is here omitted namely, the written word. The honest heart here answers to regeneration and is represented by the good ground. The seed is the word of God. Now why did the seed which fell on the good ground germinate and bring forth fruit with patience. Was it not because of and owing to the state of the ground previous to the falling of the seed. The ground was good, and what made it so? The seed. No this could not be, because it was good before the seed fell thereon. Besides destroying the analogy, it would be false to say that the seed prepared the ground for its own reception. Moreover it is evident that out of four different kinds of ground, only one brought forth fruit. Where shall we find the cause of this difference.

Not in the seed; the seed were perfectly good in each instance, and all things else being

equal, must have brought forth fruit equally good and equally abundant. The cause then of the different results must have been in the ground and existed before the falling of the seed thereon. Then is it not plain that regeneration not only precedes and is necessary to the reception of the word, but that it is effected independently of the word. The word can act only as a motive power. There can be no motive engendered without a conscience. For instance, in vain do we admit light into the blind man's room, for he has no eyes to see. In vain do we introduce music into the room of the deaf, for there are no ears to hear it. Before regeneration the sinner has no spiritual existence, no eyes to see, no ears to hear, no heart to understand, nor will to obey. These faculties are wanting, and are the result of direct creating energy without means. See Mark 8 : 18. Eve was a type of the church, but in her creation there were no means in the hand of God but the rib of Adam, so in regeneration there are no means in the hand of God but the soul of the sinner which is made a new man. It is said in John 3 : 3. "Jesus answered and said unto him, Verily, verily, I say unto thee except a man be born again, he cannot see the kingdom of God. We know the word was originally from above but not now. The calling of disciples and of Zechariah was after the word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth. The opening of the heart of Lydia was before her receiving the word. We are said to be born, not of the will of the flesh, not of blood, not of the will of man, but of God. Christ in his discourse on regeneration to Nicodemus, says : "Ye must be born again." I say unto thee,

except a man be born of water and of the Spirit, he cannot enter the kingdom of God. In the following passages we are said to be born of God, no means mentioned. 1st John 2 : 18, 3 : 9, 4 : 7, 5 : 1, 4 : 18. Equivalent to this is the promise in Ezek. 36 : 26, 27. But if the soul is renewed at once and without means, why do we not have peace at once. The love and peace of God is withheld, or hid for a time. I suppose to show the person regenerated by repentance and sorrow for sin, the evil of sin, and the value of salvation, so they well know how to sympathise with those who mourn because of sin. When repentance has done its perfect work, faith, which brings peace, shows us how and why we are accepted in the beloved, and is further evidence to the regenerate that he is regenerated. He that believeth that Jesus is the Christ is born of God, but no man can thus believe save he who is regenerated before he has faith. The written law is a type or picture of the law written on or in the heart in regeneration; a glass reflecting the image of him that is regenerated in heart; a witness corroborating the testimony within; and so it confirms and convicts the regenerate heart of sin, of the need of holiness, and of the impossibility of justification by the deeds of the law. Rom. 3 : 20. This I believe to be the use of the law, and here I recognize it as the literal means of conviction, and of repentance, after being born again. Being convicted of sin by the law as an instrument changed from the love of sin to the love of holiness, from indifference to alarm, the soul seeks after peace with God, but being ignorant of that of Christ for which it labors, knowing nothing as taught by the law. It seeks in silence the claims of justice by his own good deeds and obedience.

So he then turns his repentance toward God, whose law he has violated. This shows the inability of the sinner to render satisfaction to injured justice. And now the soul fully hungers and thirsts after righteousness. During this anxiety, from first to last, it is the subject of the gospel address and gospel promises. Hence it is here the duty of the ministers of the gospel (and at all times as they know not who may be weary and heavy laden with sin) to urge the power of the gospel and hold up faith in the Lord Jesus Christ. Faith sets the soul free, by it sinners are justified, that is by that which faith sees or lays hold of or upon. Which is Christ Who is the end of the law for righteousness to every one that believeth. This revelation of Christ to the soul, like the law written upon the heart, is the work of the Holy Ghost or Spirit. Like the law also in its revelation, nothing is revealed to the soul but what is written in the Scriptures namely, Christ the end of the law for righteousness to every one that believeth.

B. C. HEADRICK.

Varrell Station, Ga.

DEAR BROTHER GOLD, BRETHREN AND SISTERS:—I have just returned from the Eachacomee Association where was a refreshing from the presence of the Lord. Oh what a glorious time we had. The Lord was there and brought us to a banqueting house and the banner over us was love! And not by human observation, but ere we were aware—if one may speak for all, or nearly so—the Spirit, as a “still, small voice” said, “Eat, O friends!” And while we feasted, and that banner waved its unmistakeable signal of welcome; love itself as the essence of the gospel, as Christ, and as God by invisible, almighty power impel-

ling banished fears and doubts and worldly pride and trouble, and so melted, blended and absorbed each heart to unity, as to realize to some extent, at least, the words of Jesus, “I in you, and you in me, and I in the Father.” Was not that a heavenly place in Christ Jesus? And oh, after so long and so trying a sojourn in the weary wilderness—aye the terrible wilderness, how truly I felt it was good to be there—how blessed to rejoice with joy unspeakable and full of glory! Truly God is love! Truly God is good to Israel.

The radiant glow of this divine love that filled the soul, encircled the brow and crowned the face of each—even the otherwise ugly, with beauty and light, till I would say, not only figuratively, “How beautiful the feet of those who bring glad tidings;” also literally how beautiful the faces of those who gladly receive them this day. They were indeed comely. The sun seemed to shine with more strength and glory and all the world of inanimate nature more beautiful. Ah, all things are glorified with the presence of Jesus. The presence is all the heaven I ask, save his likeness.

The shout of praise and thanksgiving was heard each day. I have never seen such a universal earnestness and eagerness to hear preaching. Elder Draughn of your state, and who preached such a glad and glorious sermon, in conclusion, said he had never seen such eagerness, nor such good order for such a concourse of people. There were eleven or twelve ministers beside those of that Association: and all, without an exception, preached with unusual demonstration of the Spirit and power.

I talked with most of the ministers, and they all tell me about the same from all sections;—that their minds for a few years past have led them to leave the doctrine and

preach experience and practical godliness &c., and the practical effect was a general awakening to life and activity; since when they have been baptizing and building up. How long have I prayed that Zion might arise and shine, in that the glory of the Lord is risen upon her once more before I die. Oh how I have desired to see it, and glory in it, ere I die! And now is it possible that a general awakening and shining is begun? The Elders from different parts tell me the signs indicate it. Right here at home the Baptists seem more dead or sleepy, than elsewhere in the state. Yet there are good signs of reviving right here. Oh that the Lord would startle them with the words, "Awake thou that sleepest and arise from the dead."

I attended our (Upatoie) Association also a few days before the above: we had good preaching and a good time there. I discerned a strong under-current, or suppressed current of spiritual emotion there. Some of our people are so afraid of natural emotion or sympathy, and condemn it so loud that I fear some resist the Spirit and bear false witness against themselves. How sweet and welcome to me the out-burst of true praise to Jesus' name! So pleasing is this true spiritual shout of praise, as the false is abominable.

Dear brother Respass was too feeble to attend the two Associations mentioned; but has attended two at greater distance since. I forgot, in proper connection, to tell you we have several young and promising preachers in this section of the state.

One of these—Elder McDonald of Vienna Ga., so strongly solicited me to make him and family a visit of some weeks or months, that I have promised, the Lord willing, to do so; thinking, perhaps, I may find some situation down there whereby to make something. Be-

sides I anticipate great pleasure in visiting his family and father and seeing many brethren and sisters. My whole time now is devoted almost entirely to the Baptists; but for them what should I do in this world, how could I bear this life? The Lord in great mercy and loving kindness has reconciled me to a great extent to my bereavement and poverty. Yet, thus desolate and homeless, what should I do but for the church of God. And how good is the Lord? The brethren and sisters are so extremely kind and thoughtful, they press me with loving solicitations from all sides to send conveyance for me to visit them and then send me home; and to our "meetings" far and near. I had no adequate idea of the love and consideration—sacrificing consideration, the brethren—not here and there, at home, but generally and far and near have manifested for me, me so unworthy, so unprofitable, and so unable to reciprocate. This goodness of God through his dear people humbles me to tears and grateful thanksgiving.

I am boarding with Fannie, but spend much of my time among the brethren.

You know I am but two days your junior, yet my health is almost good. I did not get off to Grayson County Tex., to see my only sister this fall, but hope to go next Spring or Fall. The Lord ever guard and guide you and all his people.

R. ANNA PHILLIPS.

INFORMATION WANTED.

(From the Primitive Baptist)

ELDER S. F. CAYCE, DEAR BROTHER:—I am impressed to go to all of our churches (the Primitive Baptist) in the State of Mississippi. I want assistance from the brethren in the different parts of our state, in finding all of the Associations, and the

localities of their respective churches. And therefore would be pleased to have the clerks of the several Associations to send to me one of their latest minutes. I will expect on my way to border on the lines of Alabama and Tennessee, and attend appointments in each state near said lines. I will expect to travel by private conveyance, and will expect to travel in the southern portion of the state first, as I aim to travel during the winter. I aim to carry my wife with me. And I aim to carry my instruments also, so as to make my traveling expenses if possible. The Gospel Messenger and ZION'S LANDMARK will please copy. For several months I have been so much impressed to go, that I have not been sufficiently contented to attend to the duties of my profession. And as there are many Baptists in the state that do not know me, nor what my profession is, I will state that I am a dentist. I want all of the Baptists in the state to feel free in making inquiry about me, of any orderly Baptists anywhere. I am known in five associations in the state, to wit, Talahatchie, Hopewell, Primitive, Little Black and Bethany. Any Baptist wishing to learn my standing can write to any of the ministers of our faith they may choose who know me, or to any of the associational clerks who know me. As I am in the Hopewell association, will give the names of our ministers (ordained) and their Post Office address, Elds. A. B. Morris, Denmark, Miss., J. P. Pilkinton, Air Mount, Miss., Wm. M. Buredshaw, Oakland, Miss. And also the names of P. O. address of two of the clerks, to wit, W. L. Goodwin, clerk of the Hopewell association, Taylors, Miss., and Z. R. Brister, clerk of the Primitive association, Vaiden, Miss., and also Eld. D. J. Neal, Duck Hill, Miss. (Bro. Neal

is in our association.) As early response as practicable will be appreciated, as I do not want to start out in the dead of winter. I aim to go to the bounds of the Primitive association, and next into bounds of Bethany association and then towards the southern boundary of the State, so as to be there in winter. Bro. Cayce please publish this soon. All who may want to correspond with me can address me at Water Valley, Miss.

WM. GUESS.

ELDER P. D. GOLD, DEAR BROTHER:—Sickness has prevented me from visiting any of our Associations this fall, except one day at the Contentnea where I was very sick. I wish to express my thanks to my brethren and friends who were so kind to me in my sickness and especially to Dr. Cox who visited me and administered to me free of charge. I shall ever remember them with a grateful heart.

Notwithstanding I was not able to hear but one sermon (the introductory at Contentnea by Elder Pitt,) yet I feel that the Lord was with me and I was not allowed to despond. Elder Pitt's sermon was surely prepared by the Lord for that special occasion, for everything necessary was in it. If brethren who listened to it would heed his admonitions the schisms that are now in the body would cease and all would be peace and love.

I am glad that there is a disposition manifest among our brethren to preserve the unity of fellowship among the Primitive Baptists even if they have to reject some who are now among us. We had better have peace and smaller numbers than so many in confusion. I have never thought our numbers too large nor seen any need of any division but if we have any who

want to depart let them go so that the rest may have peace. Such divisions have taken place many times but the church has continued on just the same, and so it will again. Of old some went out from us because they were not of us and they went out that it might be manifest that they were not of us. Each time that there has been an off-shoot it is but the same thing over again and it simply amounts to adding another persecuting enemy to the already long list that are now in the world. It is also further proof that we are the church of the living God. One thing I regret, in all these divisions there are some good brethren and sisters who are deceived by those whom they have allowed to lead them and they have to suffer with the transgressors. This we cannot help. All we can do is to go on straight forward in the service of the Lord and thus let our light shine and if the will of God be so they will be led back into fellowship again.

I think it is time now that our churches had a deliverance of unholy preaching and unholy preachers and if any come among us riding hobbies rebuke them, and if they will not hear tell the churches where they hold their membership, and if they will not act close our doors against such preachers for we see that it genders strife in our midst, and we are not to receive those who sow the seed of discord among brethren.

However much we may think of a brother, one thing we should not forget: The church of Christ is above every man and for that cause we should contend even if it separate the best friends.

We are taught that in the kingdom of God there is neither marrying nor giving in marriage therefore in the church there is neither husband nor wife, father nor son,

mother nor daughter, for all are one in Christ. Therefore we have no right to follow any man nor woman but Christ is our leader and to Him should we look even if it prove to be the sword of the Lord that sets the father against the son and the mother against her daughter &c.

One thing I want to caution our brethren in the ministry about. When you travel don't meddle with other people's business. It seems reasonable to me that a pastor should know more about the difficulties in his own church than a travelling preacher, and a travelling preacher is altogether out of his place when he goes to advising brethren in regard to their church troubles, and if he is not cautious he will have a dog by the ear before he knows it. Also there is a fault in the brethren in this matter: When travelling ministers come among you don't be telling them of your troubles: they have no right to know them. Suppose you tell a preacher all about your troubles and he suits his discourse to your case can you say that he preached by revelation from the Lord? Not so. The Lord was not in it at all, the revelation was from you and therefore from a corrupt source. Tell your own individual troubles and heart burnings, the deep places through which the Lord has brought you and your deliverances He gives you and thus you will strengthen the preacher and show that he needs more than your money. Many a way-worn traveller has been cast down because brethren would tell of the church troubles in their midst and justify themselves in all things when they would have been strengthened by hearing what the Lord had done for the soul of his companion, or if not that by silent rest.

The one thing needful is to preach Jesus, the way, the truth

and the life. Paul determined to know nothing among the Corinthian brethren but Christ and Him crucified and that is enough for any of us to know among the brethren everywhere. Dreams, visions and revelations are good when they come from the Lord, but they cannot take the place of the Bible in the church of God. So many of them arise from the frenzied condition of the mind that they should be well weighed by the scriptures and found sound before we set any store by them.

What great exploits one has done is not gospel and cannot take the place of the gospel, but tell us what the Lord has done. Even our Lord did not go about telling what he had done, but he went doing. The Apostles did not consume their time telling what they had done but went preaching peace by Jesus Christ. Are not these examples worthy for us to follow.

I did not expect to say so much at this time but simply to say to the brethren that my health is improving and I am staying at home these two weeks to try to rest up.

I trust the good Lord will strengthen us and cause us to walk in wisdom's way that we may inquire after truth and walk in it.

Yours in a good hope through grace.

L. H. HARDY.

Newport, N. C.

ELDER LESTER.

Elder Lester's health is good it appears. In a recent visit with him I found him in fair health, and able to endure labor and fatigue pretty well. He has baptized several in Kentucky recently. We hope he will write for the Landmark more than he has been doing.

P. D. G.

SPIRIT OF TRUTH AND SPIRIT OF ERROR. CHRIST AND HIS CHURCH—THE CHURCH OF ANTI-CHRIST.

(Continued from last issue.)

And according to the rule he must hear the church and the church hear him; but he is evil enough to contend and say, I have got the Scripture on my side, and generally makes the brethren believe it, and draws them off from their duty to do something else the Lord has not ordered, nor commanded, and instead of the word justifying him like he argues, it condemns him in all his ways. Having not the Spirit he has no love nor care for the saints, but to lord over or rule them. Jesus says, if the light that is in you be darkness how great is that darkness. Now it might seem strange to many that the church is so confused in this day, but if you will look directly at every case you will see a preacher at the head of that confusion arguing some point, claiming to spiritualize the word, and this has been one great hurt to the peace of Zion in my judgment. Because they can speak well is no proof that they are called and sent of God to preach his gospel. See 2nd Cor. 10:13, 15. If they are the called of the Lord they should be dealt with as the word directs. The preacher should be careful and the church should be careful not to hold a preacher because he is a preacher until he destroys the church, or the peace of it: See Matthew 5:29, especially when he is as a wolf among sheep, and has proven that he is in love with that evil woman that teaches by flattery, and brings the saints to death and confusion. Christ says, by their fruit ye shall know them. So by the Spirit that is in a preach-

er you can tell whether he is in the service of God, or in the service of the world; for the fruit of the Spirit that is in him betrays him, for it matters not how well he can speak, he must show in his preaching the Spirit of the words and acts of the Lord. Jesus teaches meekness; so does the called preacher. Jesus preaches humbleness, so does the preacher; he has sent to preach. Jesus teaches kindness; so does his preacher. Jesus teaches love to God and love to men, and proved it in his acts and deeds. He suffered for our sakes, so must the preacher suffer for his brethren, not pleasing himself, but suffer or bear his cross, doing the will of his master in honor to his master, not to himself. He is to be always abounding in the work of the Lord, in meekness and fear of the Lord. The Lord will bless the preacher that watches after and looks to the Lord for help, and not to men, that follows Christ and not men, that preaches not to please men. Paul says, for if I yet please men I should not be the servant of Christ: Gal. 1:10. No other Spirit but that of Babylon will preach to please men. This is her ungodly curse. She has her thousands at this, but the servants of God preach the truth as God impresses it on their minds, and when Christ is in the preaching there is power in it, and it has its effect to condemn or justify; therefore all that feel to be a witness to the truth preached rejoice and thank the Lord for the blessed news. On the other hand, all this truth condemns are displeased, and speak hard sayings about it. So it is now, and so it was in the Apostles' day, in Christ's day, in the Prophets' day, and they all spoke the truth in the Lord, and they suffered much for speaking this truth by Babylon and her false prophets and kings of the earth. She holds her cup out to

the kings causing them to commit fornication with her in killing these godly men of old, and her temptations are no less now than then. Now some say they are apostles and are not. They have been tried and found to be liars. Rev. 2:2. All these are the servants of Babylon, whether in the church of Christ or anti-Christ. They are neither sheep nor lambs, but they are deceivers described in 2nd Peter 2nd chapter, and Jude. These being without the spiritual kingdom of Christ, spake evil of things they understood not, and shall utterly perish in their own corruption, and these spirits we tolerate in the church is the reason our dear brethren are scattered abroad in much confusion. Their leaders have caused them to err from the truth, and they are dead to the fellowship of the church. For many of them I feel sorry, and I pray the Lord that he may help them to repent of their folly and come back home, if they are his children. But I believe they now think they are the only faction that is right, but, poor deceived souls, they are bewitched unto their ruin. Jude tells us (in the 11th verse) where they are saying, Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward and perished in the gain saying of Core. It is the poison of that cup of mystery Babylon that has made these brethren drunk and led them to death and ruin. As far as I can see the church is the same that it was 25 years ago. The ministers preach the same doctrine, hold to the same faith, do the same round of duty in every respect, and if it is the case that there is yet a preacher that does preach any other doctrine than that of Christ and his Apostles, my judgment is like the Apostle Paul's, let him be ac-

cursed, or excluded. All those troubles that I am acquainted with are something the Apostles never said much or but little about. He that wants a fight seeks to get it up some way or other. Some men under the influence of the cup of Babylon find fault of their wives, and begin to abuse them, finding fault in all the duty their wives have performed, and oftentimes their duty is performed better than the men's that are confusing the peace and happiness of their wives. She begins to reason with him because she loves him, but it does no good, for a fass he intends to have with her calling her hard names. He knows how to effect his wishes, and instead of trying to make her happy he determines to bring her to sorrow and trouble. So it is with the evil man that wants to confuse the church. He begins to be wise in his own conceit, and the church is soon all wrong, let him tell it. The church begins to reason with him, but to no avail. It is his purpose to rule or ruin, but the church fears to meddle with the matter for fear they will do wrong, so they overlook the word of the Lord, and let him go on with confusion until the peace of the church is destroyed. The church pleading her innocence, desiring to hear them preach love and peace and comfort to them, but all his preaching is about his hobby to confuse the church. So love among the brethren begins to grow cold, and their company is not as much enjoyed as it was in days past. Every one inquiring what is the matter, but none can tell: but the matter is, if it must be told, the preacher has rode his hobby through the midst of them dividing them as he went. So here divisions take place, and the members begin to take sides with some one they think is right. The result is this preacher has gained a

young daughter for mystery Babylon: for they go out and set up to themselves, and call themselves the church. Then to let them tell it every body that does not take sides with them is wrong, saying hard things of the faithful in Christ who walk not after their imagination. Now the preacher that leads this way when he sees he is cast out begins to persecute the church in his preaching, but it follows that he perishes away as time rolls by, or calls in help from mystery Babylon and casts out a flood of false doctrine in honor to her that sits on the beast with the golden cup in her hands full of filthiness of her fornication. See Rev. 12: 9 to the last verses. Some might believe this occurrence took place in the eternal heavens, but the word does not teach it. Let me ask some questions on the same. Was ever Satan in Heaven? Was there ever war in Heaven? Was there ever any birth or bearing in Heaven? Is there any wilderness in Heaven? No, is my answer. But it is in this kingdom on earth which is a Heaven to saints when she lets her light shine. Then we sit together in heavenly places in Christ Jesus. Our love and union and communion with the saints is a heavenly feast to us, especially when we hear the gospel preached with the Spirit and power and love of God who saves us with everlasting salvation. This makes the saints rejoice in the hope of glory. It confirms their hope and renews their love, so the church becomes a heaven to them that hunger and thirst after the righteousness of Christ. But, on the contrary, if the devil comes in and speaks to their fearful souls through the minister, the saints are made to grieve and lament over their sad condition. This he often does through the ministers. Some think those men that the Apostles

spoke of speaking great swelling words to make merchandise of you, are of other denominations, but the Apostle says they are among you, and if we will watch for them we will find them. See 2nd Peter 2nd chapter. He says, among you, the church. Now if Christ's and the Apostles' writing spoke to the church the word you means the church, and these men that Paul speaks of that shall depart from the church or faith, giving heed to seducing spirits and doctrines of devils are among the faithful in Christ, Paul's prophesy is coming to pass in these days. One Apostle says they are spots in your feasts. (Jude 12.) Paul says again, evil men shall wax worse and worse, and the time will come when she will have all things under her control, which she cannot have as long as the kingdom of Christ is in the world letting her light shine unto the praise and honor of her God and his son Jesus. He saith my sheep hear his voice, and they follow him and he will give them eternal life, and they shall never perish. Yes they will live in him and to his praise in spite of all that the world's principles can do to prohibit them. He says every plant my heavenly Father hath not planted shall be rooted up. So it is eternal truth. All hypocrites that get in the church may flourish for a time, but they will show the church who they are after a while, and when the church applies the rule of her King they are found not worthy to dwell among the saints and they are out of His kingdom.

On the other hand he says, "blessed is he that holds out faithful to the end." See Rev. 21: 25, 26. "But that which ye have already hold fast till I come, and he that over-cometh and keepeth my words unto the end to him will I give power over the nations."

Therefore let us watch and see who is preaching the gospel of Christ, and who is preaching for mystery Babylon. The servants of God preach the same doctrine that Christ and the Apostles preached, and no other; but the servants of Babylon preach things they never did preach, nor gave command to preach; but Jesus commanded his disciples to preach what he commanded them. He preached love to his disciples, and commanded them to preach it to brethren, to the poor in spirit, to the mourner, to them that hunger and thirst after righteousness, to the persecuted saying, blessed are these for their reward is in heaven; and if preaching love does not comfort the church then the preaching of Christ is a failure to them because of unbelief. They may have a crown, if so they must repent and come back to their first love, and then the preaching of the gospel will be a comfort to them again. The preacher's duty in such a case is to apply the remedy that Christ commands which is such as these, showing people their transgressions, or rebuke them sharply that they may be sound in the faith: and if this is done in love it will heal the sore if they are the sheep of Christ: but always remember preaching must be done in love, if not it will scatter the sheep. Christ speaks of calling sheep and leading sheep, but no where I find does he warrant driving sheep, or forcing the brethren to their duty. Now as I have already stated some have preached that which Christ and his Apostles never did, nor command to be preached. The church is a home for the christian let his color be what it may: and no difference between the members to be made on the account of their color, but some have preached a difference, sowed the seed of discord among the brethren and caused divisions, strife.

Who is he that has done this? Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them. These troubles come by negligence, the church not doing the things the word commands: for where offences are or disorder by any brother the words of Holy Writ say to the church, withdraw thy self. An ounce of preventive is worth a pound of cure. The troubles might be nipped in the bud when young and tender if we would do what the word commands (Rom. 16: 17;) and Matthew 18: 6; Mark 9: 42; Luke 17: 2.) Now all these words come from Christ and are truth. So we have the word as a guide if we would use it for our guide, but we fail to do so, and thus we fail to save the church from trouble and confusion: for mystery Babylon's servants try to come in at every weak point. While she has one preaching on the color of the skin that people are clothed with, another is sowing discord about the duty of the church preaching things Christ and the Apostles never preached, nor commanded to be preached. If the light that is in you be darkness how great is that darkness? Let every preacher examine the word and see what the Apostles preached and be careful and preach the same, any other is unprofitable, and does not comfort the church, but scatters the flock. Let them be as wise as serpents, and as harmless as doves, but be careful not to be wiser than that which is written, keeping themselves at the feet of Christ and the brethren. We had better watch all men, and judge not a man for what he says he is, but what we find him to be; for by their fruit ye shall know them, and the fruit of the Spirit of Christ is love, meekness, gentleness, kindness, pity, fear, mercy. So let us watch the

spirit of man, for he is deceitful, and the faithful servant does not care if he is watched, when he is doing the best he can and trying to do better, but he that would deceive is apt to dislike it if he is watched. He will soon show what kind of a spirit he is ruled by, if we treat him like the word tells us; but if we do not watch him he can lead us to our hurt, and I do believe that is the hurt with the church at present, not doing the things he says do, but in doing the things that men say do. Think of this. Suppose an officer of the law transgresses would he be counted faithful by the law? No, he would be like us when Christ has saved us by his love and mercy, and then commanded us to keep his word in view and do what it commands, and then some one else tells us to do contrary to his word, and we heed the man, and not God, he then threatens us with death; for if ye live after the flesh ye shall die. So again what would you think of a child if his parents tell him to do a certain duty, and he goes and does contrary to what he was told to do, and you know it to be so. Again would you count that child faithful? No, he is unfaithful and will be sure to bring his parents to trouble sooner or later. So if the disobedience of the natural child is the cause of natural trouble, so does the disobedience of the spiritual child cause spiritual trouble. Suppose a father sends his servant out to feed his sheep, and to take care of the little weakly lambs, and that servant instead of taking the food the Master has prepared for his sheep, should take a basket of rocks or bricks and going to the herd throws the contents of the basket with all his might, and breaks their bones and bruises their flesh, would the lambs thrive on a continual application of this kind of food? He would nearly or quite destroy that

flock. "See that ye love one another with a pure heart fervently and visit the widow and the fatherless in their affliction, and keep yourselves unspotted from the world." This James says is pure religion. If so this will do to teach to the churches and will make for peace and love among brethren. Christ calls all that labor and are heavy-laden and says, I will give you rest. Then he says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Matt. 11 : 27—29. Remember, he says, learn of him. So go to him to know what to do, and after you have learned do it, and not short of it: but if you will do what he commands you will be able to resist mystery Babylon's temptations, and her persecutions will not seem so hard for you to endure: for if you do those things he says there will be love enough with you to have good will for all men and them, and pray for them, even your enemies. There will be light enough in you to see the riches of his grace plain enough to praise him in your walk, and sing praise to him with your tongue. There will be faith enough in you to believe what he says is true. Without this your nature keeps you in the dark, and makes you believe if you give to the poor it is forever gone, but your obedience to him gives faith to believe it will be measured to you again double measure, and He will be your King of kings and your Lord of lords, and renew your hope of eternal life with the light of his spirit, revealing his promises to you. Now I ask and pray that the preachers be more careful what they preach, and that the churches be more careful whom they fellowship, and that members be more careful to prove all things, and hold fast that which is good, cease putting their trust in men,

but trust in God and his Son Jesus. I have written this letter for two reasons only. First, I have been impressed to write about fifteen years, and I trust it will relieve my mind. Second, I trust it may prove a blessing to the church of God. I trust it is written in the spirit of Christ. Brethren, farewell. Your servant.
B. WOOD.

ELDER P. D. GOLD, DEAR BROTHER:—When the LANDMARK arrived to-day my wife read the request of dear brother Bartley in regard to sister Ruth Taylor. I told her to send one dollar for purpose named. I felt it my duty. I had rather give \$50 if I had it in such a cause as this than to pay one cent to send the gospel to the heathen that we hear so much about these times. We read that in the days of the Apostles that they had all things common and no man claimed ought that he had as his own or was his own—but all common. But they went from house to house and ate their bread with gladness of heart. Now in conclusion I will say that I pray that the Lord may put it in the hearts of his people to think more about the suffering brethren and sisters in the future than they have in the past. Remembering that Christ said while on earth, "The poor ye have always with you, &c." And again he says, "He that doeth it (i e) doeth alms to one of these little ones doth it unto me." While sister Ruth Taylor is a poor afflicted creature in that sense, from what I have read of her she is rich in grace, which is the greatest legacy that any poor worm of the dust can fall heir to. My desire is that she may be remembered the remainder of her sojourn here below, and at last received home to glory where pain and suffering will be known no more forever.

R. S. WILLIAMS.

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.

VIEWS REQUESTED.

ELD. P. D. GOLD, DEAR BROTHER:—Paul says in 1st, Cor. 9th chapter "Even so has the Lord ordained that they which preach the gospel should live of the gospel." Does it have a two-fold meaning? If I have sown unto you spiritual things is it a great thing to reap your carnal things? What does this mean? We want your views on this duty; on going to preaching, visiting the fatherless and widows, giving to the poor, visiting the sick, and all the duties you can think of, and oblige
A. FRIEND-

Remarks:

Our friend has laid out a large field for us to plow in, nevertheless by the word of the Lord we plow in hope. Perhaps no writings of Paul nor any other in the Bible dwell more fully on preaching, or its objects and uses, than do these epistles to the Corinthians; and among other matters Paul here treats of the duties of those who hear or receive preaching, that is believers that are fed and profited by preaching.

It is ordained of God that they that preach the gospel shall live of the gospel. What does this mean? While Paul declares what it means, a covetous Baptist also has his interpretation. One that does not want to give or minister of his carnal things, or worldly substance, to a gospel preacher puts a meaning on this Scripture according to the prevailing or leading spirit of his nature. For we interpret Scripture according to the spirit or power that is in us, whether it be good or evil. Such an one says, "the living that a gospel preacher is to have in preaching is the good feeling he has while preaching. That is enough for him. When I am hearing the gospel I do not hunger for natural food, nor does he while preaching. He has a better living than natural things. Preachers have a good time any how. The Lord takes care of them. I have to lose time or quit my labor to go and hear them preach, and no one gives me anything for that."

Is that what Paul means when he says, "if we have sown unto you in spiritual things (or preached the gospel to you) is it a great thing if we reap or receive your carnal things 1st Cor. 9: 11. Does this language need any explanation? None—Words could not make it plainer. First, if we have sown unto you &c. There is a sowing before there is a reaping. We notice that when one preaches a member or members of those that hear comes up to the preacher and says, you told my feelings to-day, come and see us again. That is all the reaping the

preacher gets. What has been sown? I doubt very much if a hearer is profited by preaching who never yields or gives anything but words to the preacher, or if a hearer is indeed blessed who never gives anything to his preacher but words of praise. No, one except a vain preacher could live on them, and his living is all to the flesh.

God loves a cheerful giver. God loves a preacher who preaches, not for money, praise, or filthy lucre, but because he loves the truth. God loves a hearer who gives of a cheerful, ready mind of his carnal substance to the gospel preacher.

Some Baptists are this way. One of their dispositions is that if a traveling preacher comes along they will give him some money. This is not objected to. But here, a church has a pastor living in their midst who preaches regularly to them. They do not give him anything, or very little, if anything, yet he needs it as much or more than the traveling preacher. Here is a Baptist right near you in need. You do not help him. One that you have never seen appeals for help. You give to him. We do not condemn your giving to that one in need far off from you that you have never seen. But you should help your neighbor that is in need. You should help your pastor far more than you do any other preacher. That is your duty, and you are wrong if you do not. You ought to be ashamed to vote for a man to serve you as pastor that you feel under no obligation to help. Whenever Baptists give more freely of

their carnal things to their pastors then they will have better times. Their pastors will then feel that the churches love them, and have some concern for them and appreciate their services. What poor evidence does a church give that she esteems her pastor that gives him nothing, or almost nothing for his labors. There is nothing that Baptists need reformation on much worse than this. Do not call a man to preach for you if you do not esteem him as good a preacher as the other preachers are, and then you will esteem him more highly for the work's sake. Do not call a preacher to serve you if you would rather hear any visiting preacher than to hear him. Do not call a pastor that you do not want to hear preach at every one of your meetings. We have no business of ordaining preachers that all or any of us do not love to hear. What a wrong is inflicted on the brethren at large by turning out one to preach that no one wants to hear, or that has to go to traveling among churches away from home to get a congregation.

A true gospel preacher will never beg. He will suffer before he will do that. He will not hint that he wants certain things. If you wait until a true preacher asks you for any thing you are slow to feel your duty. If your own heart does not prompt you to give you are slow in your duty, and I do not know that the Lord is with you.

It is ORDAINED of God that they that preach the gospel should live of the gospel. They must first preach it, and those that are fed

will help or minister unto the true preacher.

Baptists are too slow, or not careful enough, in maintaining good works. We talk but do not. We say be ye warmed, and be ye filled, but we do not give the things that warm and fill. We do not clothe the naked, nor feed the hungry. We know we are wrong in these matters. We are vain talkers. Be ye doers of the word, and not hearers only deceiving your own selves. It is bad to deceive yourselves. You may think by much talk you make a good impression. Well, good talk is nice: but be ye also doers of the word.

To visit the fatherless and widow, the poor and needy in this world's goods, in their affliction, and to relieve them, and keep yourself unspotted from the world, or keep far from every evil work, is pure and undefiled religion before God and the Father.

When he unites with the church of Christ he promises to serve the Lord. This he does visibly in serving his brethren. You promise to keep your word, pay your debts if possible, owe no man any thing but to love one another. But you may owe in other ways than in money. You may owe a brother a grudge, or ill will, or malice. You should not owe any one any such a debt. The only debt you should never get through paying is to love one another. You should be prompt to attend your meetings, bear your part in church expenses, live right at home in your own family. You belong to the Lord and to one an-

other. You should be forward to help the poor, visit the sick, relieve their necessities. Some people say they never have anything to spare to help others. Some people do not try hard to have anything in that way. Some feel no obligation to try to help others. What sort of Baptists are these? They do not labor much or even try to save, but spend their money for their own gratification, and make no self-denials, for the sake of their brethren. Some try to get rich in worldly goods and do not give.

The rule of the bible is to lay by as the Lord has prospered you and give to him that is in need—not to him that will not labor or work if he or she is able, but such as are really in need.

Some Baptists are lazy, or do not try to have anything, and when they get sick or old have to be helped. No one loves to help such Baptists as that. You ought to act in such a way that if you get in distress others will remember your former good conduct and willingly help you.

Do you ever pray in your family, or ever read the bible in your family?

To fear God and keep his commandments is the whole duty of man.

When our preachers tell their own members more of their own faults, and talk less about the faults of other denominations; and when our churches and individual members quit meddling with the affairs of others, when our

preachers declare the whole counsel of God more fully, the doctrine, duties and experience, or everything taught in the Bible, and the brethren give more earnest heed to the things they hear, and earnestly try, all of us, preachers, deacons and all other members, to live and walk in the counsel of the Lord fully from love to God and to one another we will be blessed in the deed and prosper in Israel.

P. D. G.

ELD. P. D. GOLD, DEAR FRIEND:
—Will you please give me your views, through the LAND MARK on the following Scripture, in Joshua 10: 12, 14. Joshua commanded the sun and moon to stand still. I am a little child, if one at all, and I hope that I am one, and not deceived, a friend to the holy cause, and I have taken the liberty to write to you for information on this Scripture.

Yours respectfully,

LILLIE MAY BURCHAM.

Remarks :

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

There was never a day like this one, neither before it or since then. So it is a most notable day, and hence it is proper to consider it. This fact has been the subject of much cavil among those that deny the divine control of all God's works.

As a literal fact we have no doubt but that the sun and moon did both stand still as declared.

Joshua was a great captain of Israel, and a bright leader. He had an honor never accorded to another man, namely that of leading the most wonderful nation on earth into the possession of the best country ever inhabited by man. This was under the especial leadership of Jesus the Captain of the Lord's Host of which Joshua was a type.

The especial vengeance of heaven was poured out on the enemies of Israel, and they were subdued under the leadership of Joshua. While during a great battle Israel was pursuing a great army of Amorites, retreating enemies, Joshua spake to the Lord, &c. You observe that he spake to the Lord, then the sun and moon stood still.

The Sun rules the day, and the moon rules the night. (See Gen. 1: 16-18.) If the sun rules the day as the Bible declares what would be the way to stop time, would it not be done by stopping the sun and moon? What would be the proper way to stop a buggy while running that was being drawn by a horse. It would be to stop the horse.

The sun governs or rules the day and the moon rules the night. Then stop the sun and moon and you have locked the day and night or made them stationary. The sun and moon have a motion and that controls the earth or day and night. When the sun and moon stop therefore day and night also stand still.

We cannot understand that such

a man as Joshua under the inspiration of God speaking to the Lord to command the sun and moon to stand could have made a mistake. The fact of their obedience to him is such a proof of the correctness of his command that it has never been overthrown. What could scientific men who reject this miracle do in the way of staying the course of nature? With all their seeming knowledge of nature's secrets they cannot make one hair white or black. He who made the sun and moon hears the word of Joshua and they obey the power of Him who made and rules them.

A common notion is that the sun and moon have no motion. They rule the day and the night.

The command or word of Joshua was in truth and no mistake was made. The fruit or effect of his command proves that those under the inspiration of God could make no mistakes. When he orders the sun to stand still that stops all the motion of the universe, and there is rest while Israel is avenged of her enemies.

These enemies are the combined forces of the Amorites. Five Kings are confederate to resist the march of Israel. It is a most notable battle. It represents the war between the flesh and spirit. The old man (five members, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry) warring against the new man. But they cannot endure the light. In the gospel day or the shining of the Sun of righteousness in the king's realm this glorious

light of Zion Israel marches victoriously against his enemies. These enemies have their strength in darkness or the night, but cannot stand in the day or before the sun. But the darkness or night is also under the power of the sun, for the sun and moon rule in conjunction. There is of course a sense in which there is opposition between day and night, and between the works of the day or light, and the darkness or the night. All the Lord's works shall praise him. In the spiritual sense all God's works are light, for in him is no darkness at all. Satan's works are represented by darkness. But God works every thing according to its nature. He works in his people both to will and to do of his good pleasure, and he rules the wicked according to their nature to accomplish his will. So far as they aim and purpose it is for the gratification of their own will or nature, or they mean it for evil, but God means it for good. It is the nature of a spider or a dog to bite, of a lion to tear and devour, of Satan to destroy, of the night to cover up evil, or furnish an opportunity to the wicked to do what they perhaps would be afraid to do in the light; but thinking their shameful deeds may be hid in the night they choose darkness for their perpetration. Thus they are allowed each to show its nature and work out that which is within.

But in the gospel God brings everything to the light. That is it is one day—not day and night, but sun and moon stand still, or it is the gospel day wherein the light

makes manifest, and the enemies of Israel are slain. Thy sun shall no more go down, nor thy moon any more withdraw herself.

The sun represents Jesus or the gospel day, for he is the sun of righteousness arising with healing in his wings. The moon represents the law, and under the feet of the church supports her glorious standing as she is clothed with the sun. She is then fair to behold, and there is no darkness, fair as the moon and clear as the sun and terrible as an army with banners, and the enemies of truth cannot stand before her, and the gospel day is therefore the utter confusion of all these enemies of Israel. For the Lord fights the battles of his people. There never has been before a day like this, nor ever will be again.

P. D. G.

END OF VOLUME.

This issue closes the 26th volume of ZION'S LANDMARK.

For almost a quarter of a century the present Editor has been writing for its columns.

One that never changes is either so wise that in the beginning he foresees all that is proper to be done, and has the firmness to do this; or he is such an imbecile as never to be instructed any by the development of circumstances, or occurrence of events calling for changes.

This writer does not profess to be of the former, and would not like to be such as the latter. The doctrine advocated in this paper was declared long ago by Him who inspired holy men of old to write as they were moved. Therefore, the doctrine not being mine, this cannot be changed.

As to my own sentiments or judgment of matters occurrent, so far as I am aware the same principles that guided me in the begin-

ning of my editorial career guide me yet.

Times change as well as seasons and men, but principles never.

Having obtained mercy of the Lord I continue to this present time. By divine favor and clemency I am before you, and my desire is to extol that mercy and grace.

By the favor of my brethren, which has borne much from me, I still appear before you. Thanking you for past forbearance I hope for its continuance.

P. D. G.

OBITUARIES.

ELDER BERNARD GREENWOOD.

Elder B. Greenwood was born in Weener, East Friesland, Kingdom (now Province) of Hanover, Germany, Sept. 24, 1827, and died in his 66 year, in Wilson, N. C., Sept. 1st, 1893. His parents were members of the Holland Reformed (Presbyterian State church), and had him sprinkled in infancy, and "confirmed" when 14 years of age, at which time he was put to the tailor's trade in his father's workshop, and attended a High School two hours a day, excepting Saturday and Sunday. Though dead in sin, and enamored of the world, and having his head full of a do and live system of religion, he thought himself a good christian, until at 16 years of age, he was awakened at midnight with a with the solemn and piercing words, "God is holy, what art thou?" For the first time seeing himself a hell-deserving sinner, he wept aloud, and to his brother, who was in bed with him and heard him and asked him if he was sick, he replied, "No, John, I am such an awful sinner." He betook himself to the reading of the Bible, and to prayers and tears and resolutions, but grew worse and worse until, when seeming about to sink in to endless perdition, he heard the crucified Saviour say to him: "Come unto me, thou weary and heavy laden, and I will give thee rest. I, even I, have blotted out all thy transgressions for my name's sake, and thy sins and thine iniquities will I remember no more." And his heart replied: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore, O Lord I abhor myself, and repent."

in dust and ashes." Then he rejoiced with unspeakable joy in God his Saviour. His parents and other relatives thought him greatly deluded, not being able to understand his case. At the age of 20 as required by the laws of his country, he entered the army. At 22 he married and stayed a year in the place (Nienburg) where his wife's parents resided, and then returned, with his wife and child, to Weener. A few days afterwards he heard his father's foreman tell him of a poor, little sect of Free Grace Baptists just started in their town—humble, upright, and inoffensive, but despised and persecuted by all other religionists. He sought their acquaintance and society, and though warned by his father, that, if he joined them, his customers would desert him, and he would starve his family, he united with them, and was baptised in 1853, in the day-time—the other members having been baptised in the night-time for fear of their enemies, who would not only ridicule but also assault them. Then for several months he was indeed persecuted, and almost starved; but, in 1854, by the pecuniary assistance of his brother John, who was an infidel and then living in Cincinnati, Ohio, he and his wife emigrated to America, leaving their little boy most sorrowfully with his own parents, for want of money needed to bring him. Nearly three years afterwards the child was brought to his rejoicing parents by a younger brother of Elder Greenwood's. They lived in Cincinnati five months, and then moved to Clover, Clermont Co. O., where in 1856 they found a church of Old School or Primitive Baptists, who were like the Free Grace Baptists of Germany in both faith and practice. When lacking about two months of being 30 years old, (Luke 3: 23; "And Jesus himself began to be about 30 years of age,") was deeply impressed upon him in connection with the gospel ministry; and in August 1857, the Clover church licensed him to preach; and by the authority of the church at Lynchburg of which he was then a member, Elders Brooks and Hite ordained him to the ministry in 1861. Looking for sound and warm Baptists, and, at the same time for a place where he might support his family by working at his trade, he removed in 1860 to Charleston, W. Va.; in 1862 to Hillsboro, O.; in 1865 to Cincinnati, and then to Madison, Ind; in 1866 to Evans-

ville, Ind., (where he preached both in English and in German, and baptised several, and buried his only child, then nearly 16 years old); in 1869 to Corydon, Ind.; in 1871 to Columbus, Ind., (where he lived 8 years in worldly prosperity but in spiritual poverty); and in Jan. 1880 to Wilson, N. C., where (with the exception of about a year at Ia Grange, N. C.,) he and his wife lived till the time of his death. He became a member and the pastor of Sandy Grove church, in Nash Co., N. C., and attended many church and Union and Associational Meetings, and made many preaching tours in North Carolina, Georgia and Texas, and visited at one time the Associations in North-Eastern States.

Elder Greenwood was solemn and earnest in prayer and preaching, saw and proclaimed Jesus in every text, felt himself to be nothing but a wretched sinner saved by grace alone, went down in great depths and rose to great heights in his experience, and gave every particle of the glory of salvation to the Lord. Few men were as ready as he quote an appropriate passage of Scripture on every occasion in life. He had his failings, as all of us have; and he would have been one of the last persons in the world to claim perfection in the flesh.

After 8 months distressing illness of dropsy of the heart, during which he had to sit up in his chair most of the time, but manifested a spirit of humble child-like submission to the dealings of his Heavenly Father, he fell peacefully asleep in Jesus; and, after some touching and comforting words spoken to many friends gathered in his house by Elder G. T. Daniel, from John 11: 25, ("I am the resurrection and the life.") his remains were interred in Maplewood Cemetery, at Wilson, N. C., Sept. 2nd, 1893.

SYLVESTER HASSELL.

APPOINTMENTS.

J. D. DRAUGHN.

Sun. Tuesday after 1st Sunday in Nov.
 Roxboro. Wednesday and at night
 Winstead Alliance Hall. Thursday
 Longs School House. Friday
 Wheeler's. Sat. and 2nd Sunday
 Donnegans School House. Monday
 Sartin's School House. Tuesday
 Prospect Hill. Wednesday
 Mr. John Burtons. at night
 Lynchs Creek. Thursday.

C. D. BRAY.

Camp Branch, (Va.)... Friday before the 2nd Sunday in Nov.
 Reed Creek..... Sat and 2nd Sunday
 River View..... Monday
 Town Creek..... Tuesday
 Canton Creek..... Wednesday
 Chestnut..... Thursday
 Little Creek..... Friday
 Bell View..... Sat. and 3rd Sunday
 Bethel..... Tuesday
 Cross Roads..... Wednesday
 Linville..... Thursday
 Diamond Hill..... Friday
 Morgan's..... Saturday
 Quaker..... 4th Sunday
 Fair View..... Monday
 Ephesus..... Tuesday
 Union..... Wednesday
 Galilee..... Thursday
 Fairfield..... Friday
 He will need conveyance.

P. W. WILLIARD.

Matrimony, Sat. and 3d Sunday in November.
 Ridgeway..... Monday
 River View..... Tuesday, 2 p. m
 Reed Creek..... Wednesday
 Camp Branch..... Thursday
 Good Will..... Saturday and 4th Sunday
 Burgess School House..... Monday
 Green Springs..... Tuesday
 Matrimony..... Wednesday
 Stoneville..... Thursday
 Shiloh..... Friday
 Pleasantville, Sat. and 1st Sunday in Dec'r
 Sardis..... Monday

W. M. CRAFT & A. J. TAYLOR.

Little River..... Nov 18
 Sparta..... " 19
 Zion..... " 20
 Crab Creek..... " 21
 Meadow Creek..... " 22
 Crooked Creek..... " 23
 Zion Hill..... " 24
 Flowers Cap..... " 25
 Stewart Creek..... " 26
 Tom's Creek..... " 27
 Aaron's Fork..... " 28
 Snow Creek..... " 29
 Russell's Creek..... Dec. 1
 Pleasant Grove..... " 2
 Buffalo..... " 3
 Sardis..... " 4
 Wolf Island..... " 5
 Matrimony..... " 7
 Ridgeway..... " 8

Will Elder A. L. Moore or some other brother arrange 4 or 5 appointments for them commencing December 10th and leading towards Floyd Court House, Va.

Elder David Sumner, of West Va., and sister Maranda A. Conner, of Floyd Co. Va., were married by Elder J. T. Turner.

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WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Oct. 1st 1893.	No. 24 Daily.	No. 35 Daily.	No. 41 Daily.	No. 57 Daily Ex Sunday
Lv Weldon	P. M. 12 35	P. M. 9 51	A. M. 6 30	.....
Ar Rocky Mt.....	1 42	10 45	7 40	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv Rocky Mt.....	1 42	10 45	7 40	P. M.
Lv Wilson.....	2 30	11 30	8 21	.....
Lv Selma.....	.....	.....	3 30	.....
Lv Fayetteville.....	.....	1 15	4 16	.....
Ar Florence.....	10 40	3 27	5 30	.....
Lv. Wilson.....	2 30	.....	A. M. 5 21	P. M.
Lv Goldsboro.....	3 25	.....	9 07	.....
Lv Magnolia.....	4 35	.....	10 21	.....
Ar Wilmington	6 15	.....	11 59	.....
	P. M.		A. M.	A. M.

TRAINS GOING NORTH.

DATED Oct. 1st 1893.	No. 25 Daily.	No. 40 Daily.	No. 42 Daily.	No. 58 Daily Ex Sunday.
Lv Florence.....	A. M. 5 40	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville.....	.....	9 33	.....	9 50
Lv Selma.....	.....	.....	.....	11 40
Ar Wilson.....	.....	11 25	.....	12 9
Lv Wilmington	A. M. 9 30	P. M. .....	.....	P. M. 5 45
Lv Magnolia.....	11 20	.....	.....	7 25
Lv Goldsboro.....	12 20	.....	.....	8 34
Ar Wilson.....	1 10	.....	.....	9 15
Lv Wilson.....	P. M. 1 10	P. M. 11 30	P. M. 9 18	P. M.
Ar Rocky Mt.....	2 00	12 05	10 02	.....
Ar Tarboro.....	2 35	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....
Lv Rocky Mt.....	2 00	12 05	10 02	.....
Ar Weldon.....	3 05	1 00	11 15	.....
	P. M.	A. M.	P. M.	P. M.

Train on Scotland Neck Branch Road leaves Weldon 3:40 p. m., Halifax 4:00 p. m., arrives Scotland Neck at 4:55 p. m., Greenville 6:37 p. m., Kingston, 7:30 p. m., Returning leaves Kingston, 7:20 a. m., Greenville 8:22 a. m., arriving Halifax at 11:00 a. m., Weldon 11:30 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arrives Parmele 8:40 a. m.; Tarboro 9:50; returning leaves Tarboro 4:40 p. m., Parmele 6:10 p. m., arrives at Washington 7:35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via A'hemarle & Raleigh R. R. daily, except Sunday, 5:00 p. m.,

Sunday 3:00 p. m., arrives Plymouth 9:20 p. m., 5:20 p. m. Returning leaves Plymouth, daily except Sunday 5:30 a. m., Sunday 10:00 a. m., arrives Tarboro 12:25 a. m. and 12:20 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arriving 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 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7:35 p. m.; arrive Dunbar 8:45 p. m. Returning leave Dunbar 5:30 a. m.; arrive Latta 7:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:45 p. m., Returning leaves Clinton at 9:30 a. m. Connecting at Warsaw with main line trains.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.

General Agent

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexion, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	4 50 a m
7 50 p m	Lv.....Fayetteville.....Ar	7 52 a m
7 25 p m	Ar.....Fayetteville.....Lv	8 17 a m
9 05 p m	Lv.....Sanford.....Lv	9 36 a m
4 17 p m	Lv.....Climax.....Lv	11 37 a m
3 50 p m	Lv.....Greensboro.....Ar	12 10 p m
3 40 p m	Ar.....Greensboro.....Lv	12 35 p m
2 54 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 25 p m	Lv.N.&W.'ct-W. Cove.Ar	1 55 p m
1 40 p m	Ar.N.&W.'ct-W. Cove.Lv	2 30 p m
12 59 p m	Lv.....Rural Hall.....Lv	3 12 p m
10 45 a m	Lv.....Mt. Airy.....Ar	5 35 p m
No 3		No 4.
11 05 p m	Ar.....Bennettsville.....Lv	4 35 a m
9 50 p m	Lv.....Maxton.....Lv	5 40 a m
9 10 p m	Lv.....Red Springs.....Lv	6 25 a m
8 15 p m	Lv.....Hope Mills.....Lv	7 22 a m
7 52 p m	Lv.....Fayetteville.....Ar	7 45 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
6 00 p m	Ar.....Rainscur.....Lv	6 50 a m
3 53 p m	Lv.....Climax.....Lv	8 40 a m
3 10 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
2 52 p m	Ar.....Greensboro.....Lv	9 45 a m
1 40 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 45 p m	Lv.....Madison.....Ar	11 55 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

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... If I have had a Scripture
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The Purpose of Zion's Landmark.

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

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

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

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

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

SOME THOUGHTS.

DEAR BROTHER GOLD :—

If a knowledge of the theological literature of past ages is necessary to spiritual health and comfort, and if it is with the finite mind that we understand spiritual things and have a knowledge of God, then our spiritual knowledge and comfort depend upon the strength of our intellectual powers, and upon our ability to read and study, and we have the one only in such degree as we possess and employ the other. This I do not believe. The child of God does not depend for spiritual comfort or benefit upon his natural strength of mind, nor upon his knowledge of what has been written in books, other than the Bible, whether good or bad. Though one may be much benefited by reading some writings of godly men, as thousands have been, yet another who could not read or has not read that same writing is not therefore deprived of that proportion of comfort. He may have been receiving his food, his benefit at the same time in speaking with some experienced person of these precious things of the Spirit. There is no writing of any uninspired man that is of such a character that the comfort or spiritual instruction of any living soul depends upon a knowledge of that.

A good gospel sermon preached to any of God's people at any time has done its work then. That ser-

mon is not to be written down and used as a model and measure by which to try others in the future. Only Scriptural inspired language can be used in that way. The working of spiritual life will produce the proper sermon for to-day. There must be life in what we have. It must be given us to-day. The form of words used in conference of brethren or in a sermon yesterday, are not to be held as necessary to be used to-day. There is no form of words that are to be "held fast" thus but inspired words.

There may be a thousand trees in an orchard, and no two of exactly the same shape. Who would set up a certain tree as a model, and say, henceforth every tree must have just such branches as this, and just as many, and of just the same shape; we will allow no other tree to grow in any other shape! The answer would be, "Let the life decide the shape of the tree. What we want is the true life, and then the growth will be all right." "No Scripture is of any private interpretation." If I have had a Scripture that has comforted me, I cannot say to you, "Unless that Scripture comes to you just as it did to me, and you have just the same thoughts of it, you are mistaken in supposing it has comforted you." It has been given to thousands of the Lord's people, under thousands of different circumstances for their comfort, and it will be given to

thousands more, and no one of them can write out the circumstances and thoughts and feelings connected with his experience of it, and set it up as a test and measure by which all future experiences of it must be tried. Sunshine cannot be stored up to-day for use to-morrow. It must come from the sun every time its power is felt, not from the one upon whom it shined with power yesterday. So the word must come from Jesus directly every time to the one who must be benefitted by it, not from the one who felt its power yesterday. But while the circumstances differ, and the thoughts and feelings differ, in the infinite variety of cases, as the trees differ, and every leaf differs in shape, the life is the same in all, and light that falls upon all varieties of objects in so many different situations, is the same light and the same every day. One thing is true of life in the tree on the earth and in the "tree of righteousness:" it will teach every branch to bear the same kind of fruit. And one thing is true of light from the natural sun and from the Sun of righteousness: it will always produce its own effect directly, and will draw the attention of everything upon which it falls to itself. The tree is not warmed to-day by the light and heat that another has received yesterday and which that tree has now transmitted to this, nor will the tree that is now enlivened and invigorated by the sunshine ever be drawn toward any other tree by the power of that light, but will be drawn upward toward the sun. So no tree of righteousness will ever receive one ray of spiritual light from any other. No man of God will ever receive one particle of light or help of this kind from another. And if ever credit is given by one child of God to another for any of this vital light it is the mistaken notion of the car-

nal mind. For the spirit looks to God alone. The tree of righteousness receives the light always and everytime from the Sun of Righteousness; and not only that but it gives him the glory. It looks toward him, drawn by the power of that light that came with healing.

Why then, one may ask, should any one write or speak of what the Lord has shown him. First, I would answer, because he cannot help it. If he can help it and refrain, it would be about as well for him to do so. And if it is from an ambitious feeling (though there is nothing else in our flesh) that one writes the use of his writing is doubtful. But when the power of that life and light are felt there is a pressure upon one to express it. He must speak or write to be refreshed, like Elihu. And what is the object then, or the use of this speaking or writing? For mutual confirmation and comfort, these who write or speak are witnesses. What they say is testimony. The evidences and the testimony are not the reality, nor can they have the power of the reality. But how strengthening, refreshing, comforting to each other, this mutual testimony is. "Come all ye that fear God, and I will tell you what he hath done for my soul." Those that fear God love to hear that testimony, for it tells what they have felt. The enemy has greatly tried them with doubts as to whether the Lord has really done anything for their souls. Now they hear the very things they have felt, and are assured that this is the Lord's work.

It seems strange to me that any man of vital experience should be afraid that the church of God would fall into a habit of wrong interpretation of Scripture, unless they should be able to go back through some centuries of theological writings, and study what learned men

of past ages have said. My own settled belief is that the more a child of God enters into this theological study, and an examination of the libraries of scriptural literature, the colder he will become, for he is getting further and further from the Sun, the center and source of all light and heat.

I do not in this disparage the learned authors, nor depreciate the true value of the writings of experienced men. But I do assert that the study of what men of God have written in the past is not the way the Lord has shown to be his way in teaching his people, in bringing them into the riches of his house, and in preparing his servants for usefulness in the church of God. Each one must have an experience of every truth that it is for him to know for himself; and it is by the inspired Scriptures, and not by the writings of any man, however sound and experimental, that the truth of this experience is to be tested. And every servant of God must come to the people with only that which has been commanded him of God; that which has been wrought in his own soul. The writings of others that he has read may have been of great benefit and comfort to him as witnessing to his experience, and confirming his soul; but they cannot add to his preparation for the work of the ministry. If he has gathered from any one of them, or from anything he has heard from men, any of that which he ministers, to that extent he is not a servant of God but a plagiarist. The man of God is thoroughly furnished unto all good works by the Scripture which is given by inspiration of God.

The Lord has kept his church so long in the world. He will still keep her. He will be the foreguard of his people and their reward. He will tell them his secret in the darkness, as he has always done, and

they shall speak it in the light. When they turn to the right hand, or when they turn to the left, they shall hear a voice behind them saying, this is the way, walk ye in it. And when a servant comes from God to reprove, rebuke or exhort them, pointing out their errors, he will come, not with words of men, nor with the pages of theological science for them to study, but with the plain and simple word of God which they have seen and felt and heard and tasted in their experience, and will thus be at once commended unto their consciences in the sight of God.

SILAS H. DURAND.

ELDERS GOLD AND LESTER; Dear Editors, having awoke this morning at two o'clock while in a dream singing, I feel that the field; of thought is being explored so much in my mind, concerning the condition of the people of God or the Primitive church together with the whole of our state and national movements in conforming to fashion, that I cannot sleep any more to night, and I desire to pen down a few thoughts for the readers of the LANDMARK, as there are so many hundreds and perhaps thousands of them that I shall never see or speak to upon these matters of so much importance to the church of Christ. I had dreamed of being with Elder Samuel Arrington, a faithful minister of Mayo Baptist Association who passed away some 12 or 15 years ago. In his life he was very particular to observe the Old LANDMARKS., and follow in the foot-steps of the fore-fathers in the transaction of all church and Associational business, and not to follow after the fashions of other people. Seeing the great departure as an eye witness myself this had given great concern, and inexpressable grief to

me for several years. I had said often that if our fathers were raised to life again, and were to assemble with some churches and associations they would hardly recognize their own people. This aged and departed Elder stood by me this night in my dream, and told me that he could not enjoy setting in associations and churches as they are conducted now, because of so much fashion and oppression, meaning that all authority was in the hands of a few who exercise lord-ship, while others in church or counsel were not heard, or allowed to openly speak and give their light or views upon laws, rules or regulations to be adopted: consequently they were not free to represent the interest assigned them, but are oppressed. All now must be improved and shortened, or done by committee. How many committees has Christ or his apostles ordered to be held in the church, or even in the yearly counsel at Jerusalem. All matters pertaining to the government were considered by all in one body, (not some promoted and others oppressed.) Where is the Old way? Where is liberty, Where is even the full right of suffrage? Where is full unity! And to speak of this great government of state and United States: we elect men we deem faithful to represent us, and when they get to the legislative halls they are discouraged. (Why) because all bills to be offered must be considered by these important committees. A few men do all the business. It is just as they say. It is no wonder that men so responsible to their constituency are made sick and tired of such business assigned them. These things have increased from year to year: too much legislation by a few for the churches and associations to follow. Reader, does the church and association to which you belong trans-

act business just as they did when you first knew them? Is even the voice of the church taken in the same way? No; but it is too droll and old fashioned to raise the hand. This may be changed to look better. This is just tradition any way. But stop, reader. Do we receive any of the ancient LANDMARKS that our fathers have set in any other way but traditionally? If we may remove or change one may we not with the same right change or even remove all of them? Customs of church are LANDMARKS to us. Remove them not. I now will conclude upon these things for the present, and turn to the close of my dream. Having thought upon the condition of the Primitive church collectively for a long while with a degree of sorrow for those things, my mind in the dream was called to meditate personally for myself over my own spiritual condition, when an old and familiar song that I often heard sung among Baptists when I was a boy, came into mind and I began to sing it.

When thou my righteous Judge shalt come,
To take thy ransomed people home,
Shall I among them stand?

I had begun singing the 2nd stanza and awoke with joy beaming in my very soul. I was singing aloud, and from that inward joy untold I hope this morning to inhabit and realize its fullness in heaven. Yours in hope,

E. M. BARNARD.

Tim, Va.

LET YOUR LIGHT SHINE.

DEAR BROTHER GOLD:—From some cause unknown to myself, but known to God, the above subject has been impressed on my mind to write, but it seems to me it is too much for me, containing as it does, so much of importance to one who has been translated from darkness to the marvelous light of God's

dear Son. If the impressions be of God I have no apologies to make, but if not then I wish to apologise for following an imperfect spirit. Let your light shine is a command of our blessed Lord and Saviour, and is addressed to those who have the light of life, to those in whose hearts God has shined and given them the light of the knowledge of the glory of God in the face of Jesus, to them who are as a city set upon a hill, whose light cannot be hid, to them who have been born of God it is addressed as a command, showing how we should live in this world. Paul says I beseech you brethren to walk worthy of the vocation wherewith ye have been called with all lowliness and meekness, endeavoring to keep the unity of the spirit in the bond of peace, also to keep our bodies under, and our garments unspotted from the world. Brethren, are we doing this? I for one say we are not; for if we were there would not be so much wrangling, backbiting and trying to devour each other as is the case in some of the churches of the Saints. We are to let our light shine, not put it under a bushel, but on a candle stick that it may give light. Not visit the grog shops and drink with the drunken, and thus bury deep in the earth the talent to obscure the light, to make a spot on the garment, but stay away from such places that we may show to the world that we have been with Jesus, have been taught of him, and thus let our light shine. To my mind a bar-room is the devil's wallowing hole, a trap which he has set to entangle christians and we find this trap has a bait which is pleasing to the taste, so by one going in he is not looking at the trap but at the bait in the trap, and partakes of the bait and is caught, while if he had kept away he would

not have been caught, and would have had a conscience void of offence which is now gnawing as a lion and consuming his joys which he would have enjoyed had he kept away, and would not have brought a reproach upon the cause as he has. The world is ever watching to see if an old Baptist will not step in one of these places so that they can make true the adage, 'The hard shells are a people that love brandy.' It has not been long since I had one to say to me that she saw one of our members go in to a bar-room, and said she, that she had more confidence in him that. Now how this sounds, how could I answer her knowing it was true? I would ask where was the light made manifest in his act? It was gone, was obliterated, was hurled to the background while the old man went in to get a drink: which did him no good, and I had to bear the act or the reproach for him. So I say if we can not stay away from bar-rooms we ought to be dealt with, and if our churches were to act faithful they would deal with all such as frequent these places.

Brother Gold, what do you think of a Baptist who will in any way deal in or with an illicit distillery? I will hold my thoughts for fear some would say I intend to personate, which I do not; but Paul says, we are to be subject to the powers that be: for they are ordained of God, and if that power says that we should pay ninety cents on the gallon, and we say it is too much, and make it without leave or license, do we do right? I say not, and all such as do should be reprov'd sharply, and if that will not do they should be at once dealt with. See Romans 13 chapt, and think for yourselves. What I have said on the above point I hope is of the spirit that prompts me, and that the Spirit of God. I feel to pre-

sent a few more thoughts on the subject, and then come to a close. One is the carelessness in some to attend our meetings. Paul says, we ought not to neglect the assembling of ourselves together, as the manner of some is. It seems that there were in Paul's days some that did forget the assembling of themselves together, and it holds good to this day, which is much to be regretted for if we wish to be blessed we should be faithful for unto such is the promise given. It seems to be common with some to stay away on our Saturday meeting, or rather go to some town and there engage in the festivities of the world, instead of going to preaching. Do they let their light shine before men? When we become so careless as to always follow the inclinations of the flesh what evidence have we, or do we manifest, that we are the children of light? If the light in thee be darkness how great is that darkness? I would to God that Primitive Baptists would live more to the honor and praise of their King, and keep out of such things as are forbidden by the word of God. I do not live as I wish too. My walk is perverse, my speech unseasoned with grace. But Oh! how I long to live in honor to my Lord and Master in all honesty and soberness. I will close by saying to Brethren everywhere, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith; thus letting our light so shine before men that they seeing our good works may glorify our Father which is in heaven. May the God of all peace smile on us all, is the prayer of your unworthy brother, if one at all.

J. R. BAILEY,

Selma, N. C.

OUR PEOPLE IN TEXAS.

DEAR BROTHER GOLD:—Again I am at home, after a long summer tour of about two months in Texas, from which I was sadly called back by the sickness and death of my older Brother, near Rose Hill, Ill. who peacefully fell asleep in Jesus Sept. 1.

Then I attended the Sandy Creek (Ill.) Association with my wife, and greatly enjoyed hearing dear Elder Hassell in four very instructive sermons.

While in Texas I visited 26 churches, was present at 5 Associations, met with many hundreds of our people, many of our preachers, heard, much preaching and witnessed the reception of 27 believers into gospel and church fellowship, who came confessing their sins and testifying of their faith and hope in the Lord Jesus. The most of them came to us from the Arminian Baptists, being starved out there, three from the Methodists, and one from the Presbyterians. Besides these many others are being added to the church in Texas in different places, as brethren inform me.

In the main the church and ministry in Texas are sound in the gospel of Christ, as I believe, holding the faith of God's elect and continuing in the Apostles' doctrine and in fellowship, rejoicing in Christ, and discarding all human merit. They are much given to assembling together for gospel preaching, going long distances, taking their whole families in covered wagons, and this was cheering to me.

Wherever I went my testimony among them was gladly received by the entire brotherhood, the ministry included. And I found a sound and strong gospel ministry, many active and useful preachers. Some of them however are too much given to debating publicly with the

champion preachers of one of the Arminian orders until their preaching is too combative, or too much in the line of controversy, as it seemed to me, instead of simply preaching the gospel of Christ.

The Baptists of Texas are given to hospitality, and they greatly endeared themselves to me by their love of and fellowship in the truth.

Yours in the love of Christ.

D. BARTLEY.

Crawfordsville, Ind.

EXPERIENCE.

DEAR BROTHER GOLD:—By request I will give you my experience in religious matters, and also a sketch of my life before I tasted the love of God. I still feel unworthy, but I hope that the Lord is my shepherd. I have been a mourner ever since I was a child. I was raised by christian parents. My father and mother always taught me to tell the truth. I learned while quite small that if I had done very wrong I always escaped punishment by telling the truth; so I learned to love truth. My parents told me that God loved good children. I soon found that I was not good enough to please God. It filled my heart with trouble so that I was afraid to go to sleep at night fearing to never awake, and I knowing if not I would be lost. My mother has of often told me in the morning that she heard me praying in my sleep. My mind was thus wearied about six years. Often when with my companions who were enjoying themselves I could not see any pleasure in their sport. They would say to me what is the matter with you, thinking at times that I had been offended but not so, yet could not dare tell them what was the matter with me. Earthly pleasures afforded me no delight. In heavenly joys I had no

share: so there was no pleasure at all for me. When 16 years of age I was attending meeting at the Two Mile Bridge church. There seemed to be many enjoying the meeting, but I could not enjoy myself. I had been at home quite a week from them still sad and unhappy, when one day it seems to me that there was nothing but death and destruction awaiting me. It was the darkest day of my life. I left the house in order to be alone. I walked down the path singing my Jesus I love thee, I know thou art mine. For the all the folly of sin I resign, and I had not gone but a short distance until the darkness fled. I praised God with a loud voice. My mother heard me and came to see what the matter was. When she saw me she ran to me praising God too. I felt at that time there was no more trouble for me. I had taken no notice of the difference in the churches, and had not noticed that there was so much difference in their belief. I joined the church called the Christain Bride: After I settled my mind and took notice of the belief of the church it did not agree with my mind. In about two years the church was scattered, and I remained out of a home in any church for near 10 years, although I was in no church for so long I went to all meetings in my reach. I was married at the age of 18 in the year 1883. In a short time after my marriage my husband was taken ill with rheumatism. Then my trouble had first began. I became almost discouraged. Some times I would neglect my duties so long that I would think that I was to be lost after all. Then I would pray and find relief. I never can forget how one time I had neglected my duty for some time. I began to think that the Lord did not hear my prayers, and what was the use to pray: so I went on for some

time without trying to pray. At last I become afflicted in my limb so that I could scarcely walk. I would worry around the best I could, but did not pray. I had no heart to pray. At last one evening I wished to get some eggs out of a pile of brush under a bank. I first thought if I get in there can I get out? There is no one near to help me. At last I thought if I can get in such a place I know I can get out, so I went on. I found it very easy to get in the brush, but when I went to get out I could not move. I could not raise myself up from where I was. I looked and listened for some one to help me out, but there was no one near. After all earthly hope had failed my heart sank within me. I cried Lord, have mercy on me, and the Lord heard me, for I straightway walked out with out even a single pain. So I found that there is need of prayer. Jesus waits to be gracious and he will hear those who put their trust in him. In April 1891 my husband was called to go, his death gave me much sorrow, leaving me the mother of 4 little helpless children. I find it very hard to obtain a support for the little family, but by help is of God: we have good health and have not suffered for food. I began to attend meeting at the Primitive Baptist church. There I found pleasure. I never knew before that I was a Primitive Baptist in belief. I never before found any one that could tell my mind. I had neglected my duty by staying out of the church that I felt unworthy to join, for some time feeling that I was in a very dark place, and would always think am I fit, or am I not. I dreamed one night that I was in a very dark place, and logs and stumps were in my way. The place seemed strange to me. At last a light appeared a short distance from me, and there was some one in the light.

I went nearer the light and saw it was brother T. S. Moss, so I asked him if he could tell me the way out of that dark place. He said, yes, I am well acquainted with this dark place, and took my arm and led me to the light. In two months after this brother Moss took me by the arm and led me down into the water, and baptized me. I feel that he led me out of that dark place which I dreamed of.

I have enjoyed myself better since joining the Primitive Baptist church than I ever enjoyed myself in my life, finding a happy home. The church seems to prosper very much. My desire is for the prayers of all of God's people, for I am very weak, but hope when done with the troubles of this world that I will be found worthy, through Jesus of an inheritance in a better world than this where there will then be no sickness, sorrow, pain nor death in that bright world, where parting is no more. I hope to meet you all dear brethren and sisters in that bright world, although we may never see each other here on earth we will know each other there. None of us know when the time is that we must give up this mortal dwelling, but if we live by Jesus we need not fear death. Sometimes if I knew I must die, I would only say, "The Lord's will be done," while at other times I think if I was called away it would be hard to say his will be done, feeling so unworthy that I think I would be counted an unworthy servant.

SARAH J. BURGESS.

We notice that Elder Lee Hancks is an Editor of the Primitive Baptist published by Elder Cayce, Martin, Tenn.

Elder Hancks has frequently written for the Landmark and is a good writer. We wish they may be useful.

EXPERIENCE.

DEAR BROTHER GOLD AND LESTER :
 —I have been requested to write my experience of grace and have it published in the LANDMARK although I feel unworthy and dependent on the Lord for understanding. I have been troubled over my soul for 20 years or more, and never shall forget the time I first saw I was a sinner, for I thought death was my portion, and that hell was my doom, and would beg to the Lord to save me a poor lost sinner, feeling that if I go to hell I will go begging the Lord for mercy. I saw I could do nothing to save myself, for it seemed I had never done a good deed in my life: so if left to me I was forever lost. I would walk the yard and house and cry, and all I could say was Lord be merciful to me a sinner.

I would look on the ants crawling and feel that I would gladly exchange with them, for I knew they were better off than I.

I would beg to the Lord to take such feelings off of me, and let me be as I once had been, but it seemed to impress upon me harder. I felt like I did not have a friend in the world, that my dear husband hated me, and I have often asked him if did not hate me. He would say no, Luly, why you must be going crazy, and the worst of all I felt that the Lord had forsaken me. Oh! the trouble I have seen I can't tell, but while in this low down state these comfortable words came to me one day while crying to the Lord for mercy something it seemed spoke to me and said, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." Oh! how good it made me feel. I can't express, but I know I was trying to praise the Lord for his love to me, and thought I would try and do better, and live nearer to him the rest of my days, for I

felt like they could not be but few, and this I do know, if I know anything, that there has been a change in me, and that I was not the one to make that change, nor had anything to do with it: for if I had I should have remained as I was. The things I once hated I now love, I had this dream during those troubles. I dreamed I went to the north door of my house and looked out, and in the North I saw judgment, the blackest smoke I ever saw, and above that smoke was the prettiest road which glittered like gold, and in that road was Christ before riding the prettiest horse I ever saw, and the road was full of angels riding horses behind him, and something spoke to me and said that was charity, so I turned and went to the other door which was south, and thought I would see how it looked out that way, and I saw something like a small wagon body full of angels, and that shined and glittered like gold, and among the angels were my two little girls that have been dead 12 years, and are in heaven I hope, and they were singing these words, and beckoning their hands toward me. "God is calling his angels home. And in among them you are; one," and I awoke. It was a dream, but oh! how good I felt, like I loved every body, and wanted and tried to praise the Lord with all my heart, and after this I had a love for God's people more and more. The love seemed to grow stronger and stronger towards them, but Oh, I would think how can they love me so full of sin as I feel to be. I have tried to pray when I felt like praying and felt like I wanted to be a christian above all things. I had an impression to go to the church, but would feel like my hope was so little I would throw it by, but I found I could not and be satisfied, so the 1st. Saturday in Setember I

went, for I felt like I could not stay away any longer; but could not talk much, and to my surprise was received, and baptised the next day. I felt so good when brother Farmer gave me his hand to go down in the water. I thought I never could sin any more; but I have many doubts now: but my little hope gives me joy at times.

I thought I would not write this but feel constrained to do so.

Your sister in Christ I hope,
LOUVENIA COKER.

DEAR BROTHER GOLD:—I have oftentimes had the impression to write to the household of faith, to them that believe in God and God alone. Oh how it makes me rejoice to feel that my heart's desire is to worship him in Spirit and in truth, and to give him all the praise, glory and honor while on this earth, though I feel that I have sinned, and done many things that I ought not to have done, and oft times am almost ready to complain and think my lot is hard, forgetting for the moment that our blessed Saviour had not where to lay his head, but he became a man of sorrow and acquainted with grief to redeem his people from endless woe; and the powers of Satan cannot prevail against it. Oh glorious truth, happy thought. I believe there is no condition in which God's dear people can be placed, or are found, but Jesus the precious Saviour is found ever near them to guide them in every time of need. Yes, dear brethren and sisters, satan may arise and tempt us, and lead us astray; but I am sure if we are of the elect he cannot lead us astray any farther than the blessed Savior sees fit to let him; though he leaves us awhile to be tempted, yet he will come in every time of need and reveal his lovely face which is more than all the world to

me. Oh how precious he was when we were away down in that horrible pit and no one to help us and no way to get out. When Jesus comes with his outstretched arms, and lifts us out and stands us on that solid rock which is Christ Jesus. Tho' at times I feel cast down, and feel that I am as prone to sin as the sparks are to fly upward, and when I would do good evil is present with me, and at times feel that wife, children, mother, brothers, sisters and friends have all forsaken me, and have doubts and fears that I am not one of God's elect, yet blessed be his holy name, when I feel so cast down there comes a still small voice into my poor heart, saying, "Bear it with patience, I will not forsake thee. I love thee with an unchanging love." Are thou not willing to bear these light trials and troubles for one that has loved thee and called thee, and has died to set thee free? Then I can only rejoice and say, yes, dear Lord, send such troubles and trials as Thou seest I stand in need of, that I may love thee more and serve thee better while on earth I stay. Though I feel my stay on earth will not be long, but my desire is that my remnant of days may be spent to his praise, I feel to be the worst of sinners, and if saved at all it is through the love and mercy of Christ, our Saviour, and nothing that I have done or ever will do. Right here, I will tell you I believe in works, but not to work to try to get to heaven, but to work out what the Spirit within tells us to do, and nothing more; for by grace are ye saved through faith and that not of yourselves, it is the gift of God: not of works lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Eph. 2: 8, 10; and thus give God all the glory and

praise, for he bled and died to save our poor sinful hearts, and gave us clothes to wear and food to eat, and quickened us when dead that we might hear his precious gospel and understand, which is Jesus and him crucified. Then oh then is that not enough to praise him every day of our lives. "I am persuaded that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8: 38 39.

STEPHEN CRAFT.

DEAR BROTHER GOLD:—I write to many of our brethren, sisters and friends through ZION'S LANDMARK, as I promised to let them hear from me when I returned from the several associations I attended in the eastern portion of North Carolina, to wit: Little River, Eno, Contentnea, White Oak, and Black Creek. I think I can say of a truth that I was glad that I was there at all of those meetings, and all others we had during the six weeks of my tour. I visited no place of worship with the Baptists that I do not want to meet them again. Our meetings were pleasant, our exercise and parting were lovely, so much so that we can look back in praise to him that blessed us so much, and say with David, "Bless the Lord Oh my soul, and all that is within me, bless his holy name:" also he said again, "Oh that men would praise the Lord, for his goodness and for his wonderful works to the children of men." I feel like I love peace with God and man. There was a time in my life that I felt that God was angry with me, and I was not able with all my prayers and cries to reconcile him. I was

too vile a sinner in that condition. I felt that I should die and eternal torment was my doom, and that God was just and hence I was condemned: but these words came into my mind from some source, "To you this day a Saviour is born," and all Heaven rejoiced, and there was a peaceful feeling of rejoicing in the Lord I hope I cannot forget, and such love for him and his people that the thought is sweet to me, and when I hear of anything among his people that is calculated to disturb our peace, my mind runs back to these things in the way I hope I can return to my first love, in which I so much delight, that I never take any part in confusion if I can reasonably stay out of it. I have been trying to serve churches since 1870 in my weak way, and there is not a man or woman that is or has been in the Primitive Baptist church anywhere but what I can now meet and shake hands with them in friendship, and I feel glad that it is so, for I feel so much better in a good humor that I feel perhaps others do too. I find at this time some trouble in Eastern N. C., upon the subject of feet-washing. It has got to that that fellowship is lost, and both parties say publicly and privately that they do not make feet-washing a test of fellowship. Some think perhaps to wash at the time of each communion, others think once in each year as their fathers did is right, so they practice that way; but we cannot find that the apostolic churches follow it as church practice. The Apostle refers to the widow to be taken care of by the church that she washed the saints' feet in connection with the household duties, and nothing more. This being our church authority we think it best not to devour each other upon this subject. Christ did wash his Disciples' feet, and

gave the example very clear, but as he did not say to them that you should wash each others feet after each supper, we do not think that we should try to force it, or not fellowship our brethren that differ with us upon this subject. My feeling and practice is this and has been satisfactory so far as I know. The churches I serve are blessed with peace generally, and some increase. When any of the five churches wish to engage in washing each others feet, they make appointment and prepare for it, and I serve them the best I can. If communion season comes on and they do not arrange for feet-washing I serve them also.

When I meet with churches at those seasons who never engage in washing feet I serve them. If our church members visit other churches and do not engage in washing feet we have no charge against them. If any member or members wash, or do not wash, we feel like they have the privilege of following the dictates of their conscience which we cannot control, and if we try by dictating to them, what they should do we see no spirit of feet-washing in it. My feelings are, and my admonitions, to let all wash feet when and where, and just as often as they wish, and let them allow others the same privilege of meeting as they feel. As preachers have the name of starting these difficulties perhaps we would do well not to assume too much of the priestly power as dictators, and be servants, as we should be. I do not feel that I have the right to say to any church, if you do not follow my orders or teaching I will not commune with you. This appears to be lording it over our brethren. Then let us as servants of Christ leave off the practice of strife and confusion, admonish our brethren

to live together in peace and not be biting and devouring each other, remembering that the Lord is not the author of confusion but of peace. Then let all lay down contention upon those points that cause trouble and never can bring us any thing better: a lifetime trouble is poor pay for our labor. Let us work for something better.

As I have written much more than I intended I will close by asking the brethren to bear with my weakness. If any have a word of comfort would be glad to hear it as we are commanded to attend to things which make for peace, things wherewith we may edify one another.

Love to all,

JAS. A. BURCH.

DEAR BRETHREN GOLD AND LESTER:—The church of God seems to be upon a very sure foundation, being with the glory of God the highest object of the trinity in eternity. "When he established the heavens Christ was there." "I have loved thee with an everlasting love," before he settled the hills, or ever the earth was made there, the head was and so the body, for it was necessary to the well being of one that the other should exist also. So remote is the antiquity of the church that no tongue nor tradition can tell. The pen of the historian fails to state, no human mind can locate the time when she first began, or describe the unknown period when she was first beloved. The first traces we have of her existence in earthen vessels was in Adam and Eve. Both of them were sinners, and were made sensible of it, were both also figurative, Adam of the head, Eve of the body: for she lived in Adam as a part of his body before her separation from his side. So the church lived in Christ before its militant career. Her presence

with or in the side of Adam was not of her accord, nor her separation even by her consent; so the family of God are not so by their effort or consent: "You have not chosen me, but I have chosen you." The church appears more vivid in Abel where persecution and martyrdom set in because of righteousness. Thence up through the ages we have a succession of unerring Landmarks guiding God's weary pilgrims through an unholy wilderness like a sure star directing them to the coming of their head and captain whose blood secures for all the train of these a fair peaceful heaven of everlasting rest.

"Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it." Brethren let us take heed, lest we should forget our first love, and to satisfy the lust of this old, dangerous, sinful, corrupt flesh should try to turn loose some of the above named gates. Could we see that at such time we hurt the feelings of God's little children to satisfy our flesh by desires we are opening one of hell's flood-gates upon them, and though the gates of hell shall not prevail yet we are guilty as though they should. We surely would be more careful. She has a form of government of which God alone is sovereign, no other has a right to lord it over her. She is a city that shall not be left to other people, but shall stand forever, a city not forsaken, a city set upon a hill that cannot be hid, the Eternal God being her refuge. Blessings be upon all God's children. Pray for us. J. F. MILLS.

"As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."—Prov. 25; 12.

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.

ONES JUDGMENT.

One man may say, my judgment is weak and does not influence any one else except myself. But the fact is a man's judgment controls himself however weak or incorrect it may be. A man follows his own judgment good or bad.

A man's judgment is made up and determined or cast by the character of his mind and inclinations. For instance, a lawyer sets out with the intention of giving his full service to his client, and very readily interprets his oath, interest and duty to be that he shall do every thing possible for his client, using all his learning and ability as a speaker and all the quibbles and technicalities of the profession for the benefit of his client. It is very easy for him to slide into this view of the matter, because he is the more apt thus to serve and please his client and also gain other clients, for the more successful he is the more others will demand his services, and that will increase his profits and swell his fame. So here

are two powerful motives that control him—namely gain and reputation.

The selfish nature of man inclines him to think well of those that think well of him, and to believe that those he thinks most of are the best people in the country. Hence a lawyer thinks that a client that desires his services is a good man. He will therefore easily persuade himself that his client is innocent. Lawyers are apt to think therefore from this treacherous self interest that unconsciously warps their judgment that THEIR clients are good men, and that the clients they are against are bad men—that their own clients are seeking justice, or are accused—while the opposing ones or the accusers are the wrong ones. It is so easy for an able, shrewd lawyer to persuade himself that his client is innocent. He forms that judgment of him, and hence he will exert himself to the utmost to establish the innocence of his client who is accused, or of showing that his client has a just claim to all that he is demanding. Thus his own judgment has deceived him, for every man who places himself within the scope and range of temptations of this sort, such as defending a man guilty of crime, or failing to do his duty, or that makes unlawful demands on another, will be snared and taken in the meshes of that net.

A man has no safe-guard for his conscience and judgment who lends himself to the service of men that aim to do wrong things, or that defend those guilty of wrong.

When a man's motives are to do right fully unfettered by any reward his judgment is clearer and more correct.

Such is the constitution of a man's mind that he cannot act as a professional in a line of conduct that defends wrong-doers, or aids them, without his judgment being warped. Such is the weakness of man's mind that it requires a single purpose to do right and preserve his judgment.

Nor can a man who strays into dark and questionable ground possibly measure the extent of his own departure from the line of a pure and unbiased judgment. A gift perverts the judgment. A reward will have its measure of influence over a man's judgment. A fee will fully compel a lawyer to do his utmost for a client that he would say is innocent, however guilty an unbiased mind would pronounce him.

This perversion of judgment misleads wherever it exists. A preacher may become infatuated with some dogma or creed, and this will cause him to side always with his own preconceived opinions even though they have no appearance of truth. A religious debater will soon have his mind filled with exposing the notions of a combatant, and hardly see any one else, and during his sermon he will be answering his positions, and demolishing them, for few speakers of this sort will set up a stouter antagonist than they are able to handle and overthrow. So instead of the milk and meat of the sincere word he gives us vexed questions or bones of contention,

or an illustration of his ability to overthrow his adversary, and his skill in polemics.

This preacher's judgment is warped or blinded by his carnal desire to overthrow an adversary. But this is not the true object of preaching the gospel of Christ Jesus our Lord. To feed the flock of God, which he has purchased with his own blood, is an aim of preaching the gospel that should never be lost sight of.

To be prepared for this pre-supposes a heavenly call and qualification from God. This gives a sound mind or the best judgment, and he that is blessed with it walks in the light of God's countenance. God gives his people a sound mind, a single eye, a discerning heart and willing footsteps to follow Jesus.

One in dealing in a disciplinary sense with his brethren must have the Spirit of the truth, and that always includes the love of the brethren. A man who hates his brother or strives for the mastery in vain would claim that he is faithful to God's word. One cannot love God nor his word that hates his brother. If a man therefore hates his brother we may know that his judgment is blinded. Nothing perhaps will more pervert ones judgment than hatred to a brother. Anger rests or dwells in the bosom of fools, and they make no effort to cast it out, but give it full quarter. When anger rules there can be no good judgment.

A church cannot deal with a member who is in transgression unless she mourns or laments his con-

duct, and feels the grief of it, for if she is prompted by natural revenge her judgment is blinded.

If the judgment or mind of the Lord is in a man or a church then they are prepared to act righteously in matters claiming their attention. When the mind or judgment of the Lord is in men then they execute the will of God here in earth which is always right.

P. D. G.

VOLUME XXVII.

We again cast forth. In entering upon another year of our career we know nothing of the future. But suppose we did would that change it all? No, in no wise. For what is foreknown as coming to pass could not be changed by man's being informed of it. What is appointed will certainly be fulfilled, however much men may fight against it. That which is appointed of God shall come to pass. There is one thing of which we have comfortable assurance and that is that the doctrine advocated in this paper is right and therefore will stand, and hence our labor, if we labor in the Lord, is not in vain. With encouragement therefore, we enter upon this, another year of our labor of love, for we love this doctrine and the people that believe it, and this love works no ill to his neighbor. We labor therefore, willingly hoping it is not in vain in the Lord. Casting bread on the waters, expecting that it may be gathered up after many days, is hopeful labor. May the readers of

the LANDMARK be blessed with the bounty of the Lord's presence and favor. When our labors on earth are ended may we be received into the presence of the Lord where there is peace forever more. For in this world we have tribulation and sorrow, and our sorrow increases. If it is the good pleasure of God to gather us all home, after the sorrowful days of this earthly life are consumed, it will all be well with us.

P. D. G.

After many months of silence, as to writing, I am privileged to say that at present my health is much restored, and I trust I shall soon be entirely well, or as much so as it has been my lot hitherto to be. My mind for some time has not inclined much to writing, but has been as usual in speaking. I hope in the future to write more, not that I feel that what I may say will be to much profit, yet so long as my name is associated with our dear brother Gold in the LANDMARK, I shall feel that I am expected to say something to our many readers upon the great and ever precious theme of the religion of our Lord and his dear people. Not that I write simply because I might be expected so to do, but because it is a privilege, and when we have a mind, a pleasure to express, though feebly, to the household of a common faith, such thoughts as an exercise in the things which accompany salvation may now and then produce. When we are given a thought of the great goodness and never ceasing mercies of our covenant-keeping Redeemer,

we so often find comfort in presenting it for the consideration of others, we may think for the moment that we simply want to relieve our minds for the comfort there is in doing so, but that seems rather selfish. Again we may form a conclusion that we are burdened by this thought, and we write or speak merely to relieve our mind, but that is not a very liberal view to take of it. We are entirely selfish in this conclusion. Again, we conclude this is so instructive and comforting to us we want to give it to others with a desire that they may be like us benefitted thereby, but this seems rather fraught with conceit, as if others who know more than we do and who are better than we are could appreciate those things so needful to us and so much more than we—who are so unworthy deserve. No I cannot instruct them with this. It meets my case but they are so far ahead of me in knowledge, this that I esteem so highly and which is to me all and in all is not sufficient to attract the attention of such good people. I will keep it unto myself and enjoy it. Why do we write then? Why do we preach? Why do we go to the church and tell the people of God that which we have seen and heard and handled of the word which is our life? We write because we have a mind to, an impression, a drawing out of mind, a desire to communicate to and enter into correspondence with those whom we love in the Lord for the truth's sake; that there may be through such medium consolation

ministered according to the mutual faith of each. We preach because we are called and sent under commandment, by the great Captain of our salvation, with a message to deliver to his people, to feed the sheep and lambs, to minister, to edify, to comfort, console, build up, establish, confirm and perfect the saints in the belief of the truth as it is revealed in and to them according to the revelation of Christ in them the hope of glory, that their fellowship may be with us, and with the Apostles, and truly theirs was with the Father, and with His son Jesus Christ.

We go to the church and tell what we hope the Lord has done for us that we may, in our feeble way, acknowledge our faith in Christ, our hope in His resurrection and our love for his people, that we may have, if possible, their fellowship, love, peace, communion and tender regard. As the infant is inclined to nestle close to its mother's heart and partake of the fond and abiding assurances of the most affectionate and endearing solicitude of which her life and being are capable, so the child of God longs to come into the midst of the church and humbly sit at the feet of Jesus in heavenlies in him, that the pulsations of that life which it sees in the church may send forth its blessed influence to quiet fears and anxieties, remove doubts, give consolation and peace, to impart evidences of mutual faith, hope, love and fellowship, and that the solicitude of the church may be assured, and the comforts of a home with

loved ones abound. This is but a feeble attempt to describe these things, yet no doubt it is no less so than the seeming ability of many a trembling child of God to enter into that which is most earnestly desired, the fellowship of the saints of God. What an indescribable and blessed privilege it is to be given a home in the heart and affection of the children of God. And yet how unworthy am I of such a favor, sinful and unfit as I feel myself to be. I cannot regret having been received among them, nor of having been baptized. Whether I have in these twenty years been of any benefit to the church I cannot say, but I feel assured it has been of great benefit to me. I know the Lord has spoken good concerning his people, and that they have done me good.

It is good for all who love the Lord and his people to be identified with them and follow him.

P. G. L.

A MANIFEST DIFFERENCE.

“If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, go serve other gods:” 1st Sam. 26: 19.

This scripture, as well as many others, shows the difference between the works of the Lord which are always righteous, and the works of wicked men which the Lord does not approve.

Saul is pursuing David to destroy him. David is fleeing to avoid Saul's presence and escape death. Saul pretends that David is his enemy and plotting his death. David has an opportunity to slay Saul, yet he wholly refuses to do so, and on the occasion of his magnanimous conduct in sparing Saul's life, when every plea of self-defense according to man's view of things would have justified him in taking Saul's life, he reproves Saul by raising the important question, "now, therefore, I pray thee, let my Lord the King hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering." That would prove that you are serving the Lord. If he has moved you to this he will hear you, or receive your offering when you make it. The Lord had not stirred Saul to kill David. The Lord PREVENTED Saul from killing him. An evil spirit from the Lord—not the Spirit of the Lord, was stirring Saul. His jealousy, envy, rage and hate, or this evil spirit of men, was driving him along. This evil spirit was cursed before the Lord, and Saul was cursed in being led by it. It was so cruel it had driven David a righteous man out of Israel saying to him, go serve other gods. This cruel spirit often gets among God's people and causes much distress, but woe be to the man by whom the offense cometh. It was woe to Saul for he fell in shame, and death overtook him in his confusion.

In the history of Israel an atten-

tive or instructed reader will see the difference clearly set forth between the Lord's works and the works of the ungodly, and how that God makes the wrath of man to praise him. It is not wise to hold that a pure fountain can send forth bitter water, that wickedness can proceed from God, for according to the proverb of the ancients David says, wickedness proceeds from the wicked. (1st. Sam. 24: 13), nor is it wise to hold that wicked men do anything but wickedness. It is equally unwise to hold that the wicked acts of the wicked could ever frustrate or defeat the purpose of God. But it is safe to hold that the wisdom of God is so high and far above the wisdom from beneath that it causes the acts of even the wicked to subserve the purpose of God so that he is glorified in all things.

P. D. G.

"WHAT IS REGENERATION?"

Brother B. C. Headrick has a communication in last issue of the LANDMARK I wish to notice somewhat, especially in two points.

1st. What is regeneration? Answer (a) it is not RESTORATION. According to his view, if I understand him, it is restoring man to the image or likeness of God he possessed before his transgression. This would be a RESTORATION or placing him back where he was originally. To place one where he was before is to RESTORE HIM. This is not regeneration.

(b). Regeneration is not being born OVER which would be reformation of the old or first birth so that

the first birth would disappear, but it is being born again of another origin. One's first birth is of the flesh. When one is born again he is not born of the flesh, but born of God or born from above. Adam was the creature of God—not his son. Nor was he holy in his first creation, nor was he spiritual. He was a natural man of the earth earthly: 1st Cor. 15: 46. Regeneration is altogether a new order of birth as high above the estate of man in his creation or estate in Eden as the substance is above the type, or as light is above shadow, as reality surpasses image, or as Christ is above Adam. In the regeneration Christ makes all things new. In the regeneration Christ suffered under the law and satisfied and magnified it, is raised from the dead and sits upon his throne of glory where there is no sin, nor death, but everlasting holiness and joy. Here all things are new. They that follow him shall inherit everlasting life. This was never in Adam, nor was it obtainable in that way. In Adam's creation there was nothing given him through or because of birth. But those born of God, or in the regeneration inherit of God as his children everlasting life which is everlasting holiness and spirituality.

2nd. WHAT is born again? It is not any special part of the man, such as his soul, or spirit, or body. But it is the MAN that is born again. Except a MAN be born again he cannot see the kingdom of God. Soul embraces the entire

man. When God breathed into Adam the breath of life man became a living soul. Eight souls were in the Ark. In this sense soul includes the man. True there is a distinction between soul, body and spirit. But it is the man that is quickened. You (not your soul) hath he quickened. Blessed be God who hath begotten us (not our souls) again unto a lively hope by the resurrection of Jesus Christ from the dead. Salvation embraces the whole man. If the soul were born again and made holy how could we ever sin again or do wrong, for the soul includes the mind, will, &c. We get mad, talk wrong, think wrong, and do wrong. This we could not do without the concurrence of the soul or some of its powers.

Then by regeneration a new life (Christ) is revealed by the Spirit of God in the man, not changing any special part of the man into holiness, but changing the standing of the man, bringing him out from under the law into the gospel, from works to grace, so that we are changed from the glory of the law to the glory of the gospel, even as by the Spirit of the Lord. If any man have not the Spirit of Christ he is none of his. The new man is the revelation of Jesus Christ in us the hope of glory, and we are manifested as children of God by new affections that are spiritual, or that hate sin and love God and his children; yet there is the old man with a corrupt mind, nature, lusts that war against the soul, or the new man, The Christian then has

in the elements of his earthly nature every corruption, and as born of God the Kingdom of Heaven dwells in the new or hidden man of the heart. The more we write of this mystery the more the mystery appears, and the greater, for we can never explain a mystery.

P. D. G.

DID THEY HEAR THE VOICE ?

Elder R. M. Mabry requests me to notice the discrepancy, or that which seems to be, between Acts 9 and 7 and 22 and 9.

In the 9th chapter and 7th verse it reads, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Whereas in the 22d chapter and 9th verse it reads: "And they that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me."

The question is, did those who were with Paul hear the voice, or did they not? In the first instance the writer of the Acts, who is believed generally to be Luke, is giving an account of the incident, while in the second instance Paul is giving it himself in his defence before the multitude. It would seem reasonable to suppose that Paul's account is correct, but even this account was recorded also by Luke in the general report of the Acts of the Apostles. While supposing in regard to the matter it does not seem reasonable that the recorder would contradict himself on a subject which seems to be of some importance, from the fact that whether those with Paul did or did

not see the light or hear the voice, the facts as touching Paul would have been the same had reference to those with him been omitted. But the fact that reference to them in regard to seeing the light and hearing, and yet not hearing, the voice, is thrown in, there is importance attached to it and we must understand it without the idea of contradiction on the part of the writer. It is possible that a better form of translation might have been rendered, but we will not presume upon that point.

My judgment is that both of these declarations are substantially correct. When Christ was here in the flesh he healed natural diseases and forgave sins. He raised, or brought forth the dead again to natural life, and he quickened the dead and raised them up and bro't them into the realization of spiritual life, even in himself, as he is the resurrection and the life. Those round about heard the voice of Jesus and saw Lazarus come forth, but they did not hear as Lazarus heard, nor did they come forth as he did. Father, glorify thy name. Then there came a voice from heaven saying, "I have both glorified it and will glorify it again. The people therefore that stood by and heard it said that it thundered, others said, an angel spake to him." John 12: 28, 29. On this occasion there were those who heard the voice, but did not understand who it was that spake or what was said. So the men who were with Paul saw the light and heard the voice, but they did not know whence it came, who

it was that spake, nor what was said, but Paul receiving the life saw the light, heard the voice and knew who it was that spake unto him in the sense of eternal life, light and salvation in a personal or individual revelation of Jesus in his power and salvation, and a personal, individual, special call of Saul to a saving knowledge of Christ, his electing love, distinguishing grace and unconditional salvation.

There is a sense in which men see and do not perceive, and hear and do not understand. Acts. 28: 26. These men saw the light, but did not perceive what manner of light it was, they heard the voice but did not understand who it was that spake, nor what was said. There was no salvation in these things for them, and yet they were not altogether unaware of what was being done, or that some strange and wonderful light was shining, some wonderful voice was heard, and a marvellous work was being done. These things were specially and individually for Saul, who saw, perceived, heard and understood.

While these men do not seem to have been benefitted as was Saul by these things, yet they are in some degree witnesses of what Saul saw and heard. The devils knew Christ and gave testimony that he was the Holy One of God, and yet they were not saved, but the man in whom they were was saved. Wicked men have been made to bless the people of God and to know that God is the God of the whole earth, and yet we are not told that these same men were saved.

I hope I have made my thoughts sufficiently plain to the reader. If I am not correct in my view would like to hear from some one else.

P. G. L.

UNION MEETING.

The next session of the Piney Grove Union is appointed to be held with the Church at Mount Olive, to commence, the Lord willing, on Friday, before the 5th Sunday in December next. At this time and place the Churches composing said union have agreed to organize an Association. All brethren and sisters are invited to attend, especially ministers.

We desire Brother Jonah Williams and Elder Faucette to attend and be with us.

Done by order of Conference on Saturday before the 5th Sunday in October last.

GEO. ROBBINS, Moderator.

W. A. HILLARD, Clerk.

CORRECTION.

DEAR BROTHER GOLD:—I see in the Index to Vol 26 of the LANDMARK that you have me credited with an article on page 315 as the author when it should have been Joshua Mewborn. I highly endorse the views expressed as I have been of that opinion for long time before he wrote it, and I feel that I have not ability or spiritual knowledge to write such, therefore please make the correction if you can. Your little brother, L. J. H. MEWBORN.
Jason, N. C.,

Elder C. D. Bray writes that, owing to the condition of his family, he was unable to fill his appointments published in LANDMARK of Nov. 1st. He hopes to be able to fill them in December.

OBITUARIES.

HERRERT T. THORN AND SAMUEL J. D. THORN.

Will try to give you and the brethren a short sketch of my two sons. Herbert was the seventh son and youngest born unto Samuel H. Thorn and wife Frances, of Edgecombe County, N. C., was born the 14th of May 1868, and died at Fort Clarke, Texas, the 14th of December 1892, making his stay in this life 24 years and 7 months. Herbert was a mystery to all who knew him in his boyhood days. He was kind and accommodating but very quick tempered, but was one that could not hold malice, he was truthful and believed in honesty. At the age of 15 or 16 years he joined the Methodists in one of their protracted meetings, and was a faithful member while staying with them, about 4 years, and verily believed he was doing God's service. But when it pleased the Lord to show him the error of his way he seemed to be changed in every way. He was humbled and was made to love the things he once hated. He seemed to love everything that was Christ-like; he united with the Baptists at Old Town Creek, was baptized by Elder B. C. Pitt and remained in that faith to his death. His last letter to me, wrote a few days before his death said "pray for me father that my faith fail not." He frequently would say when he was a boy that if he ever got to be a man he wanted to travel some to see the country he lived in. On the 27th of December, 1890, he bade us farewell, and when he kissed me a thought came in my mind that when you got out of my sight it would be the last time I would ever see him in this life, thinking that I would be the one to pass away before his return, but alas, God knowing best ordered it otherwise. He had a right to claim His own as I hope he was. Herbert often said he never wished to live to be old, he never wanted to live to be more than thirty years old. I have often heard him say he never studied death as much as he studied being prepared for death when it came. Herbert first went to Florida where he clerked in a hotel at St. Augustine, Fla., until April, when he went from there to Boston, Mass. where he got into a newspaper office. The work affected his eyes so he had to give that up, and then he was persuaded to join the U. S. army which he regretted soon,

because he found no Baptists there. He said there was religion of other faiths and they were very rowdy, but especially were the Roman Catholics very rowdy. He wrote of several contentions he had with other faiths, as soon as they found out his belief they would pounce on him, but it seemed to him that the Lord would be with him and fight the battles for him. He said a soldier's life was an easy one and he fared as well as he wished so far as eatables were concerned, but the loss of the company of the brethren gave him more trouble than anything else. His captain wrote to me after his death a letter of sympathy and said he was an excellent soldier and his last hours were quiet and his death painless.

SAMUEL J. D. THORNE.

Samuel J. D. Thorne, the fifth son of S. H. Thorne and wife, Francis, was born April the 3d, 1861, and departed this life September the 30th, 1893, making his stay on earth 32 years and 6 months, lacking 4 days. Jeffy was a good boy from infancy, of a quiet disposition and a good and dutiful son, industrious, truthful and honest in his dealing; never was heard to use any profane language or known to take a drink of spirituous liquors, only as a medicine; never used tobacco in any form; a lover of peace he carried a smile on his face. His health commenced failing about the first of June but he continued to work until September. He was taken down the 20th of September and passed away on the 30th. The doctor pronounced his disease bowel consumption. He never made any profession of religion but believed in the Baptist Church. He was confined to his bed only ten days and if humane effort could have saved his life he would be with us now. He was the Lord's, he took him out of this sinful world to a home of rest. He talked but very little that could be understood, but was rational to the last. A short time before he breathed his last he tried to take off his clothing and then tried to take off his brother's. His sister asked him why he wanted to take off his brother's clothes and if he had any to give him. He said no. She asked him who would give him any, he said our Father, and in a short time after he laughed out, and laid his arms down by his side and went off as one going to sleep. He passed away without a struggle, with a smile on his face.

S. H. THORN.

ELDER A. J. GILBERT.

By request of the bereaved widow Gilbert I take pleasure in penning a few lines in remembrance of her husband A. J. Gilbert, who was born April the 3rd, 1810 and died April 15th, 1893, making his stay on earth 83 years and 12 days. Too much cannot be said of him as a humble man while he lived in this world and as a faithful soldier of the cross. The writer does not know the date of his delivery, but it has been a long time. He remained with the Missionaries awhile after the split took place in Chatham county, at a place called Bear Creek, and while struggling there with his enemies and contending with them for the truth which the Lord had led him to do until the Lord led him to his friends, the Primitive Baptist church where he remained many years. Soon after he joined the church he was set apart to the work of the Ministry, which office he filled faithfully to the end. I have known him about twenty years. After he left the Missionary and joined the Primitive Church I never saw any fault in his talk or in his walk. When he left the Missionary church he formed a church with the help of other brethren and they were organized according to Primitive Baptist discipline. It was the second Primitive Baptist church that has ever been in Chatham county and is yet, and he was the pastor of that church as long as he lived, also the pastor at Big Meadows for many years. Before he died he was afflicted for eighteen months or more so that he could not tend his meeting, yet he remained strong in the faith to the last. He traveled and preached a great deal until he was unable, and when he got down so that he was not able to travel his mind did not cease to have good spiritual light of the works of our blessed and merciful Saviour in whom he trusted till he was summoned from time into eternity, and we believe without the successful fear of contradiction that he is gone home to rest with God forever blessed. And now we will give a few lines of his last days on earth: About eighteen months before he died he was afflicted so that he had to lie on his bed the most of the time. For six weeks or more after he was taken sick he was not aware of where his body was, and about the first the family or his companions discovered of him not knowing where his body had been for six weeks or more

He told his wife that he had got back home. She told him he had been at home all the time. He says Betsy, I have not. Where have you been she asked. He answered, "I have been in the mountains preaching and had mighty good meetings and large congregations and saw a great many good people and friends. One of them told me that he saw this body die and go to the grave and the soul to God, and there stood till the morning of the resurrection and the soul and body reunited in glory." Some believe that his last days were his best days. While he was afflicted in his last days he prayed for the prosperity of the church and prayed for sinners that they might be convicted and converted by the Lord and go home to glory, where all is peace, all is love and rest forever. May the God of peace be with his dear companion together with all who may mourn his loss. Brother Gilbert is now at rest with God in glory. I can only say rest on my Dear Brother, I hope to meet you there.

W. C. JONES.

NANCY CATHARINE PHILLIPS.

DEAR BROTHER GOLD:—Please publish in the LANDMARK the death of my little half sister Nancy Catharine Phillips, the daughter of W. D. Phillips my father, and Penina F., his wife my step mother. She was born the 24th day of April 1893 and died in a few days, and her funeral was preached by Elders Stephenson and Peeden. She was the only child they had. My father has 2 children by his first wife and they have both married and left him. We all weep for her and miss her, and when I go I can't hear her sweet, prattling tongue; but the Lord saw proper to take her, and he will do better by her than we all could do for her, for we read in the Bible that "Christ took little children and blessed them," and again he said, "of such is the kingdom of heaven." Father and mother have hope of meeting her beyond the grave. They both belong to the Primitive Baptist church. Weep not father and mother, your darling babe has gone to sing redeeming Grace. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

The little Babe has gone to rest,
To reign with God forever blest.
Its little tongue will always praise,
A Saviour's love, redeeming grace.

ZILPHA I. SELLERS.

Princeton, N. C.

APPOINTMENTS.

ISAAC JONES.

Durham.....Sat. and 4th Sunday in Nov.
Mt. Lebanon.....Monday
Blalock's School House.....Tuesday
Flat River.....Wednesday
Boxboro.....Thursday
Shiloh.....Friday
Stories Creek.....Sat. and 1st Sunday in Dec.
Ebenezer.....Monday
Straitor's Tuesday (funeral of his wife) together with Elder A. Blalock.

Country Line.....Wednesday
Arbor.....Thursday
Gilliams.....Friday
McCrays.....Saturday
Lynch's Creek.....2d Sunday
Prospect Hill.....Monday
Wheeler's.....Tuesday
Surles.....Wednesday
Tar River.....Thursday
Five Forks.....Friday
Camp Creek.....Saturday
Shoo Fly.....3rd Sunday
Harris School House.....Monday
Suits' School House.....Tuesday
Dutchville.....Wednesday
Brother G. C. Farthing will arrange for Thursday and Friday.

I. P. BEAN.

Big Creek...1st Sunday and Sat. in December
Riley's School House.....Night
Old Union.....Monday
Toms' Creek.....Tuesday
Flat Creek.....Wednesday
Mountain Creek.....Thursday
Bear Creek.....Friday
Meadow Creek.....Saturday
Crooked Creek.....Sunday
Watsons'.....Monday
High Hill.....Tuesday
Liberty.....Wednesday
High Ridge.....Thursday
Lawyers' Spring.....Friday
Bethany.....Saturday and 3rd Sunday
Tyson's School House.....Monday
Jerusalem.....Tuesday
Jones' Hill.....Wednesday
Liberty Hill.....Thursday
Freedom.....Friday
Howard's Chapel.....Saturday
Brother Reuben Denton's.....4th Sunday
School House near Wm. Carter's.....Monday
Elder R. W. Snider expects to be with him part of the time.

W. M. CRAFT & A. J. TAYLOR.

Crooked Creek.....Nov 23
Zion Hill....." 24
Flowers Cap....." 25
Stewart Creek....." 26
Tom's Creek....." 27
Aaron's Fork....." 28
Snow Creek....." 29

Russel's Creek.....Dec. 1
Pleasant Grove....." 2
Buffalo....." 3
Sardis....." 4
Wolf Island....." 5
Matrimony....." 7
Ridgeway....." 8

Will Elder A. L. Moore or some other brother arrange 4 or 5 appointments for them commencing December 10th and leading towards Floyd Court House, Va.

RECEIPTS.

ALA.-- Mrs S A Lawler 1 50.
GA --Ann Logan 1 50 J F Lord 1.
IND.--J R Swift 2 00.
S. C.--By John Brown 1 50 E B Brown 2 B
B Brown 1 D A Watson 1 50 E B Brown 1 50
H H Brown 1 50 W M Brown 2 00
TENN.--By Mrs N J Mayberry 3 00.
Mo.--S F Stone 2 00.
NEW YORK --Mrs E Hicks 1 50
N. C.--Mrs L Bardin 1 50 Mrs R E Hall
1 56 I W Bass 1 50 Mrs L Taylor 50 Mrs A A
Lowry 1 00 M Vincent 1 50 Mrs Laurinda
Smith 1 50 Isaac Smith 1 50 Charlie Hatcher
1 50 J E Ballance 1 50 B Brown 1 50 Mas A
A Ballance 1 50 B W Taylor 3 00 H F Pate
1 50 W M Pate 3 00 J R Thompson 1 50 By
W R Hooks 1 50 Mrs M A Croom 1 50
Elder H B Williams 9 00 Mrs H Hatcher 1 50
J C Yelverton 3 00 J C Luper 1 50 Mrs Ta-
bitha Pitt 1 50 B J Barnes 1 38 Elizabeth
Game 1 50 H D Barnes 1 50 Mrs C S Ras-
well 1 50 Josiah Barnes 1 50 H D Barnes
1 50 Mrs M A Roberson 1 50 McWeathers 3
3 00 M W Edmondson 1 50 Mrs S B Brady
1 50 C H King 1 50 Jesse Fly 1 00 Elder A
Wootan 1 50 Elder R W Wootan 1 00 Eld
Felton 50c A R Davis 3 00 Elder G D Robins
1 50 J A Duval 1 00 Mrs M J Ricks 1 50 T J
White 1 50 Mrs M A Ricks 1 50 L I
Harris 3 00 Mrs Huldah Dickson 1 50
J W Dawson 1 50 M D Allbrook
1 50 Harry Battle 2 00 Mrs T P Braswell 1 50
J C Bennett 1 50 Mrs M Bozeman 50c Seth
Woodall 1 45 Elder L H Hardy 5 25 E J Lit-
tleton 6 H Hatcher 1 50 B Hooks 4 50 S P Ful-
gum 1 50 G C Farthing 3 00 Elder I W Gard-
ner 1 50 Elder J M Harris 1 50 Elder W A Ross
2 00 B Bullock 1 50 Mrs P E Tines 1 50 Mrs L
Bardin 1 50 A Harrill 1 50 J S Norris 4 50
Elder J S Woodard 1 50 J S Shearin 1 50 El-
der Y J Chandler 3 00 J A Roberson 3 00 El-
der P W Willard 1 50 J L Brake 1 50 Elder J
D Armstrong 1 50 Miss A E Green 5 00.
VA.--Isaac Busick 3 B A Belcher 1 C P
Williams 1 50 A F Ferguson 1 50 Miss Laura
Huntton 1 50 Mr T H Howard 3 Mrs S B Bid-
dle 1 J W Fullen 2 Mrs J S Holland 2 Elder J
T Turner 1. By Elder Hall 2 Wm H Hodges
7 50 Elder P G Lester 4 50.

FOR SISTER RUTH TAYLOR.

Mrs M H Williams 1 G C Farthing 1 Miss
Bessie Durand 1 Mrs M C Ridgely 1.

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Oct. 1st 1893.	No. 21 Daily.	No. 35 Daily.	No. 41 Daily.	No. 55 Daily Ex Sunday
Lv Weldon	P. M. 12 35	P. M. 9 51	A. M. 6 30	.....
Ar Rocky Mt.....	1 42	10 45	7 40	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv. Rocky Mt.....	1 42	10 45	7 40	P. M. 2 40
Lv Wilson.....	2 30	11 30	8 21	.....
Lv. Selma.....	.....	.....	.....	3 30
Lv Fayetteville .....	.....	1 15	.....	16 30
Ar. Florence...	10 40	3 27	.....	.....
Lv Wilson.....	2 30	.....	A. M. 5 21	.....
Lv Goldsboro...	3 25	.....	9 07	.....
Lv Magnolia.....	4 35	.....	10 21	.....
Ar Wilmington	6 15	.....	11 50	.....
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED Oct. 1st 1893.	No. 78 Daily.	No. 40 Daily.	No. 46 Daily.	No. 50 Daily Ex Sunday.
Lv Florence.....	A. M. 5 10	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville .....	.....	9 33	.....	9 50
Lv. Selma.....	.....	.....	.....	11 40
Ar Wilson.....	.....	11 25	.....	12 9
Lv Wilmington	A. M. 9 30	.....	P. M. 5 45	.....
Lv Magnolia.....	11 40	.....	7 25	.....
Lv Goldsboro...	12 20	.....	8 34	.....
Ar Wilson.....	1 10	.....	9 18	.....
Lv Wilson.....	P. M. 1 10	P. M. 11 30	P. M. 9 18	P. M. 10 02
Ar Rocky Mt.....	2 00	12 05	10 02	.....
Ar Tarboro.....	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv Rocky Mt.....	2 00	12 05	10 02	.....
Ar Weldon.....	3 05	1 00	11 15	.....
	P. M.	A. M.	P. M.	P. M.

Train on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.00 p. m., arrives Scotland Neck at 4.55 p. m., Greenville 6.37 p. m. Kinston, 7.20 p. m. Returning leaves Kinston, 7.30 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m., Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.00 a. m. Arrives Parmele 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 4.40 p. m., Parmele 6:10 p. m., arrives at Washington 7:35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday. 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m.

5:20 p. m. Returning leaves Plymouth daily except Sunday 5:30 a. m. Sunday 10:00 a. m., arrives Tarboro 10:25 a. m. and 12:20 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C. daily, except Sunday, 6:00 a. m., arriving Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 3:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 3:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7:35 p. m.; arrive Dunbar 8:45 p. m. Returning leave Dunbar 5:30 a. m.; arrive Latta 7:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7:45 p. m., Returning leaves Clinton at 9:00 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.
General Sup't.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,

J. W. GILLIAM, Prinr.

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

JOB PRINTING NEATLY EXECUTED
At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. B. Co., Connerville, Ind. Eld. Chas. M. REED, General Agent, Connerville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

The Fall term begins Monday, Sept. 4, 1893.

A most thorough and comprehensive preparatory course of study, with a Full Collegiate course equal to that of any Female College in the South.

EXCELLENT FACILITIES FOR THE STUDY OF MUSIC AND ART.

Standard of Scholarship unusually high. Healthful Location. Buildings and Grounds large and pleasantly situated. Moderate charges Catalogue and Circulars on application.

SILAS E. WARREN, Principal.

Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Oct. 8, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 35 p m	Lv.....Fayetteville.....Ar	8 00 a m
7 25 p m	Ar.....Fayetteville.....Lv	8 25 a m
6 05 p m	Lv.....Sanford.....Lv	9 45 a m
4 17 p m	Lv.....Climax.....Lv	11 47 a m
3 50 p m	Lv.....Greensboro.....Lv	12 20 p m
3 40 p m	Ar.....Greensboro.....Lv	12 35 p m
2 52 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 25 p m	Lv.N.&W.Pct—W.Cove.Ar	1 55 p m
1 40 p m	Ar.N.&W.Pct—W.Cove.Lv	2 27 p m
12 59 p m	Lv.....Rural Hall.....Lv	2 53 p m
10 45 a m	Lv.....Mt. Airy.....Ar	4 20 p m
No 3		No 4.
11 05 p m	Ar.....Bennettsville.....Lv	4 35 a m
9 50 p m	Lv.....Maxton.....Lv	5 40 a m
9 10 p m	Lv.....Red Springs.....Lv	6 25 a m
8 15 p m	Lv.....Hope Mills.....Lv	7 22 a m
7 52 p m	Lv.....Fayetteville.....Ar	7 45 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday.
6 00 p m	Ar.....Ramseur.....Lv	6 50 a m
4 20 p m	Lv.....Climax.....Lv	8 40 a m
3 10 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
2 53 p m	Ar.....Greensboro.....Lv	9 45 a m
1 40 p m	Lv.....Stokesdale.....Lv	11 05 a m
12 45 p m	Lv.....Madison.....Ar	11 55 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, Gen'l Mang'r, W. E. KYLE, Gen'l Pass Agt.

WILLIAMS' HOOG CHOLERA CURE.

This remedy was discovered by him in 1888. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

For sale by W. B. Williams, Proprietor at, Elm City, Wilson Co. N. C.

Remarks.

It is not my custom to advertise any medicine unless I have evidence it is as recommended.

Elder W. B. Williams is a truthful man. The medicine he advertises will do what he says it will I am satisfied.

P. D. GOLD.

VOL. 27.

DECEMBER 1, 1893.

NO. 2.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

C. Kaderlilly

106 93

The Purpose of Zion's Landmark

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

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

It hopes to reject all traditions and institutions of men, and regard only 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

BANK.

Sometimes I feel to exclaim with the poet
and say :

I have a never failing bank,
A more than golden store,
No earthly bank is half so rich.
How can I then be poor.

It is when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank
And beg a little note.

Sometimes my banker smiling says
Why don't you oftener come,
And when you draw a little note
Why not a larger sum.

Why live so niggardly and poor,
Your bank contains plenty ;
Why come and take a one pound note,
When you might have twenty.

Yea, twenty thousand ten times told,
Is but a trifling sum.
So what your Father has laid up
Secure in God his son.

Since then my banker is so rich
I have no cause to borrow,
I'll live upon my cash to-day
And draw again to-morrow.

I've been a thousand times before
And never was rejected ;
Sometimes my banker gives me more
Than asked for or expected.

Sometimes I've felt a little proud,
I've managed things so clever ;
But, ah ! Before the day was gone,
I've felt as poor as ever.

Sometimes with blushes on my face,
Just at the door I stand,
I know if Moses keeps me back
I surely must be damn'd.

I know my bank can never break,
No, it can never fail,
The firm, three persons in one God,
Jehovah, Lord of all.

Should all the banks in Britain break.
The Bank of England smash,
Bring in your notes to Zion's bank,
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in,
Come boldly to the bank of grace,
The banker is within.

All forged notes will be refused,
Man merits are rejected,
There's not a single note will pass,
That God has not accepted.

'Tis only those beloved by God,
Redeemed by precious blood.
That ever had a note to bring
These are the gifts of God.

Tho' thousand ransomed souls may say
They have no notes at all,
Because they feel the plague of sin,
So ruined by the fall.

This bank is full of precious notes,
All signed and sealed and free,
Tho' many doubting souls may say,
There is not one for me.

Base unbelief will lead the child
To say what is not true.
I tell the soul who feels self lost,
These notes belong to you.

The leper had a little note,
Lord, if you will you can,
The banker cashed his little note,
And healed the sickly man.

We read of one young man indeed
Whose riches did abound,
But in the banker's book of grace
This man was never found.

But see the wretched dying thief
Hung by the banker's side,
He cried dear Lord, remember me,
He got his cash and died "

—RICHARD YEATTS.

Fullens, Pittsylvania Co. Va., Sept. 1, '93.

Love worketh no ill to his neighbor. You do not think of worrying one you love. You do not think he intends any evil by what he does. You are not easily provoked by anything he does. You will endure much from the one you love. What he does or says seems good to you.

ROCKY MOUNT, N. C., }
June 14th, 1893. }

MY DEAR SISTER: It is raining and I feel a desire to write you a few lines; and, if it is our dear Father's will, say a few words of comfort to you if it so be that he guides my thoughts, for I do believe the goodness, holiness, righteousness and abundant mercies of our dear Saviour are the topmost and foremost theme of my poor, but I hope hungering soul. And, if indeed it is, how wonderfully blessed I am, for he said "blessed are they that hunger and thirst after righteousness for they shall be filled." Dear Maggie, can you take comfort from such precious words from our dear Savior's own lips. The lips of Him who spoke as never man spake. I know you can, for I feel assured that it is addressed to you, for I am sure that you are one of His little ones. And again He says, Fear not little flock, for if He gave you Christ why will he not give you all things. So He has given us the King in His good pleasure, and if the King is ours so is the Kingdom, and what is there for us to fear man, for says He, That principalities, nor powers, things present, nor things to come, nor life, nor death, nor any other creature shall be able to separate us from his love. With these many and abundant precious promises can't you, dear sister, cry out with the poet and say from your heart

"Let rocks and hills their lasting silence
break,

And all harmonious tongues their Saviour's
praises speak."

And feel almost sure that the time will come when sorrow and sighing will flee away, and He will wipe the tears from our eyes, never to sorrow, nor sigh again, and never have our troubled eyes wet with tears of sorrow again; but be blessed as was Lazarus in our

Father Abraham's (Christ) bosom, where the unmerciful (rich man) and tormenter (Satan) can never molest us nor mar our peace and happiness again.

How glad I would be to be with you this evening. My heart feels drawn out to you in love and also to all the dear children of our Father, and I do feel and believe the time soon will come when we will meet in Heaven, our home, where parting will be no more. Happy, happy, happy theme. For I feel that I can almost see far away beyond the shoals of this troublesome shore of time the poor wayworn pilgrim entering that happy and peaceful haven of rest to be ever with the Lord and receiving the blessed welcome, "Well done thou good and faithful servant," and seated by our dear Saviour in the place prepared for us when he said, "I go to prepare a place for you, that where I am you may be also." Dear Maggie, while I write my eyes are filled with tears to think of the great love wherewith He loved us when we were dead in trespasses and sins, and an alien from God, and as it were strayed off in a distant land trudging along the downward road to destruction; and can't we exclaim with child-like love, "Blessed be God, the Father of our Lord Jesus Christ, who has redeemed us from so great a death, a death that would have forever separated us from God; from his dear children; from our dear Saviour and all the blood-washed throng, and left us perishing forever in the never-ending torment of destruction, where the worm dieth not and the fire is not quenched. Oh, what a redemption. So now let us try to lay aside every weight, and the sin that doth so easily beset us, and run with patience ever looking to Him who is the author and finisher of our faith.

Dear Niece:—I don't know whether my letter will interest you much or not. I have written my feelings as I have gone along, and could not have written otherwise without inconvenience to myself. I hope you will excuse all mistakes, &c. Your affectionate and unworthy brother,
M. B. WILLIFORD.

HOBGOOD, N. C. }
April 17, 1893. }

DEAR BROTHER GOLD: My mind leads me, if not deceived to write a few lines for the LANDMARK, but I've nothing to write about but trials and the glory of them. Dear brother Gold, I was called upon in the infinite wisdom and mercy of our covenant keeping God on the morning of the twentieth of August, to give back to God my first born, a son, Johnnie O. Whitley. He lacked two months and a few days being 17 years of age. I am happy to tell you I feel perfectly reconciled to the wise dispensation of Providence. But dear Brother Gold, don't you and all the dear readers of the LANDMARK know, at least I'm sure that some of you do, that nothing but the mighty power of Him who doeth all things well can reconcile us to His will. I can say I know it is the truth.

MRS. P. E. MCGOWAN, MY DEAR MA:—I will say a few words to you. Will you bear up with me in this sore hour of trial? I know you loved our dear boy, such a candid truthful, honest, helpful son, but dear Ma, he was only lent to us, and how he loved Grandmama too. But Ma, when I tell you how bravely, manfully, beautifully he talked while perfectly rational, will you not cease to grieve? And help me to say "The Lord giveth and the Lord taketh, blessed be the name of the Lord." When he

knew he had the terrible disease hemorrhagic fever, or black jaundice, which in our family seems to mean death, (He was told by his father and other faithful ones, I was not there) he was reconciled. He thanked his father for training him in the proper manner and said "Papa I would be glad to live to help you and Mama raise the other children to help you in your old age, but if it is God's will, I am willing to die." Ma, rejoice with me. You and I too, will soon go, and we have a hope of meeting our dear one in the happy beyond. I would be so glad of your presence dear Ma, come when you can.

A few words to brother and sister Otterbridge: When I was with you at our last Union, which was only a short while ago, I talked with you of sending my precious boy, to be under your kind, fatherly and motherly care for a natural education, I told you how we had trained him; that we had loved him so well we had allowed him to mingle with the world but scarcely any, and he knew nothing of himself of the teaching of mankind, of their evil practices, bad habits &c. He was a good boy morally; he loved the Primitive Baptists, and never seemed any better satisfied than when in their company, and I have seen him go up after preaching and tell the minister how he enjoyed the sermon. Oh, it did fill my heart to overflowing to think and believe he loved the truth, but dear brethren and sisters, "he is not dead," the child of our affection, but gone unto that school where he no longer needs our poor protection, and Christ himself doth rule.

Pray for me and mine if you can find it in your heart do so, and come to see us, if ever you can.

Your sister in hope of a better world.
BETTIE Z. WHITLEY.

DEAR BROTHER GOLD:—I feel that I must write and tell the feelings of my heart to the dear people of God. I feel weighted down from some cause and when it came to me to write I felt it must be of the Lord and if so I trust the great depression of spirit will leave me, and as some, or many of the family of God, have felt the same and we may mutually be comforted. I hear grumbling, on almost every side, and Oh! how it does trouble me. The cry of the poor and needy. I have no meat and bread at home for my children. I am sick, and weak, but I must work yet I am denied by those who have a plenty around them, Oh! Lord what is the matter Oh! dear brethren, I have been so forcibly reminded of thanksgiving, I feel like I must say a word in regard to it: Yesterday and today, have been fearful, windy, rainy days, and while I went backward and forth through it and heard the grumbling around me, I was made to feel so thankful it was no worse: we had something to eat, something to wear and a good fire to warm by, and a good bed to sleep on, and cover to keep me warm and what more did I need? I felt like I loved everybody, even those who I felt had persecuted me, for I felt like everything worked together for my good. I also at the same time have a sick child, and only two months ago lost one, but feel thankful to God it is no worse and Oh! Lord thy will is a holy, righteous, and just will "Thy will be done." Brethren we used to have thanksgiving day fasting and prayer &c. Have we departed from the good old way? When the church of God was going in the discharge of her duties, did the nation suffer? Oh! look at the distressed condition of the nation, and let us return to our duties, and I do feel from my soul there will be a great change. Prayer

in our families, Thanksgiving days, Fast and prayer days, meeting together more often than we do. For getting not to communicate, for with such sacrifices God is well pleased. Brother Gold, I have written hurriedly, as it came to me and I feel unburdened. Do with it as you see fit. Your sister in Christ I trust,
BETTIE Z. WHITLEY.

ELDER P. D. GOLD; DEAR BROTHER:—By your permission I desire to say a few words to sister S. E. Broyles, through the columns of your valuable paper. Dear strange sister, your letter in LANDMARK, of July 1st, has certainly struck a sympathetic chord in my breast, and I believe you obeyed the command of the Saviour, bear ye one another's burdens, when you wrote it, for it lightened my burden to know that some of the dear ones had the same trials and experience as myself, which increases my faith, and renews my hope that I have heard the voice of Jesus speaking peace to my soul. Though I sometimes sink so low down, and seem so vile that I almost lose all hope, and almost conclude, surely I am deceived. It seems that surely a child of grace never could grow so cold and wander so far away as I seem to do: for as you say, when I attempt to seek the Lord in prayer I find myself beset with sin, and my mind wandering through vain and wordly things, and Paul says, when I would do good evil is present. So that the things I would do I do not and the things I would not that I do. So in me that is in the flesh, dwells no good things. I sometimes have an humble hope that the Spirit of Christ does dwell in me, sinful as I am, and if so I have only to fight on and wait his appointed time. When this mortal shall have put on immortality, and this corruptible body be changed into an incorrupti-

ble spiritual body, then sin and sorrow will be done away. But if I am deceived, oh how sad will be my condition in the end, for I am trusting alone in God for salvation, for He says, there is salvation in none other, and vain is the help of man; for his imaginations are continually evil, and his heart desperately wicked above all things. Then without the restraining influence, and chastening of the Lord, man would be a very bad servant of the Lord, much less a helper to save himself and others. Then surely we should deny ourselves and rely alone on Him for protection; for surely we have no claim to urge upon Him, for if He saves us it is his mercy, and if He damns us it is just, for we have violated His holy law and brought ourselves under its condemning sentence, and are left only to beg for mercy. Then if it be His holy will to speak peace to our soul and shine in our hearts by the candle of his grace, Oh, how we are made to rejoice; but when he withdraws His presence from us, and hides His smiling face, then we are made to cry out with the poet and say

"It is a point I long to know,
Of' t' causes anxious thought,
Do I love the Lord or no,
Am I H's, or am I not."

But when he sends forth His smiles on us again, then are we content to dwell in hope. I have digressed so far from what I intended to write that I fear I shall not reach it. Dear Sister, you say you cannot show forth the life of Christ in your walk, as you desire, and often wonder if anybody would find out from your walk and conversation that you are a professor of godliness, and sometimes almost wish for your change to come, and just long to find out who can witness with you. In reply to these questions I think I can truthfully say that every child of Grace can

witness with you in them, and that every one who has read your letters has found out you are a possessor of it. But dear sister, we should not look for perfection while in the flesh, for then we should not be fit inhabitants of this world; for these things are given us to show us our dependence and keep us humble and teach us obedience. Paul had these things to contend with, and prayed the Lord to remove them, but he said to Him my grace is sufficient for thee, so his grace is sufficient for us, and may He lead and guide us and protect us from the evils of this present world, and may these few scattering, feeble thoughts be of some comfort to you and all the household of faith who may chance to read them, is the prayer of your unworthy brother, if one at all. J. R. ODELL.

Radford Furnace, Va.

Dear Brother Gold, I cannot close this scribble without saying that your valuable paper still comes to me laden with good news from a far country, and oh, how I enjoy it, especially the editorials, and the experiences of the dear saints. May more of them be constrained to write in its columns to the exclusion of controversies about points of doctrine which serve rather to confuse than to feed the lambs. I am sorry and ashamed to confess that I am yet behind with you, but circumstances have combined to make it so, though I hope to be able to pay up soon and renew. May the Lord grant you a long life to prosecute the good work of defending his noble cause with mouth and pen.

Your Unworthy Brother,
J. R. ODELL.

The slothful man reproveth not that which he took in hunting; but the substance of a diligent man is precious—Prov. 13: 27 ver.

ELDER P. D. GOLD AND BRETHREN —I feel like I want to try to attempt to tell something about my feelings as I hope to be the Lord's dealings with me. I hope to try to tell something about how I came to join the Baptist church. I first joined the Methodist church in 1886, and remained a member until about 3 months ago when I became dissatisfied, and asked them to take my name off. About Nov. 1891 I went to the first Baptist church I ever visited and that church was Healthy Plains, and I have been attending nearly all the meetings ever since at that church and the more I went the more I wanted to go. About three months ago I felt like I wanted to be one with the Brothers and Sisters at that church, and I am sure I was better satisfied with them than any people in the world, but feel like I was worse than every one in that church, but I could not do anything that would satisfy my mind only to join the church at Healthy Plains and I was relieved in the church and Baptised by Brother Wm Woodard. And I have felt and feel now that the Lord has done something for my poor Soul. Oh I wish I could feel all the time as I have and do sometimes, when I am called to leave this world. I am satisfied I would go praising the God of heaven and earth who created all things by Jesus Christ, the only begotten of the Father, who is full of Grace and truth. I thank God that I was permitted to go to the Healthy Plains church, the first Primitive Baptist church I ever visited in my life. I have enjoyed going there and hearing the word of God preached more in two years than in all of my life before, and I do love the Brothers and Sisters of that church more and more every day. But oh brother, I shall not be near by these good people and this good old church but a

short time, and I know I shall never, no never meet any like these good people around Healthy Plains church. I trust that God may always be with them through this life, and at last take them home to Heaven where praises shall never end; and hope I may be thought of sometimes in the prayers of all the Brothers and Sisters, and especially the good old Brother that preached for us. I never expect to see any man I love better than I do Brother Woodard. I shall try the rest of my life to trust in God. Yours in hope.

E. V. RIGGS.

Taylor, N. C.

CONSTITUTION.

The New River Association, complying with a request from the church at Laurel Fork for a presbytery to meet at Maple Shade, Carroll County, Va., on Saturday before the second Sunday in October, 1893, to consider the propriety of recognizing a certain band of brethren and sisters (whose names are given below) as a regular independent church of Jesus Christ: Three of the Elders appointed attended, to-wit: Elders Isaac Webb, A. Thomas and F. P. Branscome. F. P. Branscome desiring to be in the constitution did not go into the Presbytery. Elders I. Webb and A. Thomas invited Eld. J. M. Wyatt, and deacons N. J. Combs, J. Boyd, R. P. Terry, A. Webb, J. Helms S. B. Bowman, E. McGrady, and N. L. Semones to act with them in presbytery.

The presbytery was organized by choosing Eld. Isaac Webb, Mod., and Eld. Allen Thomas, Clerk. The following members, wishing to be organized, handed in their letters of dismission, to-wit: Mary J. Bolt, Lucy A. Bolt, Mary J. Webb, Susan M. Webb, Susannah Brim and Gilly C. Stanley from

Laurel Fork, Eld. F. P. Branscome and Orlena E. Branscome from Panther Creek, A. Pendleton and Mahala J. Pendleton from Concord, Eld. Joel E. Marshall, J. H. Brim and Adline F. Brim from Bell Spur.

Then, on motion Eld. F. P. Branscome was made spokesman for the body. They then presented and adopted the articles of faith as held by the churches of the New River Association. They also adopted rules of decorum as found on page 696 of Hassell's Church History. After examination upon the articles of faith and rules of decorum, they were declared to be a regular independent Church of Jesus Christ. The work of the presbytery was concluded by prayer by the Mod. and right hand of fellowship by the presbytery. The church then chose, by a unanimous vote, Eld. F. P. Branscome to serve them as pastor, and Eld. Joel E. Marshall to serve them as Church Clerk. The brethren and sisters at Maple Shade will meet in conference on Saturday before the 2d Sunday in each month.

P. P. BRANSCOME, Rec'd'g C'k.

ISAAC WEBB, Moderator.

ALLEN THOMAS, Clerk.

EXPERIENCE.

DEAR BRETHREN AND SISTERS:— I have been thinking for sometime of trying to write my little experience of grace, if I have any. My prayer is to the God of Heaven that he may guide my pen and enable me to rightly divide the word of truth that each one may receive meat in due season. I was born into this troublesome world Sept. 28, '57 My father and mother whom I humbly trust are now enjoying that rest that remains to the people of God, left me in this world at the age of 9 months. I was cared for and raised to manhood by my mother's sis-

ter who is now old and feeble, resting upon the staff of time as did Jacob of old, when he blessed the sons of Joseph. I have not a kinsman upon the earth that believes the doctrine that I love, within my knowledge. My good old aunt who seems like a mother to me to-day always gave me good advice, be sober, tell the truth,

"Shun evil companions,
Bad language disdain,
God's name hold in reverence,
Nor take it in vain

Be thoughtful and earnest,
Kind hearted and true,
Look well to Jesus,
He will carry you through."

It seemed I could not get ready until I was 23 years of age, when I hope it pleased God to show me what a great sinner I was by nature, and what I must be before seeing his face in peace. Regardless of my aunt's advice, from the time of my childhood to the age of 23, I was a wild, reckless boy that participated in all manner of wickedness, though always obeying my aunt in all her commandments as near as possible, except to do good. My choice out of her sight was to do evil, but a poor, ignorant fool had no better sense. I was allowed the privilege of going to hear all different denominations. I thought all were right except the Old Hard Shell so-called. It seemed they were the biggest fools on earth, consequently I did despise them. My father and mother left no worldly goods. In that respect my aunt and they were equal. I went to school about five months during 15 years. I learned to spell and read a little. What little I can write I learned on sticks and in the sand. I was also allowed to go to Sunday Schools which I took a great delight in at that day. I learned to memorize several chapters in the testament which I have not yet forgotten, but this does not

make me any better.

About the year 1880 or '81 I went, just to pass off the time, or to be with other young people, to hear brother W. S. McDowell preach, a man I did despise then, but I hope I love him now. I never shall forget his text while memory lasts. His text was, "ask and ye shall receive." He preached for about 10 minutes what I called sound doctrine at that day and time. He handed it out to everybody broadcast, giving the children's bread to dogs, but finally he turned his eyes and said brethren and sisters, don't get scared, the scale will turn presently. He then told them this scripture belonged to the believer in Christ. He admonished them when they felt discouraged, felt to be far from God, to ask and they would receive for God himself had promised it. Dear reader, whoever you be, that sermon got hold of me in some way; wish I could tell you all about it but can not; but such as I have I give unto thee. Right there and then I saw that the language that Christ used to Nicodemus was correct when he said "except a man be born again he cannot see the kingdom of God." So my dear brethren, I could not see how this could be. I could see a way that somebody could be saved, but could not see any way for me. I was such a bad boy God would not save a wretch like me. I traveled this road for six years, the most miserable being that has ever been on this continent surely, trying everything imaginable to get rid of this bad feeling. Sometimes I would conclude to commit some great sin, and sometimes would conclude not to sin at all. At times I would go off to some secret place where I thought no eye could see and no ear could hear, and there I would try to beg God to relieve me of that bad feel-

ing, and go away from there worse than when I went, and concluded to get married, then perhaps I would feel better. So in November '82 I married Mollie M. Dakes. She treated me with all the kindness that heart could wish; but still that bad, sinful feeling I could not get rid of. That brethren is the conviction, if so I have been convicted, but the great question is, have I been convicted? If so why am I thus, why can't I live like the brethren? If my memory serves me right, the third Sunday in July '86 I wanted to hear preaching worse than ever before. There was a Methodist Sunday School not far from there and I concluded to go to it and see if I could not find some one that looked like I felt. I did find one man apparently that way. He remarked to me, Dick the world is having a gay time. It did appear to me that everybody was enjoying themselves as well as heart could wish, while poor, unworthy me felt cast-down, did not know where to go, nor what to do. So in a short while their glorious work, as they call it, commenced. I went in the house, took a seat, and the first thing I knew this burden of sin and condemnation left me, and I was up on my feet singing praises to Him who created me, and felt as clear of sin and condemnation for a few minutes as if I had never committed a sin in my life. I loved my wife and little children then better than I did before, but those happy moments and good feelings soon passed by and I doubted the reality of a change, though I have never felt since as I did before. There is a change some way, for things I once loved I now hate. My desire is to do right on all occasions, but cannot. Going on this way for about 6 years, not knowing whether to claim it for a hope or not, not knowing yet

whether that is worth claiming, but it is all I have. Sometimes my hope is so small I think I will lay it by, but then again I think it is sufficient if called to die. This is the way I have been hobbling along for some time, not knowing what I am. Last fall I thought that a hope that was not worth telling to the church was not worth claiming, so I went before the church at Union on Saturday before the fourth Sunday in October '92, told part of what I have written, and to my surprise was received and was baptized the fifth Sunday of same month, myself and five others, by brother W. S. McDowell. I have never been sorry I joined the church, but am sorry that I cannot live like a Christian. I ask the prayers of God's people everywhere. RICHARD YEATTS.
Pullens, Pittsylvania Co. Va.

ELDER P. D. GOLD, DEAR BROTHER:—It is by and through the love, and mercy of a just and all-wise Redeemer that I am the spared monument of another day, and I do hope I feel thankful to the Lord of Heaven for all his blessings which he has bestowed upon me, an unworthy receiver. You will learn from this that we are all up, but not well. My mother's health is very feeble at this time but better than it has been for sometime past. She is often having bad spells, and did not look like she could live. But the blessed Lord is able to raise her up and to spare her to us longer, for which I do hope that I am thankful to the giver of every good and perfect gift, for they all came from the Lord of glory. My dear brother, I do hope that these few lines will reach you in due time and find you well and doing well, is the incessant wish of your unworthy little sister, if a

sister at all. My dear brother, it has been a long time since I have seen or even heard from you. I have kept thinking that perhaps you would write to me but you have not written to me, if you have I have not received it. I often feel dear brother that I am almost forgotten by all of my kindred in Christ, and get low down in the valley and can't see my way out, save by the help of the Lord, for our strength is in him and not in us. O how glad I do feel when thinking of what a Saviour I have. "Then I can tell to sinners round, What a dear Saviour I have found." My dear brother, is he not a dear Saviour to his people, when he has saved them with everlasting salvation world without end. I was studying not long since about a friend of mine, when this Scripture came to my mind with force; it is in second Thessalonians, first chapter and seventh verse, and reads as follows. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." I think when the Lord of glory reveals himself to a person and then they will go calmly on with their duty, then they will find rest and peace to their troubled soul, all will be peace and happiness instead of sorrow and mourning. It will be joy and gladness to the once broken hearted mourner; or that was my case, for I surely felt to be a mourner and felt the need of a Saviour, and when the Lord said, "come and rest with us," I was made willing to take up my cross and to follow my blessed Jesus down into the watery grave, and then and there I lost that heavy burden that I had carried in my breast for six years and eleven months, and my dear brother, I have not felt it since I was buried in the watery grave; and I would say to all who have been regenerat-

ed and born of the Spirit of God, come rest with us, and you will find a peace of mind, and an answer of a good conscience toward God. Oh that word, "come and rest with us," sounds deep in my ear, for what is sweeter than rest to the poor tempest-tossed child of God. And is not rest good to any of us naturally when we are tired from labor. I say it is. But my dear brother, is not rest to the poor child of God sweeter than any other rest we can think of. I know that is my opinion about it. I am often meditating over the goodness and mercy of God. How unsearchable are his ways and his thoughts past finding out. This is the God whom we love and serve, the one that rules in the armies of Heaven above and among the inhabitants of earth, for he speaks and it is done, he commands, and it stands fast. This is the God that rules the times and seasons and doubtless for the best of reasons. I am glad to know that there is one who rules and super-rules all things according to his own purpose and for his own glory, and I am glad that it is so and rejoice in it with all my heart. I will soon have to close this imperfect letter, for I fear that I have already wearied your patience. Hoping to hear from you soon, and with love and kindest regards to you and yours, and as Joseph says, "When it goes well with you remember me at a throne of grace, and may the blessings of God rest upon you. I remain your little sister in the bonds of peace.

MARY C. STEWART.

Troyville, N. C.

Now as I beheld, the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.-- Ezekiel 1:5.

When they went they went upon their four sides: and they turned not when they went --Ezekiel 1:17.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I feel disposed to take my pen to drop you a few lines. I hope you will not feel I am beside myself. I feel troubled in mind and thought somewhat. I believe you are a true servant of Christ, having been called of Him to serve in the gospel. I believe you have on the armor and are girt about with truth, having the sword of the Spirit which is the word of God. May you be enabled by the power of divine grace, when you see the waters troubled, to pour oil thereon. Ever seek the peace of Jerusalem, as it is declared, "they shall prosper that love thee." The kingdom of Christ is a kingdom of peace and love. And when the Spirit of Christ dwells supreme in the hearts of his dear people, love and peace will abound, and that true charity will be found that suffereth long and is kind. And that love will be seen that is without dissimulation, each one esteeming another better than himself. When one has been brought to see the awful depravity of his heart he will not so easily be puffed up, but he will be meek and lowly, and he will not feel exalted surely when he sends his petition in Jesus, and is exalted in Him. Then the poor sinner can glory and feel exalted in his perfect Saviour and praise him for all the gifts and blessings he has given him. The enemy is busy to divide and scatter the flock of God, but Jesus reigns in her behalf. He came to destroy the works of the devil and it will surely be done. God's dear people need strong faith to enable them to endure the fiery trials that often assail them. True godliness brings Lumility and love.

O my dear brother, I so often feel that I do not know any thing truly about these glorious eternal and heavenly realities. But I long to

know the love of Christ which passeth the knowledge of men. I am troubled when love and peace do not seem to fully abound among the Saints. Why should I thus feel if I did not have an interest in these things? I delight to see harmony and love in families, in neighborhoods and communities, but especially in the church of God. I hope and trust your labors will be abundantly blest both in writing and preaching. May you be enabled to administer to the weak and faint as well as to the strong and vigorous. Your position is responsible but the grace of your divine master is sufficient for you. I read the LANDMARK with much interest; in reading your editorial in the last number I could but think of an expression Sylvester Hassell made a few days ago in speaking of you and your writings, he said that "Brother Gold had too much sense and too much grace to enter into speculative views." May God's grace abound to you. God has wonderfully blest you, and he will still bless you.

I am feeling better than when I last wrote you. I was confined to the house three weeks. I am not well now and feel that I am nearing the shore. Will it not be blessed and glorious if we are so unspeakably happy as to reach that pure land of rest, peace and love, no jarring notes will there be heard. Dear Brother Gold, I have just penned these few thoughts as I felt that I wanted to speak to you, and I could not speak to you face to face.

My love to dear sister Gold and all of your family. We are all up now. I would be so glad to hear you preach and see you. I am sure you have all you can well do. Pray for me for I am poor and needy. Pardon me for troubling you to read this scroll.

Your humble sister in hope for perfection in Christ,

M. M. HASSELL.

Williamston N. C.

TO THOSE WHO HAVE OBTAINED LIKE PRECIOUS FAITH. DEARLY BELOVED:—We hear Jesus coming out and saying to the above characters, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." Then Jesus says on the opposite side, "He that abideth in me the same bringeth forth much fruit." The inspired Apostle of the Gentiles gives us in Rom. 1:20, to understand that "The invisible things of God from the creation of them are clearly seen, being understood by the things that are made, even his eternal power and godhead." Then Jesus uses these things as illustrations, but he always addresses them to the character. Then how do we become branches of the living vine? We are not considered as living in a spiritual sense while in Adam, for John says, "he that hath the Son of God hath life, and he that hath not the Son of God hath not life." Then to be a living branch we must have the Son as the quickening Spirit. Then man in Adam is classed with the organic earth and mineral kingdom which is inorganic, having no life. We are taught by those things that are made that there are a mineral, vegetable and animal kingdoms. We are also taught that the mineral is organic, (or has no life.) The vegetable is organic and is second, the animal kingdom is still above the vegetable, but Christ and his kingdom is above all. By a careful observance of those things that are made we discover one kingdom is shut off from the one just above it in nature by nature's inexorable laws. The mineral can-

not go up and possess the vegetable, the vegetable cannot ascend to the animal, but according to God's laws in nature that above can cross the lines from above and bring the one below up, and then the organizing power of life assimilates the lower into organism, and it is to a certain extent made a participant with the organic, so the mineral is conveyed by a power from above to the vegetable and both conveyed to the animal, and there is where man is in nature, but that which is natural is not spiritual: so we see that we are spiritually organic. Then these branches of Christ, the living vine were once inorganic or dead in trespasses and sins. Reason dictates they could no more ascend into the vegetable, or the vegetable introduce itself into the animal: so we are taught by these things that are made that for any of Adam's fallen sons or daughters to become branches they must be conveyed across the inorganic kingdom of satan into the spiritually organic kingdom of Christ, the living vine. Then they are under the laws of the kingdom and in case they bear fruit they must abide in Christ, for without him they can do nothing. Now there are those who abide, and it is evident that there are those who do not abide, and the consequences are they have no fruit; and what follows? They as the unfaithful Israelites did of old miss the blessings of the spiritual Canaan, but this does not take the life out of Christ the everliving vine.

But we would here state the divine Father holds a rod in his hand called a rod of chastisement, and Paul tells us he uses it on all of his sons, and why? Because all of them get in an unfruitful condition more or less. We fail to judge ourselves and are judged of the Lord, and chastened, and thereby reclaimed, brought back to the vine,

and saved from being condemned in the world. Not that the branches here under consideration are ever eternally lost, for that would throw a reflection on Christ the living vine; for he said, because I live you shall live also, showing an identity of cause and effect between his eternal life and theirs.

Yours to serve in the gospel of God's dear son,

R. A. WISEMAN.

Nichols, Mo.

REVELATION OF THE TEN VIRGINS.

ELDER P. D. GOLD, DEAR BROTHER:—My mind has been greatly exercised on the Ten Virgins, of late; so much so I can not be satisfied unless I write to you; and tell you what I think the true meaning of the parable is: but it is with much fear and trembling that I do it, hoping if I say anything amiss that it will be imputed to my ignorance, and hope my pen may be guided by the great judge of this earth. I saw Elder Chick's writings on the parable: and yours also, but neither one exactly expressed my view on it. Though I could agree with Elder Chick when he said the foolish virgins were disobedient christians. But these virgins did not have the true light or these virgins did not have a true preacher, and the five wise were the true church with a true preacher, and the lamps going out represents the split in the true church and the God-called preachers dying out, and the christians coming to the true church for full fellowship, while they are in disobedience and the lamps being trimmed, and oil in the vessels means the true church shining in all its beauty. Elder Joshua Lawrence in his writings holds that at the Lord's com-

ing half the church would be in darkness.

Farewell dear brother, I hope God's blessings will rest and remain with you, and all God's people is the sincere desire of one that I hope loves all God's people, and has longed to know what was right,

NANNIE E. DODD.

Meadsville, Va

DEAR BROTHER GOLD:—I have just read Brother Bartley's piece in the LANDMARK, requesting the brotherhood to contribute to sister Ruth Taylor in order that she might have the benefits of a hospital. I enclose one dollar. I trust the Lord will put it in the hearts of the brethren and sisters to send enough money for her treatment. I was moved to contribute as soon as I saw the piece. I don't know sister Taylor only by character. But I know brother Bartley would not have called on the brethren for help if she had not been a worthy subject. I will close by asking you to pray for me and mine. Your sister (if one) in hope,

M. H. WILLIAMS.

Oak Ridge, N. C.

DEAR BROTHER GOLD:—Enclosed is one dollar for the benefit of our dear afflicted sister Ruth Taylor.

I do hope she may receive enough to defray her expenses at a hospital and if it be the Lord's will entirely restored to health.

With love to sister Gold, and kind remembrance to your family I remain your unworthy sister,

BESSIE DURAND.

Southampton, Pa.

The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.—Prov. 13: 27 ver.

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.

FAITH.

Elder F. P. Branscome requests me to give my understanding of faith as spoken of in the Scriptures.

As the parlance of the people in different nations and ages of the world is continually undergoing changes by reason of use, some words becoming obsolete and others assuming more specific or varied definitions, as the case may be, it is very necessary, in discussing subjects of Scripture, to use Scriptural language, if not, to use such as means what is meant by words used in the Scriptures.

The word "faith" is used now to convey ideas which we may find it does not convey as used in the Scriptures.—Unless we can find the word so used in them we have no right to use it in considering Scripture subjects as meaning so and so as used in common or natural sense now.

Scripture words mean the same in Scripture as when it was written, notwithstanding some words are now used to mean exactly dif-

ferent from what they do in Scripture. A true revision of the Scriptures in the proper translation of such words to conform with our expressions now might be beneficial to a proper understanding of many passages of Scripture.

The word faith is frequently used now interchangeably with that of "belief." While the word "belief" partakes in some connections very much of the idea of faith, yet it seems to me that by a careful examination of the subject of faith we will find it to be something that does not only precede belief, but may exist and its power be manifested independent of belief either expressed or implied, though belief generally follows either expressed or implied.

The writer of the Epistle to the Hebrews, supposed to be Paul—in giving some of the works of faith says: "Through faith we understand the worlds were framed by the word of God." And, in Heb. 1:2 he says this word is the Son of God by whom he made the worlds. How would it sound to say through belief we understand, we have knowledge of, we know so and so? Through faith we know that "things which are seen were not made of things which do appear." We know that which carnal reason cannot define and does not admit.

By faith Abel offered unto God a more excellent sacrifice than Cain. We have no account of Abel having been instructed in this matter as to what to bring as an offering or whether to bring anything, but it came to pass one way with him and

another way with Cain. And so it is to day, some worship God by faith and others do not, and are not respected of him. In the absence of evidence what right have we to claim that Abel believed at all in this matter? We are not told that the Lord had or ever did speak to him, or had in any way given active tuition, therefore there are no grounds for belief. This action on the part of Abel must have been the effect of divine intuition, itself an effect of divine nature, itself the gift of God by grace.

This service was not by command of the Lord and yet must be rendered. It was not of duty, and yet was right and acceptable. There was no condition attached to it, but a blessing followed. There seems to have been no question as to what, when, or to whom the offering should be made. It came to pass, and was done in the simplicity and by the virtue and power of faith. And so do the children of God come to and worship him to day, and the Lord has respect unto them, and to their offering, and by it they obtain witness that they are righteous, the Lord testifying of their gifts.

Not only do the people of God work by faith, but God himself also works by it. By faith Enoch was translated and was not found, because God had translated him that he should not see death. Only by faith, I conclude, could such a thing be done. We knowing the things of God by faith it must be that they are shown or revealed

unto us by the same power and in the same manner. So by faith the Lord works in us, and by faith we work out even that which he has wrought within us.

“By faith the walls of Jericho fell down after they were compassed about seven days.” This to my mind is a most wonderful demonstration of the hidden and invincible power of faith. While Israel compassed the city, bore the Ark, blew the rams horns and shouted, yet we are not to understand the falling of the walls was conditioned upon or consequent to these things, for the city was given to Joshua before, however they were commanded to do what they did. It is necessary and right to do what we are commanded to do, but we have no account, in matters of faith, that rewards are promised for what is to be done. I do not understand that any command having a reward as a consideration for obedience is kept by faith, hence there is no such thing as a duty faith.

There is no power in the blowing of a ram's horn, nor could one by believing give it power. The power was not in the horns, nor the men who blew them, nor in Joshua, nor in Israel, but in the faith by which the walls fell, and this faith was in him who is the author and finisher of it.

When a man does this or that which is right and in perfect accord with the Scriptures, as for instance when one is brought to a saving knowledge of God, it is not necessary that one thus brought should

know that he is coming to God in order to render his coming effectual or certain. One does not believe first that Jesus is able to save sinners before he can have faith in Him, as the Saviour, but he must have faith to be assured that He is the Saviour in order to believe that He is able to save. While I must have faith to believe that Jesus is the Saviour of sinners—of any and all that are saved—yet I may not necessarily therefore believe that he is my Saviour. Or in other words believing is not essential to the possession and effectual work of faith. Faith looks forward and comprehends the revelation to be made, while belief grows out of and rests upon the revelation fully developed. Faith proceeds forth from God to the creature revealing in him the promise, then belief being developed in the creature reverts to God in a full assurance of the possession of the blessing revealed. To more properly express the thought, the Spirit of the Son of God is sent into the heart, of which Spirit faith is a fruit, and to this faith the promise which is in Christ is revealed and belief is a result of this revelation by faith.

This is the faith which was once delivered unto the Saints, and for which Jude exhorts us to earnestly contend.

This faith was to the saints as referred to in Heb. 11, like the captain of the host of the Lord was to Joshua, it fought their battles and was their victory.

Paul says these Saints received

these triumphs and victories, and wrought these wonderful things, and obtained a good report through faith and yet received not the promise, God having provided some better things for us, that they without us should not be made perfect. They through faith beheld the promise afar off, while to us it is brought nigh by the blood of Christ, even as we who were some time far off are thus brought nigh. So that both we and they are now made to sit together in faith in heavenlies in Christ Jesus, even in the kingdom of God with Abraham, Isaac and Jacob, having come to Mount Zion, the heavenly Jerusalem, to the general assembly and church of the first born and to Jesus the mediator of the new covenant. We will now notice something of faith in the gospel day.

Faith is defined in Heb. 11: 1, to be the substance of things hoped for, the evidence of things not seen. As to what it is the substance of we have but to ascertain what those things are for which we hope. Christ Jesus the Lord is in a word the hope of his people, and that for which they hope. They hope for ultimate and eternal salvation, "He is my rock and my salvation." They hope to finally be infinitely wise, righteous, free from sin and obtain eternal deliverance from all that is contrary to that which is good. Jesus is our wisdom, righteousness, sanctification and redemption.

Paul being determined to know nothing among the brethren save Christ and him crucified is evidence

of the fact that by whatever name a thing may be called the substance of it must be Christ, otherwise it is worthless to the child of God. That wherein Christ is reflected in anything pertaining to salvation and its consolations, eternal life and its light and power, godliness and its precious graces, heaven and its infinite felicity is faith as a substance. Being partakers of divine nature we also partake of divine substance. The Spirit of the Son of God is the Spirit of him who took not upon himself the nature of angels but the seed or nature of Abraham. If angels have nature how much more wonderfully so has the son of God who also partook of ours in connection with his own. His Spirit is in nature like unto himself, and as faith is the fruit or production of this Spirit it has also its relative nature from the Spirit of which it is produced, hence it is a nature—a substance—and being of Christ it is the substance of Christ. The fruit of a tree must necessarily and does partake of the nature or substance of the tree producing it.

Faith as an evidence must be understood in the same connection though in a different light. When we think of it as an evidence it is no less a substance than when we consider it under the appellation of substance. As Christ is spoken of under many appellations and is yet the same, so faith is the same whether it is treated as a substance or an evidence. Everything of which we can think is an evidence of the existence of God

and that Jesus Christ is his only begotten Son. Jesus is the embodiment of all intelligence or evidence of the existence of God, who is the center and circumference of all invisible things—things not seen. And as faith is the evidence of things not seen, and is a substance, it is therefore the substance of things not seen, which is the substance of Christ, who is the substance of God, who is the beginning, the embodiment and end of all things.

The significance of the word, as used in the Scripture, is not so direct and forcible in some connections as in others, yet its relation may be traced to the divine root of the subject matter under consideration. As the leaf, flower and fruit of a tree differ as to their manner of evidence and amount of substance, and yet either being amply sufficient to identify the kind of tree, so faith whether little or great, direct or indirect is in every instance sufficient, whether as evidence or substance to prove its divine authorship.

Men have classified faith into historical, temporary, the faith of miracles and justifying faith.

The first is that by which devils believe and which James says is dead without works, being alone. This is also called speculative faith. These definitions are in harmony with speculative or false religion, and therefore should be termed false faith. In the divine order of religion there could not be a true, pure religion without there being also a true faith. So there could not be a false religion without there being a corresponding false faith, and as

the faith is dead, so also is the religion.

As false religion is really no religion, so false faith is not faith, therefore there is no such thing really and truly as a speculative or historical faith in the sense of vital faith. Temporary faith is deduced from the first three accounts of the parable of the sower. It seems to me that the very condition of the ground is conclusive evidence that there was not a mixture of faith in those characters, besides the Master himself says the one in the second count had not root in himself. As the word did not profit certain ones who heard, because it was not mixed with faith in them, there must have been no root in them—that is no faith—therefore this stony ground hearer had no faith—root in him. The faith of miracles is subdivided into active and passive faith. Active faith is such if one should have it, he could remove mountains and sycamore trees and cast out a certain kind of devils.

The Apostles could not cast this kind out, neither do we have any account that they, or any other ever removed mountains. This faith I conclude was only in Jesus and only by him exhibited. But in the second instance it is given to his people whereby they are so fully persuaded and firmly assured of the thing for which they ask in prayer they do go believing, being fully persuaded of the thing and its possession, Matt. 21 : 22, being confident that, if they ask anything according to his will, he heareth them 1st John 5 : 14. Justifying faith is

simply faith as connected with the revelation of our justification. I do not understand that we are justified by faith as by power, virtue or merit in us or independent of us, but as, "now by faith are we the children of God." so by faith justified, washed, cleansed, purified, sanctified, holy, yet being still sinners, unclean, unholy, imperfect in ourselves, but perfect, wanting nothing, as we are, by faith in Christ. Our actual justification is in faith, by faith, revealed to our faith. The revelation of justification to us, and our knowledge of it are matters of faith, whereas the act of justification is an act of God by virtue of the obedience and blood of Jesus Christ. Faith brings us into such a blessed assurance of the reality of Christ and the eternal fullness of the great and incomprehensible power and God-head of the holy Trinity, and of the unalterable certainty of everlasting salvation—even our salvation, as it is in Christ, that our knowledge of it thereby, and our worship of and devotion to God are as complete to us and as acceptable to God, through Jesus Christ, now as they will be when we shall see him and be like him.

This faith is the gift of God. It is that through which we are saved, by grace. It is not a condition, but a vital, invincible power by which we are assured of our salvation by and through Jesus Christ our Lord.

It is not an agency or means which we exercise and use to bring ourselves into a salvable

state or condition and hence into favor with God, but it is that by which we see Jesus and his work, and are made to realize the efficacy of his blood, and to believe on him for salvation, and in him for sufficiency of grace to stand before God, and through him to approach unto the Father and worship him in the holy hill of Zion.

Faith is not belief, but it produces belief and lends it virtue and power whereby we are fully established in the truth of salvation by grace, and are confirmed in the doctrine, ordinances, order, discipline and practice of the house of God.

P. G. L.

Matthew 26 ; 26 Jesus took bread and blessed it and gave it the disciples: the word "it" is a supplied word: 27 And he took the cup and gave thanks and gave it to them &c: 29 "But I say unto you, I will not drink &c until that day when I drink it new with you in my Father's Kingdom. Mark gives nearly the same words 14 ; 22 &c.

Now does the words, "the disciples" "to them" and "you" imply, include or embrace the same people every time; if so, does it include every one of the twelve disciples and if the whole twelve are included what kingdom is spoken of when he says my Father's Kingdom? And if my Father's Kingdom spoken of is heaven or where God's throne is will he drink it with Judas there? These questions may seem simple or foolish to you and other brethren, but my mind through weakness and ignorance is tangled, and I cannot get it straight, and I hope I desire to understand the scripture correctly what little I do understand.

L. J. H. MEWBORN.

Remarks.

In the reference brother Mewborn makes the words "the disciples, "to them" and "you" refer to and include the same persons because no others are named in this connection. These words "to them" and "you" are words called pronouns, that is "them" and "you" are pronouns, or words that stand for nouns, and the noun they here stand for or refer to is disciples. The twelve were present, Judas being in that number, and it refers to that time when they were observing the Lord's supper.

The antecedent or subject represented by pronouns must always be considered.

Now what is the ANTECEDENT OR SUBJECT of "you" in the 29th verse, when Jesus says he will not drink henceforth, or hereafter, of the fruit of the vine until he drinks it new with them in his Father's Kingdom? It is the people who follow him in the regeneration wherein he makes all things new, or those that are true disciples or followers of Jesus in the resurrection. We understand this leaves Judas out, and all that are not the true and faithful followers of Jesus. To drink it new with them in his Father's Kingdom is his revelation of himself to his people as they commune with him in the feast of fat things, of wine on the less well-refined, in the kingdom of heaven. To eat and drink with him in his Kingdom is to dwell in his courts where the banner is love, and where he says to them, Eat and drink abundantly O beloved.

In the regeneration or resurrection of Jesus, and his coming with power and great glory, as he did in his mediatorial Kingdom on the day of Pentecost, the old covenant of types is passed, and the new covenant is come wherein all things are made new, and to them that receive Jesus he comes in, sups with them, and they with him, and they sit down with him in his kingdom, even as he sits down in his Father's Kingdom and they eat together and eat it new: See Luke 22; 29, 30. He receives the glory of their salvation, or he eats the blessed fruit of his doing-sees of the travail of his soul and is satisfied, and they eat and drink of this joy of Christ and drink it new.

But every principle that offends that betrayed Jesus is slain. Nothing unclean can enter here. There is no Judas there.

P. D. G.

ELDER P. D. GOLD:—Although my unworthiness, weakness and inability to address one of God's elect rises before me, yet I hope it is my love for them, together with the hope of relieving my mind that constrains me to write. I have often desired to write to you, but your paper is always filled with communications so far superior to the few thoughts I could offer, that I tho't I would only be intruding; and my mind is so dark, and my heart so hard and unthankful. What could such a vile, sinful creature as I am write or say that would in the least encourage any of the true children of God? I feel so destitute, and it is so seldom that I can feel that God in his divine wisdom knows my needs and will supply, knows my

weakness and will give me strength I have many doubts and fears that I have never been translated from the kingdom of Nature's darkness into the marvelous light of the kingdom of liberty. My mind is so gloomy, my way so dark and stormy, my understanding so little, and I am so easily carried away by the vain and empty trifles of the world. My mind is often led to the church, and sometimes it seems as if that is the only way of getting out of this trouble, the way to work out my salvation; but I fear I would be deceiving the people of God. Sometimes I am made willing to go. Sometimes I am made to say with the poet, "I can but perish if I go. I am resolved to try." Oh that God by his divine Spirit would keep my foolish, ungrateful heart far from the vain pride of this corruptible flesh, and make me resigned to his will, and keep me ever in the dust of humility. If not asking too much, please give your views through the LANDMARK on Isaiah 25: 2. "Thou hast made of a city an heap, and of a defensed city a ruin." Yours in tribulation,

LUCY L. MARSH.

Bertha, Ala.,

Remarks.

The reading of the above letter of our friend impresses me with the feeling that she has seen and felt the fulfillment of Isaiah 25: 2. The primary, historical, literal reference is to the destruction of the city of Babylon that was the pride and glory of nations, and the palace of the proud strangers to grace and haters of Israel. Such was its destruction that it became a heap, a complete confusion of disorder and broken rubbish out of which not a beam of timber, not a piece of sound material could be found to

rebuild. It was utterly wasted, and should never be rebuilt. As a matter of fact and history it has never been rebuilt, nor have men ever lived there since. So true is the word of God.

Now in the experience of our friend, as well as in that of God's people everywhere, she sees the utmost confusion in her own nature, that which she once gloried in as a good dwelling place, a palace, her own pride and vanity, in which all the elect vessels of mercy dwell which is Babylon, has been so broken to pieces that it is become a heap or ruins. There is nothing she can pick or gather out of it that would do for the poorest piece of timber or stone to rebuild with. It is all rubbish. You cannot have a good thought, or word, a good motive or deed to bring from Babylon to Jerusalem. Nor can you dwell in Babylon. It is a heap. The city once defenced is now a ruin. You cannot dwell there. You cannot go back and dwell where you once did, nor live as you once did. The things you once loved you cannot now love. The former things are done away: Owls and satyrs, wild beasts and dragons now dwell there. Alas what a deceitful heart you see you have.

It is the Lord's people only that see this and lament their wretchedness, and have escape from Babylon. Will you ever come to Jerusalem? Only by the help of the Lord. He sent his people out of Babylon. They come with weeping and with rejoicing.

Your home is in Jerusalem where

there is order, peace, beauty and glory, where the people love and dwell in love. Beautiful for situation the joy of the whole earth, is mount Zion, the city of the living God, the heavenly Jerusalem. Our feet shall stand within thy gates oh Jerusalem. How different the two cities. We desire that our friend may be blessed with faith and hope, joy and peace, gladness and love, and be led to put on the beautiful garments of praise by walking blameless in the order of God's house—in the ordinances of Christ. We work out our own salvation by following Jesus who is the way, the truth and the life. In keeping of his commandments there is great reward.

P. D. G.

OBITUARIES.

MARRY F. DENNY.

It has pleased the Lord to take from our midst another of the dear ones that was highly esteemed by both church and world, which is another witness of the solemn truth in the midst of life we are the subjects of death. Sister Mary F. Denny was the daughter of Wesley and Mary A. Stone. Her parents were highly respected. Both have fallen asleep in death and died in the faith of the Primitive Baptists. Her mother for years was a bright and true member and died the same. Mary F. Denny was born in Surry county, N. C., July 6th, 1856, and was married to A. Z. M. Denny on the 12th day of December 1872, by whom she had four children, two sons and two daughters, all of which survive her. Her oldest daughter is a member of the church. Sister Denny professed a hope in Christ in 1887 and on Saturday before the 3rd Sun—in April 1888 she joined the arm of Hogans Creek at Union of the Primitive Baptist order and was baptised by the writer of this note on the day following, and on the constitution of the church soon after was included in the number and filled her place

in the church with faithfulness, both as a Deaconess and at the regular meetings. Although she lived about 12 miles from the church seldom anything except extreme wet, cold or high water prevented her attendance. She was wonderfully beloved by the church and manifested much zeal for the cause and love to the brethren, enjoyed preaching and the company of God's people often visiting other churches and Associations. She was an affectionate kind and faithful wife and mother, kind to the poor and needy. I will here give one instance of her kindness. In April 1893 I lost my wife and in the following summer was confined to my bed by severe sickness for 10 weeks, and at her request and by the consent of her husband, she came and stayed with me two weeks and waited on me with as much kindness as if I had been her father. This added to other acts of charity of a most endearing kind made her a bright ornament in the church and at home as well as in the neighborhood. My pen will fail to do justice to her memory. But alas her usefulness is over, her sun has set. For several years she was troubled with consumption, and attended the church meeting at Union September meeting 1892 for the last time. Soon after she was confined to her bed and under the treatment of the most experienced doctors and the kind attention of her husband and children and numerous friends her disease baffled all their efforts, and on the 13th of August, 1893, she calmly passed away leaving her husband and children, the church and a great many relatives and friends to mourn their loss. Death has claimed its own, God has taken her from her sufferings. Her confinement to bed was about eleven months. She bore her confinement and suffering with much patience to the last, manifesting great patience in her Lord to save her, and while I deeply deplore her loss yet most especially do I sympathize with her bereaved husband and children for their irreparable loss in the bloom of life at the age of 31 years 1 month and seven days. She was taken from the arms of a kind husband and bosom companion and affectionate children and from the busy scenes of life to a brighter world than this where her happy Spirit is crowned with the joys of eternal felicity, walks in the golden streets of a celestial home on high, has joined the happy throng of redeemed Spirits, forever to praise God in a world that shall never end.

Therefore we should not weep for her as those who have no hope, but say well to brother Denny that the time is not long when I hope we will meet in an ecstatic meeting with the friends we have loved and lost.

God bless you and sustain you under your heavy afflictions.

M. G. HARBOUR,

JOHNNIE E. WHITLEY.

In loving memory of Johnny E. Whitley, oldest child of W. B. and Bettie Z. Whitley, born in Edgecombe Co. N. C., Nov. 24 h, 1876, and died in Beaufort Co. N. C. Aug. 29th, 1898, making his stay on earth 16 years, 9 months, and 5 days. He was taken in the morning of 28th with that most fearful of diseases, Hemorrhagic fever, of which both his little sisters died, and only lived 'till next morning. He was patient through all his illness, never murmuring or complaining, willing to leave all in the hands of him to whom he gave all the honor and glory. He told his father while on his death bed that if it was the Lord's will, he would be glad to live, that he might help him work for his mother and children, but if not, he was willing to die and was not afraid to die.

He had no dread of death.

A Saviour's hand was near,
To guide him across the river
And drive away all fear.

He was an affectionate child, kind and gentle in his manners, a noble, dutiful son and all who knew him loved him—a bright helpful boy, just budding into manhood when the Reaper came with his sickle, and took from us this breathing rose that filled our hearts and home with so much pleasure. Alas! we are stricken with sore anguish, to find its stem broken and the blossom gone.

“Leaves have their times to fall.

And flowers to wither at the North wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own oh:
Death.”

So with bowed heads and saddened hearts, we will ask of Him who never sleepeth, strength to bear, grace sufficient for the day and trials and faith to look unto Him, who uses the rod in love, for He says He afflicts not willingly, and we feel that the Divine hand has gathered this jewel from the earthly fields to be kept in a

crystal vase in that deathless mansion above, a house not made with hands, eternal in the heavens.

Another of our darlings,
Has been taken from earth away.
To join his angel sisters
For an everlasting stay.

Those precious, willing hands,
Have been hid away to rest;
Peacefully they are folded,
Across that manly breast.

The voice we loved to hear so well,
Is here for all time, stilled;
The vase is broken and shattered,
But it is as the master willed.

We stood and looked upon him,
And scarcely knew our loss;
But to-day we feel it dear Lord,
Almost crushed beneath the cross.

But thou canst heal the stricken heart,
And wipe the tears from the eyes;
Oh! strengthen the chain which thou
hast broken.
And fasten it firm in the skies.

Safely placed in a crown of love,
This jewel will sparkle on,
Where neither moth nor rust can corrupt.

Bright for the Resurrection Mourn,
F. L. T.

BETTIE Z. WHITLEY.

NANCY W. DODD.

Died at her residence, in Pittsylvania county Va., Sister Nancy W. Dodd, our mother, whom we loved all the days of her life. Her children shall rise up, and call her blessed. She was a mother indeed to all her children, and children's companions. No cross they had to endure was too hard for her to share with them. She was a neighbor in deed to her neighbors. No word she had was too good to cheer their drooping spirits, no worldly substance she had in hands, was too good to supply their wants when they needed it. No days of display were too choice to withhold her attending her church meeting. No worldly substance she had was too good for her pastor, and bid him God's speed. No word she had was too good to cheer the sick, no worldly substance she had in hand was too good to supply their needs, no word she had in power was too strong to hurl at the proud in defence of the church, and take them in their own craftiness. It was her desire for her children to do right in the sight of their Maker and then they would please her. So children, as I write this, I think of her last request

to me, and that was to speak some words of comfort to her children after she was gone. So I advise you to do as she bade you, follow the foot-steps of your Saviour, suffer loss, shame and reproach for the truth's sake. The Lord will bring you out conqueror over all, and blot out your iniquities and remember them no more, and make you to walk in newness of life. Remember the Lord has promised to visit our iniquities unto the third and fourth generation of them that hate him. Showing mercy unto them that love him. So remember the happy dying bed of your mother, and pray that your last end may be like hers, and pray that all her grandchildren whom she loved so dear, may be trained up in the way they should go, is the prayer of one that wishes you all well.

NANNIE E. DODD.
Meadsville, Halifax Co., Va.

GREEN DEE SATTERFIELD.

This man, a member of a large and influential family, was born in N. C., April 24th, 1832, and died Feb. 24 1893 in Persimmon Co. N. C.

He was a man of excellent morals, but never joined the church. He was in sentiment a Primitive Baptist. Before his death he professed a hope in Christ, and enjoyed Elder A. Blalock's preaching much.

He was stricken with paralysis, and said he was going to die, and desired Elder A. N. Hall to preach his funeral, which he and Elder Blalock did.

He said he desired the Lord's will to be done and said to his sister Royster, "Rebecca, do not grieve, I will see you in a better world." Among his last words he praised the Lord for keeping him alive so long and said, "Bless the Lord O my soul." He arranged his matters of business with satisfaction and fell asleep in peace.

P. D. GOLD.

NATHAN P. DANIEL AND MARGARET MAY DANIEL.

Brother Nathan P. Daniel, son of Stephen and Huldah Daniel, was born Jan. 14, 1806, and died May 23rd, 1861, at Everettsville, N. C.

Margaret May Bynum was born Jan. 18th, 1818. They were married April 9th, 1846, and she died at Wilson, N. C., July 23d, 1892. Sister Margaret Daniel united

with the Primitive Baptist church at Meadow, N. C., on Saturday before 4th Sunday in June 1855, and was baptized by Elder J. H. Daniel.

I was never acquainted with brother Daniel, her husband, but from information have no doubt he was an excellent man, and a useful Baptist, and that their lives were spent happily together as a man and wife should live.

I have known sister Daniel for many years. She was a wise, motherly, useful, faithful, kind, economical, prosperous Baptist. Her company was very pleasant and profitable. As mother, neighbor and church member she appeared to me to be as faithful as one could well be. At a ripe old age she was gathered to her people and rests in peace embalmed in the hearts of her people, and better, we hope, enthroned in Jesus.

P. D. GOLD.

MRS. HENDERSON BENNETT.

Sister Bennett, the wife of our dearly beloved brother, Henderson Bennett, of Pierson, Fla., died of heart failure Nov. 7th, 1893. She had been feeble a great while. Her death was peaceful and tranquil. She had been a Primitive Baptist many years. Many were her trials and privations while her husband was away serving churches. No one but the wife of a preacher that travels much feels the burden that such a woman bears. But it is a great thing to be faithful and patiently endure.

Elder Bennett writes me that his grief is great. Other members of his family are afflicted. We have many troubles and trials by the way. But we hope the Lord will deliver us out of them all. P. D. G. Gospel Messenger please copy.

LIZZIE ROBERTSON.

Sister Lizzie Robertson died at her home in Zellwood, Fla. The funeral services of this deceased sister were attended by Elder Hundley who is her highly esteemed pastor at Whitethorn church, Va. He spoke much to the comfort and consolation of the children and friends, who deeply mourned her loss, but not as those who have no hope of meeting her in a better world than this. Of this sister I can say I believe she sought a home with her mother at White Thorn church in tears. She did all a loving daughter could do. She joined the church at White Thorn and was baptized in her afflictions, and bade her dear friends farewell, and afterwards wrote the follow-

ing words: "I feel glad now that I followed my Saviour in a watery grave, for I have felt so much better satisfied in my affliction than I think I would, if I had not obeyed, and she said, Sister Nannie, I thank you for your words in advising me to join the church, and I hope God will bless you and my dear brother Robert, is the prayer of your sincere sister, with an aching heart." She said after she received the news her mother was dead, in answer to my letter with flowing tears and a sad heart, I read your letter stating the sweet words my mother used, and said, "O, if I could have been there and heard her sweet voice again, but I can only think, we will all have to try and meet her at rest, for we too will soon have to follow: but I think sometimes if I could only be as willing to go as my mother was, I would not mind dying." So I will say to her much loved children she has left behind, remember the last sad words your mother gave you when you stood around her bedside in tears, and that was not to grieve for her, that she was going home to her Saviour, bade them farewell, telling them to be good children and try to meet her in heaven, and then prayed to the Lord to take her home. I hope the memory of these scenes will be engraved on the heart of her bereft husband, who of hope will be cheered and comforted in this life. NANNIE E. DODD. Meadsville, Halifax Co., Va.

JOSEPH HARRIS.

Joseph Harris was born in the county of Martin, N. C., and was raised up, as well as all others, an alien from God and a stranger to grace, 'tho he was raised in a Methodist family, but that did not teach him to know God. He grew up to manhood, and was married to Susan Twiddy, and raised up a family of three, two daughters and one son, all of whom are now married and have families. About the date of ————1876, it pleased the Lord, and we believe, to call him by His grace and show him that he was a sinner. He as the others applied to the law by which he was condemned, but that only made the case to his view grow worse, for he could not be justified by that

which condemned him. He tried all of his might, but no better all he learned by experience was that vain is the help of man, and nothing that he could do would satisfy his case, but the same that called him by his Grace healed the complaint by revealing to him Jesus, the Savior of sinners, and he, as Paul, was not disobedient to the heavenly vision. After which his mind directed him to his Father's house, and to his kindred; and he was received at Jamesville, Saturday before the 1st Sunday in March 1878, and was baptised in full fellowship by Elder Clayton Moore, and lived a quiet member of said church up to his death, which took place November 5th, 1891. Much more might be said in truth of brother Harris's faithfulness, but this may suffice on the present occasion. He took the LANDMARK and delighted in it, but now he is gone to his long home never to read any more. Yours in hope of Eternal life. SUSAN HARRIS.

RECEIPTS.

ARK.—J P Chapman 1.
 FLA.—Mrs Nancy Lewis 1 50
 N Y.—Mrs C A Spencer 2
 N C.—Mrs Sarah A Speight 1 50 E G Hales 1 50 Elder B C Pitt 1 50 R Anna Maness 1 50 W S Crisp 1 50 Mrs S Mangum 1 50 C M Herndon 2 G W Florence 1 Z Anman 1 50 W T Taylor 1 50 John Carter 1 50 J W Farmer 1 50 S Craft 1 50 V A M Button 1 50 S T Chandler 1 50 J M Clayton 1 50 G W Burch 1 50 J S Clayton 1 50 Mrs O'May 1 50 Mrs Lucy A Gray 1 50 J K Lawrence 4 R M Cox 1 50 By Mrs Lavinia Biggers 4 50 Elder J F Farmer 1 50 Wm Hilliard 7 50 Miss Louisa Jones 4 50 Elder J A Ashburn 1 50 G C Farthing 7 50 Elder Wm Woodard 6 R V Waters 3 Seth Woodall 1 50 Elder Wm Woodard 1 50 G W Johnston 1 50.
 TEXAS—N A Jones 5
 VA.—By Elder W A Via 4 50 J M Eeck 2 50

FOR SISTER RUTH TAYLOR.

W J Bramlett 70 J K Lawrence 1 Sarah Bartly 1 Mrs Lavinia Biggers 1.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED Oct. 1st 1893.	No. 23. Daily.	No. 35. Daily.	No. 41. Daily.	No. 55. Daily Ex Sunday
Lv Weldon.....	P. M. 12 35	P. M. 9 51	A. M. 6 30	.....
Ar Rocky Mt.....	1 42	10 45	7 40	.....
Ar Tarboro.....	2 35	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....
Lv. Rocky Mt.....	1 42	10 45	10 40	P. M.
Lv Wilson.....	2 30	11 30	10 21	2 4
Lv Selma.....	.....	.....	.....	3 30
Lv Fayetteville.....	.....	1 15	.....	3 10
Ar. Florence.....	10 40	3 27	.....	3 30
Lv. Wilson.....	2 30	.....	A. M. 8 21	P. M.
Lv Goldsboro.....	3 25	.....	9 07	.....
Lv Magnolia.....	4 35	.....	10 21	.....
Ar Wilmington.....	6 15	.....	11 59	.....
	P. M.	.....	A. M.	.....

TRAINS GOING NORTH.

DATED Oct. 1st 1893.	No. 79 Daily.	No. 40 Daily	No. 42 Daily.	No. 56 Daily Ex Sunday.
Lv Florence.....	A. M. 5 10	P. M. 7 30	.....	A. M. 6 30
Lv Fayetteville.....	.....	9 33	.....	9 50
Lv Selma.....	.....	.....	.....	1 17
Ar Wilson.....	.....	11 45	.....	4 7
Lv Wilmington.....	A. M. 9 30	.....	P. M. 5 45	.....
Lv Magnolia.....	11 20	.....	8 25	.....
Lv Goldsboro.....	12 20	.....	8 34	.....
Ar Wilson.....	1 10	.....	9 18	.....
Lv Wilson.....	P. M. 1 10	P. M. 11 30	P. M. 10 02	P. M.
Ar Rocky Mt.....	2 00	12 08	10 02	.....
Ar Tarboro.....	2 35	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....
Lv Rocky Mt.....	2 00	12 08	10 02	.....
Ar Weldon.....	3 08	1 00	11 15	.....
	P. M.	A. M.	P. M.	.....

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m. Kinston, 7 20 p. m. Returning leaves Kinston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m. Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m. Arrives Parmele 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Parmele 6 10 p. m. arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Ahemarie & Raleigh R. R. daily, except Sunday 6 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m. 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m. Sunday 10 00 a. m., arrives Tarboro 10 25 a. m. and 12 20 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 00 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 7 35 p. m.; arrive Dunbar 8 45 p. m. Returning leave Dunbar 5 30 a. m.; arrive Latta 7 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 7 45 p. m., Returning leaves Clinton at 9 00 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.

General Mgr.

I. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,

J. W. GILLIAM, Prin.

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

JOB PRINTING NEATLY EXECUTED
At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. Chas. M. REED, General Agent, Connersville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

☞ I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

WILSON COLLEGIATE INSTITUTE.

FOR YOUNG LADIES—NON-SECTARIAN

The Fall term begins Monday, Sept. 4, 1893.

A most thorough and comprehensive preparatory course of study, with a Full Collegiate course equal to that of any Female College in the South.

EXCELLENT FACILITIES FOR THE STUDY OF MUSIC AND ART.

Standard of Scholarship unusually high. Healthful Location. Buildings and Grounds large and pleasantly situated. Moderate charges Catalogue and Circulars on application.

SILAS E. WARREN, Principal.

Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound		MAIN LINE.		N. Bound	
No 1				No. 2	
7 55 p m	Ar.....Wilmington.....Lv			7 00 a m	
4 45 p m	Lv.....Fayetteville.....Ar			0 10 a m	
4 30 p m	Ar.....Fayetteville.....Lv			10 27 a m	
3 12 p m	Lv.....Sanford.....Lv			11 45 a m	
1 27 p m	Lv.....Climax.....Lv			1 43 p m	
12 59 p m	Ar.....Greensboro.....Ar			2 15 p m	
12 52 p m	Ar.....Greensboro.....Lv			2 55 p m	
12 06 p m	Lv.....Stokesdale.....Lv			3 48 p m	
11 42 p m	Lv.....N.&W.Pct.—W. Cove,Ar			4 20 p m	
11 35 p m	Ar.....N.&W.Pct.—W. Cove,Lv			4 33 p m	
11 00 p m	Lv.....Rural Hall.....Lv			5 01 p m	
9 45 a m	Lv.....Mt. Airy.....Ar			6 28 p m	
No 3				No 4	
8 00 p m	Ar.....Be. nettsville.....Lv			6 25 a m	
6 17 p m	Lv.....Maxton.....Ar			7 37 a m	
6 08 p m	Lv.....Red Springs.....Lv			8 17 a m	
5 13 p m	Lv.....Hope Mills.....Lv			9 12 a m	
4 50 p m	Lv.....Fayetteville.....Ar			9 35 a m	
No. 15				No 16	
MIXED				Mixed	
Daily Ex				Daily Ex	
Sunday.				Sunday	
3 35 p m	Ar.....Rainscar.....Lv			6 50 a m	
3 55 p m	Lv.....Climax.....Lv			8 40 a m	
3 00 p m	Lv.....Greensboro.....Ar			9 25 a m	
No. 15				No 16	
MIXED				Mixed	
Daily Ex				Daily ex.	
Sunday				Sunday	
2 35 p m	Ar.....Greensboro.....Lv			6 40 a m	
1 05 p m	Lv.....Stokesdale.....Lv			8 40 a m	
12 30 p m	Lv.....Madison.....Lv			11 50 a m	

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and West—South.

Passengers from Wilmington, Fayetteville, Maxton, Be. nettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, Gen'l Mng'r, W. E. KYLE, Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1858. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

For sale by W. B. Williams, Proprietor at, Elm City, Wilson Co. N. C.

Remarks.

It is not my custom to advertise any medicine unless I have evidence it is as recommended.

Elder W. B. Williams is a truthful man. The medicine he advertises will do what he says it will I am satisfied.

P. D. GOLD.

VOL. 27.

DECEMBER 15, 1893.

NO. 3.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

W. H. Longfellow
1893

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

EXPERIENCE.

Alas, this vile and sinful heart!
Yet I have named the Lord,
And oft' rejoicing claimed a part
In his redeeming blood.

Alas, this soiled and selfish soul!
Yet I have dared believe,
The Holy Ghost did there enroll
The Spirit's pure relieve.

Alas, this mind, yet I proclaim
God's covenant of grace
Is written there, with loving aim,
And power, that sins efface.

But I discern a dual mind:
Each sways a master's rod;
One doth serve sin, and one—refined,
Doth serve the law of God.

Antagonistic elements,
Creating constant strife:
Thus, good I would, the ill prevents,
Or lames for active life.

Repentance scarce for sins overt,
Restraints his godly tears;
Or conscience, though quick to assert,
Abates accusing fears.

But what are these to those indoors
That never see the light?
A picket line to sheltered corpse,
Insidiate in its blight.

These foes, as one black bounding cloud,
Faith overcomes alone:
But evil's bold, and sin is loud,
Faith but an undertone.

Oh for this shield more broad, more long,
To meet mine enemies!
Within, without, strategic strong
Of subtle energies.

Not flesh and blood, but mighty host
Of spirits vile, yet high
As reason's throne, and that can boast
Its help, or yet defy.

Aye, principalities that's veiled
With power of the air,
Whose fatal venom is inhaled
As poison unaware.

Then grant me God the faith I prize,
To meet this subtle band;
And goodly works shall vitalize
The goodly shield in hand.

But comes a friend, or is it foe?
Disturbing and disguised;
Doubt says, my work, lest faith I know
Of God, is compromised.

That I'm too low, too weak, to claim
Such favor all divine.
I answer him, "This is God's name
To honor, and not mine."

"The body's dead because of sin
The holy Scripture saith;
The Spirit sanctified must win,
By God's good gift of faith."

"And that we walk by *faith*, not sight;
Lest seeing, we be blind,
Nor come with God by human might,
Lest coming, left behind."

"That weaker ones the more are blest:
Proportionate on them,
The strength of Christ as glory rest,
A crowning diadem."

Then let me use infirmities
That weak, may rest on me
The power divine—faith's energies
To reap faith's victory.

Yea, let me glory that I'm weak,
Save trusting in my Lord;
And never by complaint bespeak,
Distrust in his sure word.

Still, war incessant often wrings
Cries for a swift discharge,
When Hope no pleasing prospect springs,
Nor border doth enlarge.

Nor Achor's vale a door defines,
Nor refuge doth supply;
'Tis then I fear the Philistines,
And hear their mocking cry,—

"Where is thy God?—thy heirship? trust?
Where is thy hope's fond page?"
Then, faint, I search, from lowly dust,
Birthright and heritage.

'Till agony makes prayer fit meet
To reach the throne in quest:
A small, still voice, a "percharce" sweet,
Runs to assurance blest.

Thus in this warfare, suffering,
In fellowship with Christ
And doth to his dear image bring,
And recompense unpriced

Perchance, and this the staff and rod,
 And spirit's wounding balm;
 And that it's by the grace of God,
 I am thus what I am.

My heart loves Jacob.—Esau hates:
 Is this not in accord?
 And proves my soul participates
 The Spirit of the Lord?

Have I not tasted joys divine,
 And that the Lord is good?
 These conflicts then, prove and define
 My spirit's fatherhood.

And to win Christ, I'd count as loss
 All good things of this life;
 Smile on my woe, cling to the cross,
 And glorify the strife.

Aye, count it gain—blissful the pain
 Of covering here in shame,
 And tears and blame, if but to gain
 Clothing of Jesus' name.

Lord help to heart thy law to bind,
 Nor testimonies fail;
 Nor leave the Ark of God behind,
 When foes, as thine, assail.

Help me no work, or trial shun,
 Though oft by fire I'm tried;
 Till I may take—but thou hast won—
 Thy likeness, satisfied

Oh help me fight the goodly fight,
 And keep the faith as given;
 And take the crown of life and light,
 Eternal in the heaven.

R. ANNA PHILLIPS.

Butler, Ga.

[For the Landmark]

“THE LEAVEN IN THE THREE MEASURES OF MEAL.”

Matthew 13: 33 and Luke 13: 20
 and 21.

In Matthew we read, “Another parable spake he unto them: The Kingdom of Heaven is like unto leaven, which a woman took and hid in the three measures of meal, till the whole was leavened.” The language in the record made by Luke is slightly diverse, but the substance is the same. This parable is on my mind to write something about for the LANDMARK.

It occurs in both Matthew and Luke in the midst of the record of a succession of parables spoken by our Lord in which he set forth the glories of the Kingdom of God in various ways. Jesus said in many

of his parables “the Kingdom of God is like such and such things.” In the old testament the prophets and David and Moses were inspired to set forth spiritual things by the use of natural things. And so in the new testament, inspired apostles also write of spiritual things by using natural suggestions and illustrations. But Jesus pre-eminently used the things below to set forth the things above. He could speak with authority, saying, “the Kingdom of Heaven is like ‘the mustard seed,’” the “leaven” &c. This has always seemed to me to open up a wide field for our consideration. It has for a long time seemed to me that all things in this natural world have been made to set forth the patterns of Heavenly things. We may not be able to read or translate the meaning of the pages of nature, but the same is true of the pages of inspiration. But whether we understand aright or not still God speaks both in nature and in the bible. And both are a revelation of his word and will.

There is one consideration beside, to which I wish to refer. I have always understood that in each of the parables there is one chief consideration. They were each one meant to set forth one thing, to present one chief truth, and when we have apprehended that one truth we have the mind of Christ; and must not seek to find a dozen other meanings in them which were never intended by the Saviour. Those other meanings may be truth in themselves, but were not the truth meant to be set forth in the parable. So in this parable, the one design is to set forth the leavening power of the Kingdom of God under the figure of the work wrought by the leaven in the meal. It has never seemed to me, for instance, that the num-

ber three had any special significance, nor the word "woman." If any brother feels as though he sees a design in these things, I certainly shall not dispute with him about it, but it seems to me that these THREE MEASURES was the amount COMMONLY used for such purposes and WOMEN GENERALLY attend to such work as is described in the parable.

Now it seems to me that the one thing to be sought after in this parable is "how does the leaven work in leavening the meal?" And in answer to this question, four things suggest themselves to me, viz: secretly, silently, effectually, and completely. There may be other words expressive of the manner of the working of leaven in meal, but these four words seem to me to express the substance of the truth presented by the leaven.

1st. It works in the meal "secretly." And so "THE KINGDOM OF HEAVEN" like the leaven works secretly. Bear in mind the comparison is not between the meal and the Kingdom, but between the "leaven" and the Kingdom of Heaven. The leaven is placed in the meal in which was no leaven before and which was therefore inert and dead, and it works in and through and upon the meal and enriches it 'till it is permeated by the power of the leaven. So the Kingdom of Heaven is said to be put somewhere and to work in that in which it is placed 'till all is made heavenly. Now where is the Kingdom of Heaven placed, if not in men in whom it was not before? And where does it work if not in men, until they are conformed to the image of the Heavenly Kingdom? I understand therefore, the parable to set forth the work of God in men, by which they are made partakers of the nature and brought at last to be conformed to the image

of Christ. And so as the leaven works secretly in the meal, so does this transforming work of the Holy Ghost go on secretly in men; and can be known as to its presence and manner of working only by its results. A stranger looking upon the meal after the leaven had been placed there would not be able to see the leaven itself, and if unacquainted with its effects, would not know that leaven had been placed there even after he saw the effects. So the indwelling of the Kingdom of God is secret and its workings secret, and its presence in a man can only be known by its effects. And strangers to the power of divine grace cannot even read these fruits of the Spirit aright so as to know that the Kingdom of God is there. The power and glory of the Kingdom of Heaven take hold upon the inner man and work in the heart and mind, and renew the Spirit in the secret recesses of the man's being. The work of God is always hidden from the world. His people "are in the clefts of the rock, in the secret places of the stairs." "They dwell in the secret place of the Most High." And as respects each individual, the work of God in him is secret and hidden from every other person. God works in a mysterious way always. Who sees His spirit moving over the face of what we call nature? The presence is secret but the work is plain on every hand. When God has upheaved nations, his hand has not often appeared, but the result has shown that the Lord was surely working; only the reason of men could not behold it. The work of our God is secret, because he also is secret, and dwells in the secret place. And Jesus expressed the secret nature of his work when he said: "what I tell you in the ear, that proclaim ye from the housetop." "What I tell you in dark-

ness, that speak ye in light." He speaks in the ear and in darkness and in the closet.

In the second place the leaven works silently. This it would seem is a necessary result of the secrecy of this working. God's great and beneficent works in nature, such as the revolution of the earth which brings day and night and that around the sun which brings the seasons in their order, such as the upspringing of all green things which make glad the earth in the springtime, such as the ripening of fruit and grain for the harvests, these all go on silently and in silence they are completed. So in the providence of God, underneath all the hurry and rage and confusion of men, our God carries on His work and brings to pass His will in silence. Of our Lord it was said "He shall not strive nor cry, neither shall his voice be heard in the street." And when Elijah heard the speech of the Almighty it was not in the fire or wind of earthquake, but in the still, small voice. No ear can hear any sound of the leaven as it works in the meal, and so also the work of Almighty Grace goes on in the heart and no ear though listening in the pause of breath and hearthrobs can hear the movement of this work of God in the soul. The work is silent, but bye-and-bye it shall be known by its fruit. How utterly contrary to the teachings of this parable is all the modern efforts to regenerate or convert men, from the pandemonium of a modern anxious bench to the ornate forms and showy ceremonials of the most ultra fashionable religion. Surely the silent, secret work of the Kingdom of God can have no place here.

In the third place the Kingdom of God, like the leaven, works effectually. Besides the fact that this truth is necessarily involved in

the parable itself which is under consideration, it is also sustained by other plain statements of the scriptures. The apostle Paul was fully persuaded that he which had begun a good work in his brethren would perform it until the day of Jesus Christ. And again it is said of them that they were kept by the power of God through faith unto salvation ready to be revealed in the last time. When the leaven has once been placed in the meal, none can ever remove it and none can hinder its work; and so also the Kingdom of heaven once dwelling in us, it can never be removed nor can its work be stayed. The fact that for a time the work of the Spirit of God can not be seen is no proof that it does not continue its working, for so it is also at times with the leaven.

In the fourth place in the parable the lesson is said to complete its work. It says "until the whole is leavened." As quoted before, the work is performed until the day of Jesus Christ. The people are kept unto salvation. All through the time when the process of leavening is going on the meal is saved by it, the salvation is not yet completed, but ere long it will be so, for as the Kingdom of Christ reigns within us we experience a foretaste of salvation, but the perfectness of it is not yet attained to, but shall be when satisfied we awake in his likeness. Then shall we indeed see as we are seen, and know as we are known. As at the end the meal is all leavened, so at the end all that has borne the image of the earthly shall bear the image of the heavenly; all that was mortal shall put on immortality, and all that was natural shall be spiritual.

Again nothing in this work of leavening is subtracted from the meal that properly belongs to it, and so nothing in all this work of

conforming us to the image of Christ is removed from us but sin. The leaven is something added to the meal, and likewise the Kingdom of God is added to us. Without the leaven the meal was dead and so are we dead until the Kingdom of God has come. The leaven on the other hand cannot show its power except as it dwells in the meal, and so the Kingdom of God cannot show its power on earth except through men. The leaven works upon the meal and not the meal upon the leaven, so also is the Kingdom of God in men. The leaven is active the meal passive in this leavening, and so also is it with the Kingdom of God in men. And lastly if we apply what is said here to the birth, the leaven is not born again, but the meal is. The Spirit of God is not born again, but the man is born again of the Spirit which dwells within him. The regeneration of the meal is the putting the leaven in it, and the new birth of the man is the coming into him of the Kingdom of God. If it be asked what part of the man is born again, the answer is, as the whole meal was leavened so the whole man is born again. The leaven is not said to have been put in any particular part of the three measures of meal, but in it all, and it leavened all, so the Kingdom of God is not the possession of either the soul, spirit or body of men considered each by itself alone, but of the whole man. It affects him body and soul and spirit. It makes him act differently, think differently. No part of the meal escapes the action of the leaven, so no part of the man escapes the work of the Spirit of God, or the power of his Kingdom and dominion. In harmony with all this Jesus did not say the soul must be born again, or the body must be born again, but a man must be

born again. And man is not man without a body, a soul and a spirit. There is no place in the bible where the soul or the spirit separate from the body is to be born again. It is true according to the terms of the parable that the whole man is the subject of the new and heavenly birth.

And now a few closing reflections. It has been said that the leaven was generally used to signify things that were evil, and therefore that it could not mean anything good in this parable. To this I reply that the parable expressly says "THE KINGDOM OF HEAVEN is like leaven," and this is sufficient to settle the matter as regards its use here. And besides I would just refer to the fact that many figures are used in the bible to present good things and in other places to present evil things, as for instance, the eagle, the lion, the sun, &c., &c. So also good may act like leaven as well as evil.

But after all one may ask how may I know that this heavenly leaven is working within me? This, says some poor soul, is the important thing to me. What are the results or evidences of this working within? I will say first that it causes a state of unrest. The meal cannot rest where the leaven is. So also the soul can be no longer at ease where the Kingdom of God is. Carnal security is gone. Shame and sorrow for sin begin to be felt. A fear of condemnation springs up. The justice of condemnation is confessed. As the work goes on, delight in worldly pleasures ceases, and there begins to dawn within the soul a desire for Christian company and Christian privileges. Bye-and-bye the gospel begins to seem glorious and a hope in the name of Jesus begins to be felt. The meal as the leaven acts upon it is separated from all other meal,

and so also by indwelling grace, the man or woman who possesses it is separated in heart, feeling, life, hopes, fears, expectations and desires from all other men, and from his own former life as well. Such an one is not perfected yet, but he desire to be and hopes to the end even against hope for this glorious consummation. These are some of the evidences of this leavening work as it has seemed to me.

I will leave the theme. May God add his blessing. I remain your Bro. in the precious hope of the gospel.

F. A. CHICK.

Reisterstown, Balto. Co. Md.

DEAR BROTHER GOLD:—The LANDMARK has been a constant visitor at our home since its first number and I do not think that we have ever lost more than two or three copies. I have seen some things in it that I could not edorse because it was not according to my understanding of the scriptures nor according to my experience. I have written a few communications am satisfied that I have written things with which many brethren did not agree, but they have borne with my weakness and none of them so far as I know have cast me off. Indeed they have borne with much more than I have. I feel more and more endeared to my brethren and I would not be separated from them for all this world.

When I feel in the spirit preaching is the sweetest thing that I ever did. I feel then that I would like that to be the last thing that I do in this world and I so love the doctrine of unlimited predestination and unconditional election that I would be glad to die preaching on that point. It seems to me that nothing can be more glorifying to God than these things, neither can any thing so completely abase-man and leave him so entirely without

excuse, and this is a part of my understanding of the gospel. I have never felt any desire to preach myself but always Christ Jesus the Lord and myself a servant of the church for Jesus sake. Once when in a great abundance of trouble the question was ask in my mind, "Whose servant are you?" After some deliberation I answered, "The Lord's." I was there made to see that the minister was the servant of the Lord and the servant of the church as the servant of the Lord. If I were servant of the church first, if the church were my chief master then I must look to the church for matter to preach and must preach according to her wishes. But not so. The Lord is my master and I must look to Him for everything and serve the church in His service. I am not independant of the church in a sense of discipline. I am but a member of the body and am subject to her reproofs and rebukes, but doctrinally I must look to the Lord, yet the church is to judge of the doctrine I preach whether it be pure. I sometimes hear that we must not judge, but I read in my book that the church is to judge angels and if I am not one of those angels then I am no gospel preacher. So the preacher is not independant of the church.

I know that he is spoken of as an overseer having been made so by the Holy Ghost, but is an overseer entirely independent of the hands over whom he is placed? Have they not all the same master and is he not really one of the hands? If an overseer understands his place it will humble him for he is a servant to all the rest and must serve them according to the commands of the Master. Our Lord was not an overseer but Lord of all, but in order to serve His brethren He humbled Himself even unto death. Then to make one an overseer or Pastor of

a church does not exalt him above the brethren, and if he looks at it thus he shows himself unworthy the place and will soon want to lord it over God's heritage. We are not monarchs. We have but one King, that is Jesus. He is our head and to Him we must look. Paul told the church to follow him as he followed Christ. To have gone any further would have been worshiping Paul and that he could not accept for he was the chief of sinners. It appears to me that our ministerial service in the church might well be represented by the service of the hand as a servant of the other members of the body. The head being the centre of the mind dictates the whole, whatever member may need its service the hand goes to it and administers to it, but it by no means controls any member of the body. The power of the mind that is in the head controls the whole body and each member separately so that each member must fill its proper place in the body. By this there are no schisms in the body neither does one member do the work of the other.

Now if a minister try to dictate to the church he assumes the office of Christ as much so as the Pope of Rome does. This is what I understand to be one point of Roman Catholicism, and the church has always stood aloof from that. The body can live without a hand, so can a church live without a preacher; yet in both cases there is great inconvenience. Take the head away and even the hand will die, so will the preacher die if Jesus be removed. The hand as often does wrong as any other member of the body, and really it inflicts more injuries than any other member, and so it is with us, we are as subject to wrong as any others and the most of church troubles that amount to much grow out of the ministry.

How careful we ought to be in the churches of the saints. The churches need preachers or the Lord would not have so appointed, but it does not need any masters for we have one master even Christ. My greatest desire is to know the mind of Christ and that the Lord will enable me to do His will.

As unworthy as I am yet I love to serve my brethren for it is the service of Christ, and to follow Him is more than all the world to me. Sometimes He blesses me with such a good conscience that I am satisfied, then again all is darkness to me. Sometimes I lose sight of everything but the gospel that I am preaching, and then again it seems that I am only beating the air and cannot come to any point nor get to a place to stop.

I hope you and all who read this may be enabled by divine grace to throw a mantle of charity over my weakness and remember that all flesh is grass and the glory thereof as the flower of the field.

Yours in hope and love

L. H. HARDY.

DEAR BROTHER GOLD:—Having to write to you on business, I thought I would with your permission devote a little time in talking through the LANDMARK to your readers. First, I will say what a privilege it is to hold social converse with the pen and through the press with those we love for the truth's sake. Second, the subject I will write a little about is the words "Let all things be done unto edifying."

I have been much interested in reading the LANDMARK of Oct 1 st. just at hand from first to last including your editorials. I will try to write from experience things I know and the most important of them is, I know I am a sinner, and as such hope I am saved by the grace of

God. Not a kind of grace or favor that opened a way for me to please God by my willingness to accept offers of mercy and obey him, and do good, and be good, and go to heaven at last. But to humbly hope that now am I a son of God, though it doth not appear what I shall be, but this (I hope) I know that when he (Jesus) appears I shall be like him, for I shall see him as he is. And this because of the great manner of love bestowed upon me to make manifest the everlasting love wherewith God loved me. And it is according as I was chosen in Christ before the foundation of the world, that I should be holy and without blame before him in love. Having predestinated me unto the adoption of a child by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made me accepted in the beloved: in whom I have redemption in his blood, the forgiveness of sins according to the riches of his grace; wherein he hath abounded toward me in all wisdom and prudence. Having made known to me, I trust, the mystery of his will, according to his good pleasure, which he hath purposed in himself. And Paul to the Galatians says, "Ye are all the children of God by faith in Christ Jesus." That is, it is manifest to them by faith instead of the law, the result of regeneration and birth, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever." "So now abideth faith, hope and charity," and charity is the greatest, and the reasonable cause for all things among the brotherhood being done to teach or comfort, even though it be for reproof or correction, warning or rebuke; it is to be with bowels of mercies and long-suffering, gentleness and patience: yet it is to be the

word and testimony of the Lord who himself is love, and who has said, "if ye love me, keep my commandments." Now I have lived a professor of the Old School Baptists over thirty five years, and have known something of division, but have seen no occasion to take part in strife further than to strive for the things that tend to peace and to the edification of my brethren. Divisions will come sometimes, and are to profit. But anger we are told rests in the bosom of fools. It is one of the things to be put away. The church of Christ when in order has no Lord over it but Jesus, and no hypocrisy or partiality is carried on there. No one of any number of the faithful brethren, North, South, East, or West, when loving one another with pure hearts fervently, will be finding fault with any, but each will have all he can attend to with himself. But when trouble does come, as more or less is to be expected, then what is done should be to comfort and teach, not to confuse and tear down. How sad to hear of it from a distance and worse to see and hear in a church especially when confusion predominates, and exclusions by wholesale are indulged in under the plea of weeding out the unsound ones, for the fear of heretics has caused great alarm sometime to those who thought they were sound in the faith, so sound even that the life of a poor brother was of no account. What are the Scriptures for? Who shall dwell with everlasting burnings? Who does the Lord delight to dwell with? Where is his abode in the time of discord among his people? Brethren, have we not trouble enough always with ourselves as sinners of the deepest dye, to enable us to flee every appearance of evil, and let brotherly love continue and each abound in the work of the Lord, knowing that our labors of

love are not in vain in the Lord? The Lord has remembered our little church of second Roxbury by bringing a brother and sister to it by baptism, whom it was my privilege to baptize the second Sunday in last month, and the first in this month brother Keene baptized a dear young sister in the Middletown church of the Roxbury Association. Your brother in hope,

J. D. HUBBELL.

Kelly's Corners, Delaware Co., N. Y.

DEAR BRO. GOLD.—After so long a time I will write you and remit a part of what I am due you on my subscription to ZION'S LANDMARK. The slip on wrapper shows that I am due subscription since May 15, '91, and I will send you by Post-Office Order \$3, for which you can give me credit and I will send balance as soon as I can. Please pardon me for being so slow in this matter. If all your subscribers were to treat you as I have you would have to suspend the publication of ZION'S LANDMARK, but I do hope you may be able, by God's mercy and providence, to continue its publication and that the readers of the same may be edified and comforted in the future as they have in the past. But Dear Bro., I have been low down in the valley and overshadowed by dark clouds. The brilliant and very beautiful sky that I so much admire is now seemingly obscure and I have to grope about in the dark. I am lame in both legs and when our King spreads His beautiful table I can't get to it. Who is to blame for this? I confess with shame that I am to blame, I am the sinner that has transgressed and must suffer the penalty. I have followed the promptings and impulses of the fleshy mind, grappling after the sordid and transitory things of earth. But bless and adore the

name of Jesus. He has not suffered me to lose the consciousness that He is my only Savior. He is able to save to the uttermost; though I may be in a dungeon fettered with brass or iron He can bring me out; though I may be upon the turbid waters sinking I can but cry out as did Peter "Lord save, I perish."

May the Lord bless you in your labor of love. May He sustain and preserve you unto His second coming is my prayer.

P. H. JAMES.

Arcadia, Hempstead Co. Ark.

EDITORS GOLD AND LESTER,
DEAR BRETHREN IN THE LORD :
From some unknown cause and power irresistible to myself, I will, with much fear and weakness, attempt to pen a few thoughts for publication. As I have said before I have ever since I have been a member of the church been impressed to write for public observation. Why this is, I can't tell. There is one thing I do know, that is I'm a poor, vile, lost sinner, but for the love and power of a dear, good Saviour whom I at times have faith and hope to believe has loved me with an everlasting love, yes, blessed thought, who has died that I might live. There are four things that I wish to speak on before I conclude: 1st. Some of my exercises of mind on writing. I have battled with this impression for quite a while, sometimes following it and at others pressed it down. Sometimes I was persuaded by (some spirit) that it was of me, that I wanted to be of notice. Then I would have thoughts to dispute that, for I am young, and must confess very worldly at times, and while in this frame of mind I love and enjoy the society of my young worldly friends. Now, to be of notice in that way would court their favors, which in my weakness

I shrink from. Then this thought would arise, if you were a Christian you would not care for that. This being the case your writing will be of no value. So in this two conflicts meet that I can't harmonize. I know too, that is not because I have so much light on spiritual things. I feel to be very blind and unlearned in that respect. And blind as I am I haven't the ability to express one-half what I see and feel. So there is one thing to allure on here. I have tried, oh, so hard to drown the impression and really thought I had succeeded to a great extent, for it has not bothered me for several months 'till the last few days. Now it has returned with more force than ever. This morning my mind is so engrossed in spiritual things that I can't no more center it on natural things and the business, that it looks like I aught, than I can stop the wind that blows. Something keeps saying write and tell your feelings to others. If I try to subdue this, there comes over me a cold, numb feeling and I fear to resist. So God being my strength I will do the best I can. Now to my 2nd part. I wish to speak a few words to Bro. Lester concerning his first Editorial in the LANDMARK, November 15, 1893. It was while reading that, that my mind was again exercised in the way I have but feebly expressed in this letter. It seemed that every sentence met with a welcome reception as a refreshing shower does in a hot, scorching sun. It was indeed the very balm that my poor heart needed. I had finished reading, was pondering over its contents, and my love was so drawn out that I felt I must write and tell you how I had enjoyed it. If I could know that there was one in this loved land that would receive one-half the comfort from this scribble that I did from yours, I would

willingly, yes gladly send it out that God might be praised and one of His Little Ones comforted.

3rd. I wish to address a few remarks to Sister R. Anna Phillips. I have for a long time, dear Sister, wanted to write you and tell you how much I love you; how much I have enjoyed you many bright and strengthening letters published in the LANDMARK, but my own inability and weakness has made me long refrain. I have always, since I had the natural ability to read, sought out and enjoyed your writings. Yes, strange to say, before it pleased our dear God to give me light or enjoyment in anything else of the kind. Since it has pleased God, as I hope, to open my blinded eyes, and have viewed you in your true light I have loved you more and more. Last Spring I had a dream of you (which I shall relate before I conclude) that has made you doubly dear to me. I felt at the time I must write and tell it to you, perhaps would had I known your address, but in a little while the desire to write you somewhat left me, and I drifted in a condition that I can't well express. Most all the time there was within me a strong love for God and his people, but I had no inclination for writing; did not care to read the bible much, could not enjoy preaching much of my time. I have been in this condition most of the past Summer. But through the Autumn it has been my blessed privilege to attend three Associations and it pleased the dear, good Lord to grant me a hearing ear, so that I have heard and enjoyed much good preaching; have met many that are near and dear to me in the name of Christ. So I have indeed had a revival in my feelings, still I have not felt much desire to write 'till I read Elder Lester's letter in the last LANDMARK.

His ideas on the general duties of christians were so pointed and told us so plainly why it was that we did those things that my desire to write came upon me with more force than I have ever yet felt. I don't think I have ever felt more dependent on the Lord in any thing than I have in trying to write this letter. Now I will relate my dream. I dreamed that you were here at my father's house, but were going off to an Association, and when I looked for you to tell you good-by, you were standing in the door talking and your theme was the power, love and mercy of God. You were standing there, the tears of joy streaming down your face, the words as they came from your mouth ascended upward, making a small white circle, the best I can express it, as smoke does from a chimney on a very calm day. Also your words were sounding the sweetest music I ever heard. I walked up to you and you put your arm around me and kissed me, as you did so Pa who was standing near by took up the sweet strain, the joy of the moment was so great that I awoke, and I was shedding tears of real pleasure. Now to my 4th and conclusive part. I was this A. M. meditating on what the Christian has to endure while here on earth. Then what our Saviour had to pass through before us and how patient and meekly he bore it all. What his sufferings had accomplished. How much he has done for poor fallen man. Then my mind was carried back to see how unthankful we are, how ready we are to give way to temptations, how quick we are to despair when persecutions assail us, how weak our faith is and so ready to shrink from each duty because we dread the cross. When I came to this I was made willing to write this scribble as the Spirit of resignation passed over me. I

did not with my natural eyes see it of course, but with an eye of faith (I hope) I saw as it seemed the doors of Heaven open; there God and those of his people that have gone before us in one happy band, still more, I could see His protecting power and love descending in streams to all his people who are here on earth. While this was passing it seemed that my very breath was going out in praise to God. Now dear christian friends, if just one view of that Heavenly home be so great and sweet, what, oh what will the realization of it be?

Your humble sister in hope of a better life beyond the grave.

ELIZA C. SMITH.

Walter, N. C.

WHAT MANNER OF MAN IS THIS.

More than eighteen hundred years ago in the little place called Bethlehem a child was born. Men looking at it naturally at that time saw only a little child wrapt in swaddling clothes.

Looking at it spiritually they could say with wonder, what manner of man is this, before whom every knee must bow.

When those wonderful words—"unto us a child is born, unto us a son is given"—(Isa 9-6) were spoken, by the Spirit, to those who could hear, they could but sing praises unto Him saying—"thanks to God who giveth us the victory through our Lord Jesus Christ."

The natural life of Christ is wonderful to natural men and they are made to bow the knee to Him, even without knowing. He is the King of peace. It is hard to say how much the Lord revealed to the natural rulers of Israel when we read the words that made them to speak. Pilate spoke as if he understood who Christ is and why he ought to die. Christ spoke to him

and it seems we can see the power of Him in the words that Pilate spoke. Truly "the preparation in the heart of man and the answer of the tongue is from the Lord."

How strange and wonderful it must have seemed to the doctors in the temple, to hear the boy of twelve years speak (Luke 11-42) of the mysteries of God. Then when He said to the dead arise, to the blind receive thy sight, and commanded the lame to walk; no wonder they stood in awe of him and cried "What manner of man is this?"

The power went with his words and who can say what guilty thoughts tortured the money changers and those he drove forth, when He said unto them, "It is written my house shall be called the house of prayer, but ye have made it a den of thieves (Mat. 21-13). No wonder they felt guilty and fled like cowards from His sight. Did not we also?"

With what majesty he turned from the throne of Natural Israel and said "My kingdom is not of this world."

It seems so strange naturally that they could so easily forget his power that was shown in so many wonderful ways, and yet Spiritually it does not. It is another proof of the fact that "no man can come to me except the Father which has sent me draw him" (John 6-44). Yet when men read in the book of the many that saw and followed him in the flesh and of his wonderful works and the few that believed, men of sound natural minds will teach that He needs the puny arm of man to help him save souls.

If they could not believe when they saw him in his works, on earth is it reasonable to think they will believe when a man says at this late day "this is Christ?"

No. It takes nothing more nor less than the words spoken by God

the Father, "This is my beloved son, hear ye him"—to make one believe. He alone can feed a great multitude with the five loaves and two fishes, and it seems to me that only His disciples can take up of the remnants twelve baskets full.

Now what manner of man is this that comes walking on the sea, that we hear saying to the waves "Peace be still, that we find in the garden sweating as it were great drops of blood, that we hear saying to Pilate, "thou couldst have no power at all except it were given thee," and at last hear him on the cross saying "It is finished." "Oh! Man who art thou that repliest against God." What an awful thing to say in the face of all this—"it is not finished." He needs my help and unless I put my hands to the work His people may be lost. But that is what you hear men say.

Wonderful indeed is the natural life of Christ on earth even to natural men, but my brother, you that are taught of the Spirit can alone say how much more wonderful it is to those who see in every word He spake, every cure he wrought, every look he gave, the plan of love that God had made for His people before time began.

What manner of man is this, that even down to the present time, reveals His mighty power, his never failing love to his little ones, causing them, one moment to cry out "I am a worm and no man" and the next to melt in tears at his feet, and then to sing praise and thanksgiving to him who saves us by his grace alone.

When we look back over the many blessings of the past, the kind friends, the loving words, "the feast of fat things," and last, but not least, the sweet thoughts that are given us in the quiet times when the passing shadow of a cloud, the falling of a sparrow, the sighing

of the wind,—speaks to us of that God who is a God of providence and love.

What manner of man is this who by His power, standing in our midst causes our hearts to burn within us, as He fills the mouth of man with words of peace and comfort for the weary and heavy laden, and enables a poor trembling little one to go forward and tell the church of his love, and hope, and peace, that God alone can give, that can keep a man, upon whom has been heaped all the honors that men can give, all the praise that loving brethren can pour forth, all the blessings that God gives—down in the dust at his feet clothed in humility.

What manner of man is this! It is the Son of God, that he has given, that whosoever believeth might have everlasting life.

The same one that said unto you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Though your sins be as scarlet, they shall be as white as snow."

They of the world say "don't preach that, it will license men to sin, and give comfort to criminals." Are we not all criminals in God's sight? And who needs comfort worse than a poor wretch condemned under the law to die. See with what a pitying eye the Savior looked up poor sinners. For the poor sinful woman he had comfort. For the pharisees it seems he had nothing but words of condemnation, but for the poor sinful woman—"neither do I condemn you; go and sin no more." No doubt she thought, as some of us did, that she would sin no more and in one sense she did not sin. But like us; while we at times see our sins "forever put away"; at other times they seem too great to bear and in agony we cry unto God for mercy

forgetting that it was His mercy that kept us from being destroyed by sin. But if we can read His life by the light of the Spirit we will find only loving words of pity and sure promises for the one who cries "Lord have mercy upon me a sinner."

If you have been taught of Him you have thought as I did—"What manner of man is this"; and in times of deepest need, when the waves of trouble and sin seemed to roll over you, you have heard those welcome words, "Peace be still." They may have been spoken in thunder tones, or in the falling of a leaf, or in a quiet thought, yet you felt the calm and wondered days after, how strange and truly wonderful is this peace.

Before Christ spoke to the waves of Galilee that were troubling His Disciples, they were angry billows, threatening to engulf them. At His word they were laid away and though they were still on that same sea and the same water all around, they did not fear, they knew His power to save, even if they did cry "What manner of man is this."

So when you are tossed about on your troublous sea, and fear that you are lost, when He speaks peace you know his power, and though you still see sin all around you and mixed with all you do, you know that you are in the good old ship of Zion that can not be lost.

May these words—"Fear not Little Flock, for it is your father's good pleasure to give you the Kingdom" be applied with sweetness to your soul.

DUDLEY G. JOHNSON.

Remark.

Our dear young brother Johnson is the son of the renowned Elder J. F. Johnson of Ken. We hope he will write again for the LANDMARK.

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.

HOW IS THAT?

"And it repented the Lord that he had made man on earth, and it grieved him at his heart."

A large number of people ask the question, why did God make man like he did, if he knew before hand what man would do, and they conclude that the Lord did not know beforehand what man would do, and therefore after he saw how the matter turned out, and learned the consequences of what he had done, he was sorry that he had made man—that is he saw the mistake and blunder he had made, and wished he had not committed such a blunder, or done so wrong in making man; and therefore he repented that he had made him, and, in order to get rid of all the evil consequences of what he had done, he determined to destroy man from the earth. For that is the legitimate and logical consequence of such a position as this. If God did not know beforehand what he was doing, and must wait, like we blind mortals do, to see how what we do

turns out, and judge of the wisdom or policy, the right or wrong of our works by the consequences, and cannot know what will be the result of our work until it is developed, then he is altogether such an one as we are. He either knows before he does a thing what he is going to do, or he does not know, and what will be the consequences, or he does not know. If he does not know beforehand then what does he know more than we know. He either did know or he did not know beforehand what man would do. If he did not know then Arminianism is right, and chance is right, and nothing can be known beforehand. For it cannot be known how anything is going to be until it comes to pass. If that be so how is it that ever anything was foretold? How could there be any prophecy, or foreknowledge, or foretelling? Besides this, how could it be known beforehand what is right, since we must await developments to see what is right.

Now to dodge around predestination you are forced into this miserable hole of a dilemma where there is no standing at all. You see there is no foundation whatever if you deny the foreknowledge and righteous will or purpose of God.

To accept the Bible teaching that God is a God of purpose and foreknowledge, declaring the end from the beginning, or from ancient time, and declaring that his counsel shall stand, and he will do all his pleasure, and that, although there be many devices in man's heart, the counsel of the Lord that

shall stand, is the only way to dispose of the knotty, perplexing labyrinth of questions that thrust themselves as mountains in our pathway.

But then is not man free? Has he not power to transgress God's law, and will do so too? and has not God changed his administration over man? Did it not repent the Lord that he had made man on the earth, and was he not grieved at heart? Yes. It repented him that he had made man and he determined to destroy man and beast. In what sense did it repent him? It was not in the sense that we repent. The expression, *IT REPENTED MAN*, is not used in the bible. Man repents when wrought upon, or the power comes from above him, if it is genuine or productive of good. Godly sorrow works a repentance not to be repented of. Judas repented himself, but his sorrow worked death. For he went and killed himself. When we see we have done wrong and are sorry of our wicked conduct in truth we have repentance towards God, for it is of God and the turning is to God. The goodness of God leads us to repentance. Now the Lord is not a man to repent in that sense: Num. 23: 19; 1st Sam. 15: 29. To repent thus is to change as a result of wrong done before, or the discovery of something before unknown which is considered more desirable and to which the one repenting turns.

The expression *IT REPENTED THE LORD* that he had made man on the earth, and it grieved him at his

heart, sets forth the body of flesh in a type in which the Lord Jesus was to appear, and in which relationship to sinners he bears their griefs and carries their sorrows, because his soul should be put to grief for their sins. The word God appears in the first chapter of creation. In the second chapter the term Lord God appears. In the third chapter at promise of a child the word Lord first appears. As man is developed more and more in transgression the Lord is brought more and more clearly to view in his grief and humiliation. Satan does not own the word Lord, or use it. His bitterest enmity is against Christ. Never until Jesus appears in flesh does Satan confess Christ to be the Holy one of Israel, and then he is rebuked.

From the foundation of the world Jesus stood as a Lamb slain, (Rev. 13: 8,) and verily was fore-ordained before the foundation of the world, (1st Pet. 1: 20,) and the elect were chosen in Christ Jesus before the world began, (Eph. 1: 4,) and grace was given them in Christ Jesus before the world began, (2nd Tim. I: 9,) and this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. For the son of man is come to seek and to save that which was lost. Then it is true that Jesus was afflicted in all the affliction of his people: Isai. 63: 9. It pleased the Lord to bruise him; he hath put him to grief, Isai. 53: 10. Here are enough scriptures quoted to prove the unity of Christ and his people and that

he must shoulder and bear all their griefs on his heart because of this relationship. Hence the grief of heart the Lord must feel for sinful man. It was not revengeful anger merely. There was heart-grief; sin is the cause of it. The continued transgression of man calls for his destruction, but there is grief and pity in the Lord. Is it appointed unto man once to die? So Christ died once. Is man a sinner? Christ who knew no sin is made sin for us. Is man become one of us, said the Lord God, to know good and evil? Then Jesus must be as man to know grief and shame. Is every imagination of the thoughts of man's heart only evil continually? Jesus must be tempted in all points as we without sin, and bear our sin in his own body.

The Lord does not willingly afflict the sons of men. Christ is the forerunner in suffering in order to bring many sons unto glory. It is God's strange work to punish transgressions. He is slow to anger and full of compassion. How wonderfully justice is tempered with mercy, power with grace in Jesus—a just God and a Saviour. How deeply the Lord took to heart this work of destroying man whom he had made.

Because it repented the Lord that he had made man, therefore the fountain of repentance flows from Jesus, who is exalted a prince and a saviour to grant repentance unto Israel. Grace is treasured up in Christ Jesus which we see granted unto Noah at the time of the destruction of the old world.

God means one thing and man

another. God sent Joseph beforehand to save much people alive, yet Joseph's brethren sold him of envy. God meant it for good, they meant it for evil. God made man upright, yet man sought out many inventions. God made man good; but all flesh corrupted his way. Man is as corrupt in his wicked works as if there were no God purposing, God is as holy in his operations as if there were no man sinning. God's ways are as high above man's as the heavens are above the earth. Men have their choice, but they if left to themselves choose evil, because that is what they love. Man has a choice about almost anything that comes before him. If two dogs fight he is inclined, if neither dog is his and he knows nothing of either, to have a preference as to which whips, especially if, as most men, he has any fondness for dogs. His mind approves or condemns in some sense what passes before it. He approves or condemns the conduct of others. He likes this, and dislikes that. He judges. He charges God foolishly often.

Mankind are inclined to be extremists. One extreme begets another. For instance—cold brings on fever or heat. Fever follows a chill. A false position taken by one man will throw another in a false position on the other side. Take for instance the case of Job—a free agent defender will say the Lord had nothing to do with Job's afflictions, and he would see only the hand of the devil in that mat-

ter. A predestinarian might say the devil had nothing to do with it. But in truth both God and the devil had something to do in this matter, but not at all conjointly, or in furtherance of the same purpose. Satan meant for evil all he did unjustly accusing Job, and then smiting him with sore boils. Through hatred to God and to Job Satan did this. For he smote Job with sore boils from the sole of his foot unto his crown. Job 2: 7. The malice of the devil and the pity and tender mercy of the Lord are both shown in Job's case: James 5: 11. One is set over against the other. The conduct of the devil remains his conduct, and the Lord's works praise him, nor can the two ever blend; nor is God responsible for the conduct of the wicked, nor does the conduct of the wicked, whether of men or devils, tarnish God's glory, although he makes the wrath of man to praise him and restrains the remainder of wrath. The rebellious, fretting spirit of man will charge God foolishly with the works of wicked men, but the chastened spirit of the humble will see the righteous hand of God above man's wickedness, and bear the rebuke saying, the Lord hath bidden him curse David, "Behold, my son, which came forth out of my bowels seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse for the Lord hath bidden him curse." How deeply was David's own sin in the case of Uriah burdening him? He was humbled and saw the correcting hand of God. If

we are not humbled we will charge the iron hand of wicked man, although its grasp be covered with the velvet touch of flattery, as the cause of our distress: but if we be humbled and our eyes open, we will see beyond the clenched fist of the iron hand of malicious man or devil meaning this for evil, the soft and merciful healing hand of God meaning this for good. Wicked men are God's sword, and when they punish they mean it for evil. Hence when one is wise he desires to fall into the merciful hand of God and not into the hand of man. In the different administrations and dispensations of the Lord God over mankind he shows his perfections and man's imperfections and he rules in infinite wisdom and goodness, bringing his people from a lower to a higher, better estate and finally will exalt the beggar to inherit the throne of glory with princes. He goes down beneath the lowest and vilest of his people, even down into the horrible pit and miry clay, to raise the fallen and make the poor to be heirs of God and joint heirs with our Lord and Saviour Jesus Christ, and the ark of his strength bearing his chosen lifts them above the flood and carries them to the mountain of his holiness to be ever with the Lord. For he shall see of the travail of his soul and be satisfied. P. D. G

THEIR POLICY.

A denomination that loves to estrange the children of Primitive Baptists from them and get them to join their own order and thus to en-

list actively against their parents often resorts to the following plan. They will plant a Sunday School in some School House, or other place in the neighborhood, and have singing, and get children of the Old Baptists to join in the singing, or go to their Sunday School. Children are fond of their songs—much fonder of them than they are of the songs of Zion. There is an air of lightness and frivolity in their singing that makes people feel like dancing or playing, and children like this. Soon they learn to sing and this pleases their parents. For parents are often so fond of their children that the easiest and quickest way to steal into the hearts of the old folks is to flatter and praise the children. I have often noticed the craft of these fellows in noticing and flattering children. It is all right to properly notice children, but to use arts to beguile them, and flatter them of their goodness to allure them to join some denomination, or to thus please the parents by flattering their children, is deceit and wickedness. The devil reached Adam through his wife. Now his ministers have two strings to their bow. They lead captive silly women, and often also flatter the parents and beguile them through their children.

Some Primitive Baptist parents allow their children to go to Sunday Schools to be taught the opposite of what they themselves profess to believe, and when these children join such denominations the parents quaff down this opiate, "Well, the Lord will bring them

out in his own good time." But what have such parents done? They have not brought their children up in the nurture and admonition of the Lord. The Scripture always means at least as much as it says. It teaches that parents have a duty concerning their children. It is a sin for false teachers to decoy children away from their parents. The Pharisees did this and claimed that such children were devoted to the Lord, and their parents had no further claim on them. But Jesus condemns them, and when he healed a man's child he delivered him back to his father. True religion will make a child more obedient to its own parents.

But the parents who suffer, or allow their children to attend, sanction or engage in that which they think is wrong, sin too and are guilty. What deceivers these Pharisees are. They pretend to love the Old Baptists—will say they are the best people in the world—yet try to teach their children the opposite of what their parents believe. If they really thought these Old Baptists are the best people in the world and truly loved them as such they would want their children to believe as their fathers do. Let these Pharisees measure a little by the rule Jesus gives. As ye would that men should do to you, do you even so to them. Suppose a Primitive Baptist preacher should go and decoy some of their children, and turn them against their parents so that there would be no pleasure to their parents in their company, and they would be

of no more service to their parents, how would they like that ?

We Primitive Baptists should teach and preach what we believe, as much as possible, to every creature, and give no countenance to any other faith, belief or creed. Let your yea be yea, and your nay, nay.

P. D. G.

HARD TIMES.

Yes, these are what we call hard times. How many of us are repenting of our sins? Would there be hard times without cause for it? Is there not a cause? Yes, there is a cause for everything that comes to pass. We are apt to blame some one else for our troubles. Often many are involved in sin that causes the distress. No doubt it is so now, and often innocent people have to suffer for the wrongs of others.

The financial distress on the country at large now is the fruit of bad seed that has been sown for years, and it will take years to reap all the crop.

A system of extrayagance in the expenditure of public money, a tariff for protection of some parties to the damage of many others, making the protected rich and impoverishing the consumers or buyers of the goods thus protected—neglect of farmers to produce their food forcing them to buy too much of what they eat and wear—the general extravagance of the people, and the low price of products grown for the market have all helped to aggravate the trouble. For instance, cotton and tobacco, our southern crops for

market are very low. But meat or pork which we buy largely of is very high. The farmer that has pork to sell would not object to its high price. The trouble is so few have it to sell.

The introduction of railroads encouraging much travel and hence loss of time from business and expense also, and by these railroads bringing the products of many distant sections to our doors encouraging us to buy rather than to produce them, induces people to slack up their labor, and depend more on trading. This opens the way to speculation and over-trading. But there has to be a time of settlement of debts, and then most people find themselves in trouble. For unconsciously our out-goes exceed our incomes. We spend more than we make. The art of saving is pretty much a lost art in our country. Besides all this, when the war ended the United States government owed a vast debt of more than a thousand million dollars, which debt has to be paid. They have paid part of it. But the people have paid that in taxes. The system of government seems not to be understood by many people. We should remember that the people make the government and they have to support it. The government owns nothing only what comes from the people. Many have a notion that the government is a great corporation that can create wealth at its will. There is not a word of truth in that. The government is the agent of the people or nation that supports it, and the wealth that they have comes

from the people in the way of taxes and tribute. If they issue paper money the people must make it good, for there must be a basis or foundation on which that money rests.

The people are often deceived by politicians, especially in such a hard time as this. These politicians blame the party in power for all the evils, and offer to relieve the people if they had the power. Like Absalom who flattered the people and made them think he would be a better king than his father. Give them the power and things would be none the better. There is no party that can relieve us at once of this trouble. We will get well slowly even if all do right. We have all sinned and the God of heaven is chastening us. We should repent of the wrongs and amend our course.

Is there any good in this distress? Yes. What but necessity will cause a man to turn from evil? Nothing. The school of suffering will bring God's people to consider and repent.

These times show men's characters. Who is trying to do better? Who is heeding the warning? Who are paying their debts as far as they can? How many are sheltering under the plea of hard times to keep from paying a debt? If I owe a man five dollars and have only that amount and go and pay my debt, that five dollars will help another man to pay a debt and so on. But if I lay it away that much money is lying idle that ought to be at work paying debts. That is one of the

troubles now. We are selfish. I owe a man some money. If he comes and seizes on my property and sells for almost nothing that is depriving me of all power to pay the debt, and he fails to get his money. But I ought to do all I can to pay the debt.

Baptists should show an honest disposition now. They should love one another and therefore bear with each other, and help one another. Who is showing mercy to the needy? Who is humbled and repenting of the evil, and condemning oppression? The rich should pity the poor and remember them to do them good. We should let our light shine in hard times. It is at least as important to do right then as it is at any other time. No doubt but good will come of these distresses to them that love God, and are the called according to his purpose; and all that fear God and hate evil, and love the good and right, are of that favored number.

P. D. G.

REMEMBER US.

The year is closing and a good many subscribers to the LANDMARK are behind. Remember us in settling your accounts for we are needing money, and if you can't pay all you are due now, send what you can. We have sent statements to many and trust those who receive them will exert themselves to pay, remember that our expenses are heavy, and to publish the paper at \$1.50 a year, it is necessary we collect what is due.

CRAZED BY A BLOW AND
SHOT AS A BURGLAR.

PARKERSBURG, W. VA., Dec. 7.—The man who was killed by Roger Seffens, Jr., as a burglar, while forcing his way into Seffins' house, was identified to-day as Wm. A. Jones, a clerk on the steamer Harry D. Knox. Jones was a quiet, gentle young man, who was subject to periodical spells of dementia, caused by a blow received in California seven years ago.

Remarks.

Mr. Jones was a native of this section, and was a peaceable, well-behaved man. While conductor of a R. R. train in California he put an Irishman off of his train for cause. This Irishman filling a bag with sand, struck him secretly on the back of his head causing spells of dementia at times. While in one of these spells he wandered into this house and was killed.

P. D. G.

END OF THE YEAR.

This year just closing has its remarkable events as well as past years. It has been a year notable for much suffering among the people. Severe sickness in many sections, drought in others, excessive rains in still others, storms of uncommon force, financial distress in general, much bitterness of feeling among the people all indicate the absence of holiness—no prospect of the long promised universal conversion of the world that many preachers and teachers have been predicting so long. That wickedness is rife in the land, calling for these judgments, cannot be questioned,

Mankind are not getting better. They never have been good and they are not improving.

What the end of these troublous times will be no man can tell. Certain it is that God does his pleasure, and these things are the fulfillment of Scripture. The righteous are safe. All that fear and serve the Lord shall be delivered, even all that are found written in the book. It behooves us to watch as well as pray.

P. D. G.

OBITUARIES.

HATTIE A ARMSTRONG.

On Aug. 22 1893, at the home of her Brother-in-law A L. Parish, Whitaker's, Edgecombe county N.C. Miss Hattie A. Armstrong passed from mortal into immortal life. She was born Feb. 12 1871, making her stay on earth 22 years 6 months and 10 days. Hattie was by nature a gentle, loving self-sacrificing girl, and truly to know her was to love her. At school she was kind and obedient to her teachers and gentle and loving to schoolmates, consequently was a general favorite. Sometime ago she was made to mourn because of her sins, and when Jesus saw fit to deliver her He granted her many bright promises. On one occasion she was so troubled that no words of kind friends could cheer, when a beautiful voice seemed to say, "Fear not, you are one of God's little ones." Immediately all sorrow was banished and she was made to rejoice. While under this load of trouble, one night she had a beautiful vision—She saw herself standing in the yard praying for mercy when Christ came to her in His shining robe and with a beautiful crown on His head. She at once fell at His feet and suffered all the agony it seemed possible for human to endure, all the time crying and begging for mercy. While thus imploring mercy, Jesus raised her up, and after having stripped her of her earthly raiment, clothed her in a white robe of righteousness and said "Go and be baptized, your sins are forgiven." Accordingly on the next meeting of the church at Hopeland she told what she hoped the Lord had done for her, was

received and baptized by Elder A. J. Moore on the first Sunday in May 1893, where she remained a faithful member till her death. She loved her church very much, but felt too unworthy to be among Christians, although she loved them more than any other people. She was ever found in her seat at meeting, her bright face beaming with an almost unearthly light as she heard Jesus proclaimed as the Saviour of sinners. She was strong in the faith and talked beautifully of the loving kindness; and tender mercy of her Heavenly Father. After she was baptized she had many sweet promises. One evening she was lying down resting, she soon got up and told us she was aroused by a voice saying,

Come dear child, go sin no more ;
I have thy pardon bought,
Come dwell with me forevermore,
For I condemn you not.

She was taken with typhoid fever and lived only twelve days. I had been very sick of the same disease for several weeks and during that time sister had been a faithful and untiring nurse. When she found she had to give up and go to bed herself, it was quite touching to hear her talk to me. Her last words to me when she left the room were "God will take care of you my dear sister." I was too sick to remember anything that passed and only know as others tell me. Just prior to her illness while sitting by my bedside reading the Bible, she turned down a leaf remarking what comfort and consolation she has found which is in Revelation, 11 to 17 verses inclusive. What her exemplary life has written in the hearts of those who knew her best is better written and far more indelibly impressed than any thing I may spread upon paper. All during her illness she prayed that the Lord's will be done. Spoke several times of bright Angels hovering round her bed, and told her mother repeatedly that a beautiful pearl was by her side. She had many bright evidences that her pardon was sealed and when the grim monster Death claimed her, she passed away as peacefully as a child being lulled to sleep on its Mother's bosom. I trust all the brethren will pray the Lord to be with dear mother and I and give us a sufficiency of grace to bear this deep sorrow. Her Christian life, and we may truly say triumphant death, assure us that she is now at rest in that world of bliss where sickness, sorrow, pain,

death are known and feared no more. May we all meet in glory.

"Hattie rest, thy warfare over,
Asleep upon thy Master's breast
Di-ease and sorrow come no more,
In Heaven Hattie now at rest,

Yes, will miss thy gentle way,
See no more thy dear, dear form,
In Heaven Hattie forever to stay,
Safe at last from every harm.

On that trying sad, sad day.
When dearest Hattie was taken away,
Hard it was with her to part.
It almost broke my aching heart.

Her sweet dear face we'll see no more,
"Till we reach that shining shore.
She has gone to that peaceful rest
On the Savior's loving breast.

Oh! that the Lord will give me grace,
So in the future I'll see her face,
And that we on Canaan's Shore
Shall meet where parting is no more.
MAGGIE PARISH.

JOHN H. HARRISS.

In the Autumn of Life when, after the sun had reached its zenith and was calmly approaching the horizon, John H. Harriss fell asleep in Jesus at his home in Nash County near Rocky Mount, on March 6th, 1892. He was born December 16th 1816 and was a member of the Primitive Baptist Church at the Falls of Tar River, and in his 75th year.

After a long busy and useful life he now rests from his labors. He commenced as a poor bound boy, but by diligence, industry and perseverance he accumulated during his life of probation here sufficient for his own needs and for those whom he loved and cherished. He was a good neighbor, a kind friend, an affectionate father and a pious and honest man. Generous and kind to all, he was loved most by those who knew him best. He left a wife, many grandchildren and a host of friends to look forward to a happy meeting beyond this vale of tears.

Jno. W. B. Bass, a grand-son of the above, was born April 22nd 1868, and died at his home in Edgecombe county, N. C., on July 12th 1892.

Just attained to manhood the voyage of life lay before him, and hope pictured in glowing colors a happy and prosperous future. He chose for his mate one who was in every way worthy of his love and around and over his path-way hung the beautiful festoons of confidence and love. A

little girl had come to knit more firmly these sacred bonds of love. And the roseate hues of a long and useful life seemed to bless and hallow the home of our eldest son, but already the shadows had begun to lengthen and the wings of the Angel of Death hung over the happy home. Man only proposes, God disposes. In His Infinite wisdom he saw fit to call our beloved child home. Only He can feel our loss. Only he can speak the word "Peace, be still," and the storm of sorrow ceases and the clouds turn their silver light to view.

Jessie Thomas Bass, Grand Daughter of J. H. Harriss, was born in Nash County on March 15th 1870, and died of Typhoid fever in E Igecombe county near Whitaker's at the home of her father on August 17th 1893 in the 24th year of her age.

The bud which had lain so near our heart, and whose caressing tendrils were ever present in our sorrow and joy to soothe the one and share and rejoice in the other, had scarce opened its petals to enjoy the full bloom of womanhood when the sickle of death came and cut down our precious flower.

Her mother was paralyzed when she was only 14 and for 2 years 7 months and 13 days never could walk or talk. During this time the care of the household fell upon Jessie at this tender age, beside this sick mother and the household cares, she had the care of five children under 12 years of age and nobly did she do her duty. She was ever at her father's side conquering her own deep sorrow, and soothing and helping to sustain his, managing his house affairs and lightening the burdens upon him. She was truthful, obedient and a good child. At the time she was taken sick she was nursing her brother Fatima, a few days afterwards her youngest sister was taken down, and during the next week her brother Harris was also taken which made four of my oldest children down with the fever, when her brother Harris was taken her mind at times seemed to give way, she seemed to have the care of them all on her mind. Her last words were; "I wish I could go to "Dol" (her pet name for Harriss) and kiss him and give him a capsule." On December 26th 1891 she went to see her grandpa (John H. Harriss) and finding him sick she remained with him until he died which was on the 6th day of March,

doing all she could for her aged parent who was in the 75th year of his age. On July 1st 1892 she was called to the bedside of her eldest brother J. W. B. Bass who was sick with Typhoid Fever. He only lived until the 12th of the month.

The good Lord has seen fit to take her away where she will come no more to me in trouble and sickness and say "Go to sleep Pa, I am here." Often I feel that I cannot bear it but the Saviour speaks: "Peace be still," and I look forward by faith to that meeting where there will be no more parting or sickness or death. Brothers, as one by one my loved ones fall to sleep by the wayside and are gathered home, the ties that bind me to earth are severed and new ties bind me to that home on high where I have reasons to believe that we all through God's eternal love will meet to part no more forever. Brothers, pray for me that I may not only meet my loved ones gone before but best of all my Saviour, My best friend, my elder brother. Pray that I may be resigned to His Holy Will as far as it can accord with his Holy aim and purpose. Yours saved by Grace through Faith, if saved at all.

I. W. B.

MARGARET WALKER.

Mrs. Margaret Walker died at her home Caswell, N. C. March 22 1893, aged forty-nine years, one month, twenty three days. She was the wife of G. L. Walker. She had been in feeble health for more than a year with Lagrippe, which finally turned into something like Consumption. All of her children reached the bedside before she died. Could the skill of her physician or hearts overflowing with grief have saved her she would not have died, and we would not have to weep for a loving mother who always sought our comforts and pleasures regardless of her own.

Oh! it is so hard to give up my dear sweet mother. It almost breaks my heart to think I must live here without her comforting tender words, and dear sweet smiles. She was always so willing, ready to comfort me in any little trouble that might come upon me, but now she is gone; yea, she has been taken from my heart. I go in her room and it seems I ought to see and hear her sweet voice as she always did speak, and I could ask and get her advice. But I can ask nothing now. There stands her chair in her choice part of the room vacant, never can be filled. Then I go to the table, a seat is vacant there by

my side. Sometimes I feel like it is more than I can bear.

What is home without a mother,
Though many friends around me be?
Loving father, sisters and brothers,
But none like mother to me.

Though she is gone, can never be called back again, I hope she is better off. She leaves a good and kind husband, ten children, six daughters and four sons, a kind mother, father and one brother, and a number of kindred and friends to mourn their loss. May we all be prepared by the grace of God to meet her in the kingdom of God.

Dearest mother, thou hast left us,
Here thy loss we deeply feel:
But 'tis God that bereft us,
He will all our sorrows heal.

Written by her daughter,
Anderson, N. C.

MRS. MARY H. WALKER

On Saturday Nov. 18th 1893, my dear mother fell asleep in Jesus after a brief but painful illness. She was the youngest daughter of the late Elder S. I. Chandler. She was born Aug. 2nd 1843. In the year 1866 she was united in marriage to Maj. D. Walker. Sometime in July 1881 she obtained a hope in Christ the time of which I have often heard her tell when her sin-sick soul was made happy and to rejoice in a Saviour's love. She staid away from the church till she was afraid not to go. Saturday before the 2nd Sunday in September 1883 she went before the church at Wheeler's and related a part of her experience, was received and baptized by Elder D. R. Moore. It was her sole delight to meet with the saints of God and hear them talk and hear the glad tidings of the Gospel preached. She was strong in the faith, and one of your strict old-fashioned sort of Baptists. Mi had been in a bad state of health for several years but the last three weeks of her pilgrimage here her sufferings were almost beyond endurance. At first she appeared to be somewhat impatient and unreconciled. She said she wanted patience and reconciliation. And that it was easy to say "Lord, thy will be done" but it was hard to feel it. She requested the church at Wheeler's to pray for her. At one time when there was something said about the doctor coming she said she had rather see some preacher come, and wished she could see Elder A. N. Hall. Toward the last she became calm and bore her sufferings with much

patience and resignation. When death came she smiled but could not speak so as to be understood. There was a smile on her face after death. I thought she was the prettiest corpse I ever saw.

She was the mother of seven children, three of whom died in infancy. She raised four to be grown; three daughters and one son, who together with her husband still survive her. She was a kind and indulgent mother and spared no pains in endeavoring to raise her children up in the way they should go. Many and great were her afflictions, troubles and trials here in this life. She suffered many things and passed through deep waters, but I have every reason to believe that her sufferings are over and she is now sweetly resting in the bosom of a Saviour's love. What a happy exchange. Why should I grieve after her, but I can't help it, I miss her so much. It is so hard to give her up. I know my best friend on earth is gone but I hope to meet her some day where parting will be no more.

HER DAUGHTER.

MARRIED.

December 7th 1893, at the bride's father's residence, in Wilson county N. C., brother W. R. Ballance, and Miss Sallie Dew, by P. D. Gold.

ELDER P. D. GOLD:—Dear friend please publish this inquiry. Can any one who reads this please inform me as to whereabouts Mr. John W. Cameron formerly of Rockingham N. C., Any one knowing any thing of him will please address.

JAMES W. BRAZELL.

Columbia, S. C.

APPOINTMENTS.

ISAAC JONES.

Smithfield	Tues. night after the 4th Sun. Dec.
Clement	..... Wednesday
Hannaks Creek	..... Thursday
Rehoboth	..... Friday
Union meeting at Little Creek	Saturday and 5th Sunday.
Smithfield	..... Sunday night
Old Union Dec. 1st 1894	..... Monday
Bethany	..... Tuesday
Chapel	..... Wednesday
Goldsboro	..... Wednesday night

AN EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. Chas. M. REED, General Agent, Connersville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm: Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

WILSON COLLEGIATE INSTITUTE.

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The Fall term begins Monday, Sept. 4, 1893.

A most thorough and comprehensive preparatory course of study, with a Full Collegiate course equal to that of any Female College in the South.

EXCELLENT FACILITIES FOR THE STUDY OF MUSIC AND ART.

Standard of Scholarship unusually high. Healthful Location. Buildings and Grounds large and pleasantly situated. Moderate charges Catalogue and Circulars on application.

SILAS E. WARREN, Principal.

Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sundays

S. Bound	MAIN LINE	Thought
No 1		er saw.
7 55 p m	Ar.....Wilmington	er of seven children
4 45 p m	Lv.....Fayetteville	ed in infancy. She raised
4 30 p m	Ar.....Fayetteville	in; three daughters and one
3 12 p m	Lv.....Fayetteville	ther with her husband still
1 27 p m	Lv.....Fayetteville	Ge was a kind and indulgent
12 59 p m	Ar.....Greensboro	no pains in endeavor-
12 52 p m	Lv.....Greensboro	ldren up in the way they
11 44 p m	Lv.....N. & W. of Greensboro	Ray and great were her
11 35 p m	Ar.....N. & W. of Greensboro	and trials here in this
11 09 p m	Lv.....Raleigh	y things and passed
9 45 a m	Lv.....Mt. Airy	ry
No 3		
8 00 p m	Ar.....Bennettsville	but I
6 47 p m	Lv.....Maxton	7 37 a m
6 08 p m	Lv.....Red Springs	8 17 a m
5 13 p m	Lv.....Hope Mills	9 12 a m
4 50 p m	Lv.....Fayetteville	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday		Sunday
5 35 p m	Ar.....Rainsburg	Lv.....
3 55 p m	Lv.....Climax	6 50 a m
3 00 p m	Lv.....Greensboro	8 40 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
2 35 p m	Ar.....Greensboro	Lv.....
1 05 p m	Lv.....Stokesdale	11 00 a m
12 39 p m	Lv.....Madison	11 50 a m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, Gen'l Mang'r.
W. E. KYLE, Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1858. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

For sale by W. B. Williams, Proprietor at, Elm City, Wilson Co. N. C.

Remarks.

It is not my custom to advertise any medicine unless I have evidence it is as recommended.

Elder W. B. Williams is a truthful man. The medicine he advertises will do what he says it will I am satisfied.

P. D. GOLD.

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NO. 4.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

WHERE IS REST?

2 THESS. 1: 7.

[Inscribed to my friend J. W. E. M.]

Vainly on earth the spirit seeks for rest;
Life's fading toys no comfort can supply;
The joys of time are vanity, at best—
Rest for the soul is only found on high.

In youth, wealth, leisure the mind with
promise bright,
But with sharp sorrows pierces those who
gain;
Fame cheats the hope of such as win her
height,
And earth's best glories are but splendid
pain.

How sad the state of man whose only hope
Is bounded by the narrow range of time,
How wretched saints, if doomed to ever grope
Darkly on earth in search of joys sublime.

Is then this longing after rest in vain?
Must wounded hearts in hopeless anguish
grieve?

Do all our aspirations end in pain,
And hopes of peace forever more deceive?

No, there is rest above for those who grieve,
And Gilead yields a balm for wounded
hearts;

Its 'heap of witness' will all doubts relieve,
While faith's broad shields shall quench
temptation's darts.

There's rest in every promise God hath given,
Rest in the oath immutable he swore,
Rest in the presence of the Lamb in Heaven,
Joys pure and changeless—rest forevermore.
—Composed by your little friend 13, 3, 19.

ADDRESS.

Address of Martha Counts to her husband
Joshua Counts sometime in August 1839

I dreamed and behold your right
arm was taken off, and an iron arm
put on in its stead, and the arm
that was of iron was contrary and
of bad form. I awoke and was

troubled, and fell asleep again and
d dreamed, and behold it was not
your arm, but that I am to die
shortly. On the fifth day Oct. follow-
ing she was taken sick, which she
bore with the greatest christian
patience, and on the night of the
9th day of the month she had
another dream which she told to
her husband in the following man-
ner. I dreamed that I was travel-
ing and had all my children with
me, in a strait narrow way, and the
devil came and would tempt and
vex us on every side, but could not
get in the way before us. He ap-
peared in the form of a feathered
monster, and at last so far prevailed
as to get a rope around one of the
children's neck, and we were much
troubled, but suddenly it dropped
off like flax before the flame, and
then we laughed at him, and he
sneaked off as if he were ashamed,
and afterwards we came to a place
where I had to bow and he fluttered
upon me, and I smelled the dust
that fell off of him, but it did not
hurt me, and I smote him with my
heel in the forehead, and I looked
at him and saw him tumble to
pieces out of my sight, and then
we were all safe. Next I came to a
beautiful water about as deep as
to my head, and I saw a man there
that had a vessel in his hand, and
I told him that all the filth was now
out of me, and that I would open
my mouth, and I desired him to fill
me with the water, and I would lay

down and rest; and he did so, and I laid me down to rest. On the day following as she lay upon her bed apparently in a sleep, she had a beautiful smile upon her countenance, and after some time she opened her eyes and addressed her husband in the following manner. My Dear husband, I am going to die, but Jesus will be with you, and bring you and all the children to glory; for I see heaven's door opened, and in it my sweet babe, and my old father, and your mother, and my grand-mother, and a number of my friends that have gone before, and a number that will follow after, they are all with Jesus. May the Lord Jesus bless you and my sweet babes, and bring you to glory, for it is the Lord's will, and the Lord's will be done. Do not let the devil persuade you to any thing else. Now call all my children. Her children came to her and she laid her hands on their heads, one by one, and said, may the Lord Jesus bless you, and keep you from evil is my prayer for Jesus sake. She then told them to seek the Lord while they are young with all their hearts, and keep no bad company, and to mind what their father told them, and go not with boys and girls that will swear, be kind to one another and mind what good people tell them, and then they would come to their little sister in glory where they never would part again. Then turning to her husband she said, My Dear, you have been a good husband to me, and the Lord knows it, live near the Lord, and be often seeking him for my little children, for the Lord will bring you and all to heaven. I see so plain where we will meet and part, for the troubles we meet with here on earth are trifling, and not to be compared and then she closed her eyes and said, "Jesus can make a dying bed seem soft as downy pillows are."

Oh how sweet, oh how sweet, the name of Jesus. Oh how sweet, oh how sweet. He carries me along, the heavenly song is begun. Don't you hear it. Did I even think a dying bed would feel like mine. She then opened her eyes, and looking earnestly at her husband said, did I ever think I could look at you with my carnal eyes and see Jesus at the same time. She then said, get something to wrap me in, and lay me in my mother dust in that sweet bed. It is sweeter than can be expressed. Now give some of God's water for every thing on earth is God's. He put it here for our benefit, and taking it she said, as the earthly water is cooling to my parched tongue, so is Spiritual water to a thirsty soul. It is a blessed thing to be a christian, all is well, there is not one pain about me, it is this hull around me that hurts. Then looking at her husband she said, I know you are desiring some person to be present to take notice of my words, for the Lord has shown it to me, and he will show me more, and I will tell it to you. Tell my Brother Noah that I want him to press on and do his duty, tell uncle Wilson and aunt Sarah, and their children to repent and turn to the Lord with all their hearts and seek the Lord while he may be found and call on him while he is near, for the Lord is full of mercy, and he will forgive their sins.

The general conversation of Martha Counts during her sickness was that the Lord had revealed it to her that she was about to die. She earnestly craved to depart and leave the troubles of this world. She would request her friends if they could have faith to pray the Lord to take her quickly out of her afflictions, so that she might lay down in her grave and be at rest. So the Lord laid her down to rest on the 18th day of October 1839.

TO THE HOUSEHOLD OF FAITH:— Dear brethren and sisters everywhere, I want to call your attention to Elder Burch's letter in the LANDMARK of November 15th. It is such a lovely, good letter, it causes so much thanksgiving in my heart that I cannot express it. I had been listening and looking for just such a piece a long time. Now is it possible that I have heard the glad tidings at last that gives so much joy of heart. Come we that love the Lord, and let our joys be known, join in a song of sweet accord, and thus surround the Throne. Who of us could not wash brother Burch's dear feet? Now I feel even beneath his precious feet. How beautiful are the feet of those who bring glad tidings of great joy, manifestly so that but the mind of Christ could have led him to write in such a lovely, glorious way. It does my heart so much good to read it. I thank and praise the Lord in behalf of the church, and while I read the consoling thought comes into mind, why not practice in this way in all things in the church? Why have any iron-bound rules in the church to say who or how we shall, and who shall not where we have no scriptural authority? Did Christ teach in this way? Nay verily. He says, come unto me all ye weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and I will give you rest: for I am meek and lowly in heart; and again, look unto me all ye ends of the earth, and be ye saved. Suppose my husband went to the convention he could not get to the baby for he had no Sunday Schools there. This man told me not to tell it until I saw the baby again. So on the 7th I saw him again in that same pretty place resting happy with his sweet smiles on its face. Mr. Gold, this does not seem like a dream, it is so natural

and fresh to my mind that I hope the Lord was in it; and as the Lord would have it my husband did not go to the convention, and after I told him my dream he could then mourn with me, and bless the Lord. Oh, my soul and all that is within me bless His holy name, that He shows mercy unto the children of men. Mr. Gold, can you give me any words of comfort to ease my mind through the LANDMARK and oblige a lone wanderer: so farewell.

HESTER ANN HINES.

Remarks.

The great love that the world, including all denominations except the Primitive or Old School Baptists, has for Sunday Schools makes us very unpopular when we oppose them. Perhaps there is nothing the denominations rely more on to convert people than this measure. They reach little children and soon convert or proselyte them to their views. They induce the greater part of these children to join them, and they receive most of their accessions in this way. They claim that to take the child in infancy, when his mind and heart are tender and his conscience not much defiled, his nature not much warped, but comparatively innocent, before he has committed many sins, and put him under the influence of Sunday Schools, is the best way and surest method to bring him up in the way they desire him to go, and to enroll him in their denominations and thus to fasten their sentiments on him. We fully agree with them that this is the most successful plan to

make Methodists out of the children of Methodist parents and teachers, or of making Missionary Baptists out of their children, or of making Catholics out of the children of Catholic parents or Catholic teachers.

These denominations thus glory so much in Sunday schools. But we have two difficulties in our way that forbid our patronizing them. One is, that the bible never once teaches them, nor refers to them. A matter so important as they claim Sunday Schools to be would, if this is true, have some support in the new Testament.

The other reason is that we do not understand from Scripture that there is any warrant for so many different denominations. These different denominations are fed and strengthened more by Sunday School (as each teaches little children before they are large enough to think for themselves) which teach the children to imbibe the notions of their parents, whatever they may be, than by any other system. Besides, we do not understand that little children are so innocent and pure as they are held to be. But we believe it requires the same power and teaching to save little children that it does adults. We prefer to follow the teachings and patterns given in the new Testament, believing that to be the only perfect rule. Jesus receives and saves little children. The fact that the Lord has shown you what he has should comfort you and encourage you that he loves you.—Ed.

ELD. P. D. GOLD, VERY DEAR FRIEND IN CHRIST:—I have had a desire for some time to write to you for some cause, and hope the cause is of the Lord. I have a little hope that He has pardoned my sins, knowing at the same time that I have trampled his mercies under my feet, but I believe he has sent judgments on me for not doing his will. I feel willing to confess my faults, and trust in the Lord for all things, so about the first of May the Lord sent His judgment on me by afflicting my dear little babe, and it died and I said I believed it was a judgment sent on me for going to Sunday School, which was something I had no faith in. But will the Lord pardon me for what I have done, is my prayer for Christ's sake. So on the 5th of August the people had a Sunday School convention. The 4th I dreamed I went almost to the convention. There was a woman who tried to get me to go to the convention. I told her I had more respect for the baby than to go there, and there was a man talking to me and said I think so, and I saw our dear babe in a pretty place resting happy with smiles on its face, and that man told me if he commands one to come into the church, and be baptised, or any other duty he commands, and we forbid them, only at certain times and places. Let us not be found to fight against God. Let us have all things common, let us do all things decently and in order as becometh saints, without disputing in the midst of a gain saying world. Let us ever esteem others better than ourselves, by doing unto them as we would have them do unto us. And let us lay down our lives for our brethren, remembering our blessed Lord who thought it not robbery to be equal with God, took not upon himself the nature of angels, but came in fashion as a

ZION'S LANDMARK.

man that he might be the first born among many brethren. Let us lay aside the weight of that sin that so easily besets us, and run with patience the race set before us, ever looking unto Jesus the author and the finisher of our faith. There is no contending, lording over each other in this way. Let us come in the unity of the Spirit, and the bond of peace, that we may live a quiet and peaceable life in all Godliness and honesty. Dear Brother Gold, I hope you will excuse my bad spelling and writting. It is the very best I can do, and when I am writing to the Primitive Baptists I feel I am writing to my own people who will forgive and bear with my weakness. Not more than two weeks ago I thought I would not write any more. I had nothing to write, saw no use of writing, but when I read this peice of Elder Burch's, I saw such a glorious beauty in this way of worshipping I wanted others to see it too, but I cannot show it to them. It is lovely beyond comparison. It will take the same power to manifest it to them that it did me, as I trust, but I feel constrained to tell them of the same faith about it, hoping they are blessed with the same faith, and we can all sup together, though it is done in an awkward, bungling manner. There is more real love, joy and peace in the presence of Jesus than there is in this solid big earth out side of him. This you know is why I love to tell you of him, because I know you love to hear of him, and not on'y you, but all the true Israel of God. Save me Jesus and I ask no more. I had been mourning the sad and desolated condition of Zion for a long time, but now hope has sprung up that we shall yet again sit together in heavenly places not some one way, and some another, but all together in Christ Jesus, and have no confidence in the flesh. If

Christ Jesus makes us free we shall be free indeed. I do not feel worthy of a name in your valuable paper, so farewell.

DEAR BROTHER GOLD:—I never hear any preaching that does me any good around here. They talk too much of what they are doing for God. If I had to do something to merit salvation I fear I would never be saved, for we are weak and sinful; but God is good and merciful to us, and never leaves nor forsakes us, although we come far short of our duties as christians. I know I do, and I am sorry that I am so sinful. I would not give up my little hope for everything in this world, for the things of this world pass away, but God's mercy endureth forever. I have five small children and my husband's health is very bad, consequently we are in poor circumstances financially, but I feel that I have been greatly blessed to have a hope of a better life when I leave this. I do like to read the LANDMARK. It contains so much good, sound doctrine. Oh, that I could praise God more, from whom all blessings flow. Brother Gold, will you please write to me and tell me what you think of a Primitive Baptist who wears earrings and bangs and follows the fashions, and knows the Master's will and does not do it. The Bible says he shall be beaten with many stripes, and I believe it. We will be punished either in mind or bodily afflictions I think; but I believe we will have all our troubles here, if we do wrong, (don't you?) and be saved and forever happy in our home above. To-day the weather is very bad and my little children are playing and making a good deal of noise in the house, so if I have written badly and scattering please excuse me. Pray for me as

I feel to be one of the least of God's children. Your unworthy sister,

JULIA J. MARTIN.

Remarks :

This question of fashions is a vexing one to the world. Many labor and toil and spend much money to be in the fashion, and think if they are not it is a great shame ; but that it is all right if it is the fashion. One objection against the Old Baptists is that they are so odd and old-fashioned—out of the fashion, behind the times.

We know everybody has a fashion of some sort. Some have this year's fashions, some last, some the year before that, and some the year before that, and so on. So that if you will hold on to your same fashion perhaps after awhile you will fall into the new fashion without any effort, for the same fashions return.

It was fashionable to have finger rings and earrings, wisping pins, nose jewels &c. See Isa. 3: 18—24. But they are not commended. Wear something decent and suitable—not to display pride, but to hide nakedness and for comfort. Before people sinned they needed no clothing.

I do not feel like declaring non-fellowship for a lady that has bangs and jewels if she has adorning of a meek and quiet spirit, nor condemning men that wear rings and gold watch chains they have paid for, if I do not feel that they want to make a display of these things. My feeling is, let people dress as they feel disposed, provided their conduct is

neat and clean. Of course all the chastening and affliction, sorrow and trouble a child of God has is in this present evil world. It seems to me I receive the due reward of my deeds and deserve what I receive and much more, and that the Lord is both just and merciful in chastening me.

P. D. G.

DEAR BROTHER LESTER.—In your last No. I find an editorial reply to Eld. Mabry, at the close of which you say "If I am not correct in my views I would like to hear from some one else."

And why not if you are correct? I feel like endorsing and confirming everything you have said and perhaps adding some more to it. It will be recollected that the inquiry was in reference to an apparent discrepancy between two accounts of the voice that came to Saul on his mission to Damascus. It will not do to harbor the idea that there is contradiction between inspired writers or that they make mistakes. The voice must have been audible so that they heard the noise or sound, but it did not speak to them as it did to Saul, and as it was in the Hebrew tongue the probability is that not one of them understood Hebrew. It seems to me likely that it was spoken in Hebrew on purpose that none of them should know the voice that spake to him. I have doubted whether in several cases where the Lord is said to have spoken to persons, as Moses, Samuel, Elijah, Job and others; whether any one heard, or could have heard, the voice that spake to them. The Lord speaks to the understanding and to the conscience of men, but always to be heard and obeyed. It is all the more interesting to find people faithfully obeying a voice through

all their after life, that no one heard but themselves. The Lord still speaks to men in the same way, and others may see the effects thereof; but it is A STILL SMALL VOICE that no outward ear hears. There are some other discrepancies in the records that have come down to us, and perhaps not quite as readily accounted for. It is recorded at the crucifixion, "they that were crucified with him cast the same in his teeth." It may have been that the penitent thief was not penitent at first; and if he did really revile his Lord at first, his conviction and conversion was all the more remarkable. None of the evangelists, except Luke, gives an account of the penitence of one of the thieves; while Matthew and Mark speak of both of them reviling him. It may have been that Luke was present while Matthew and Mark were not. But John certainly was present, yet he says nothing either way. John seems to confine himself mostly to important things that had been omitted by the others. In giving a general account of the jeering and mocking that came upon him from every quarter the writing seems to come to a culmination in a record of fiendish cruelty, when those crucified with him joined with the rabble in their railing. I do not mean to give it as my opinion that the penitent thief had at first railed. As one of them had been heard to join in with the rabble crowd in railing the fact that the others did not perhaps escaped the notice of those who reported the events, which oversight Luke takes care to correct.

The light that shines above the brightness of the sun illuminating the understanding of Saul had no effect in illuminating any one else of the company. They were undoubtedly all in sympathy with Saul in his

cruel mission, and probably continued to breathe out threatening and slaughter afterward as much as Saul had done and as they had done before. People may fall to the earth through fear and terror and get up again as bitter enemies of the truth as they were before.

E. RITTENHOUSE.

State Road, Del.

DEAR BROTHER GOLD:—I enclose an obituary of brother Ladd which I hope you will suffer to appear as soon as convenient. This leaves us all well, with a snow about six or eight inches deep, and still snowing, but I am glad to say we have a good supply of coal and wood, food and raiment, and at peace one with another, and if I could truthfully say we were living a Godly life, it would be great gain. But I can truly say that I have had more peace of mind, in the last three months, with the Lord, family, and all mankind, than I have had since I came out of the war; from the same cause I reckon, for I felt to rejoice every morning while in the war, that I was yet alive. I have long since learned that the deeper the waters we have to pass through the gladder we are they are no deeper. I enjoyed my trip down the country more than any tour I have ever taken. I was treated exceedingly kind every where I went, and none more appreciated than that which I received while in your care. I intended, and was requested by several, to give a short sketch of it to your readers, but after reading brother Burch's article and his saying so near what I would have said, I thought it useless to repeat it. I found the Baptists at every place I went at peace, and I thought were learning obedience, by the things they had suffered. I found some of the associations trying to turn the "Dog" loose: nearly

all of the troubles we have had for the last ten years, have been brought about by some would be leaders, or busy-bodies in other men's matters trying to discipline church or individuals, where they have no jurisdiction. Solomon says he that passeth by and meddleth with strife belonging not to him is like one that taketh the dog by the ears, he is not only sure to be bitten but will have to have help to turn him loose. The government of the churches or individuals don't rest upon the associations; nor any preacher of the association. And whenever an associational preacher assumes this prerogative he is assuming what the prophet says belongs to Christ. There were twelve apostles appointed judges and we have no account of any others, therefore let their judgment be final. May the Lord bless Zion and all lovers of the truth, is my prayer for Christ sake.

J. M. HARRIS.

ELD. L. H. HARDY, DEAR BROTHER:—I want to write a vision I had the night that you left here :

In my dream I was at Toisnot and preached, but something had been keeping me back. I felt then that I had been waiting to get in better circumstances and the Lord Jesus came to me and took me in His arms and embraced me to His bosom and kissed me and hugged me and wept over me, and I wept with Him. The words spoke when He came to the grave of Lazarus came to my mind, "Jesus wept." He told me that I must preach. By this time I was at his dwelling place and it was a stone mansion. His wife was in the mansion with Him, or He with her. He told me to go and preach, there should be nothing lacking for He was worth fifty hundred thousand dollars. I thought at that time

that He was the richest man or Jesus I had ever heard of. Then He told me to hold my hands. I did so. He filled them with silver and gold, and His wife gave me silver. I then departed from Him and the mansion and went on my way rejoicing.

How can these things be ?

Yours, etc.

E. C. SMITH.

Beaufort, N. C.

DEAR BROTHER SMITH:—I am, as you are, a poor, weak mortal, full of sin. You have often asked me what ought I to do? "What shall I do?" etc. I could not answer you only to do as you felt the Lord directed you. Your answer has come at last, it came from the right source. If I had given you ever so many answers I could not have relieved your mind. You have to go a little by the watchmen to find Him whom your soul loveth. When you get there you are moved by the impelling power of necessity to look to Him and to cry unto Him from the depths. He always hears the cry of such needy ones and answers them speedily. We often feel that we have no confidence in the flesh, are cut off from every earthly source and yet the Lord does not come to our relief, but not so. He knows our hearts and will bring us down low at His feet that we should worship Him only, and when we are completely killed to every earthly source He is there for we have then come to Him and bow at His feet. We bow down in holy reverence and submit all to His care and are made willing to serve Him in whatever capacity He sees fit to work us in.

Such humble submission is not of the flesh, but is so humiliating to the carnality of man that the flesh will kick against it, however sharp the pricks may be. But the

kicking of the flesh is only for its destruction. I have seen this in you, my brother, for a long while. Now, my dear brother, I am not afraid of puffing you up to thus write, for if I puff you the Lord will humble you by His grace. Human puffing is nothing, but the humility of God's grace is everything and this I need, you need, and every servant of His needs, and he will give it in His own way and time, even if it takes away all that we have and leaves us ever so poor, even penniless here.

May He strengthen you for the work unto which you are called.

Affectionately,
L. H. HARDY.

Newport, N. C.

MRS. SUE A. EDWARDS—DEAR SISTER IN CHRIST: I dreamed of you last night, and this morning I feel that my mind bade me to write you; but I am nothing but a poor helpless worm, and I know that unless the Lord gives me something to tell you this will be a dead note. But there must be something for me to say, as there is a sweet feeling within me that I cannot describe. You feel dear to me this morning, more so than usual. I feel that you can tell me things that I think I know a little about, but you have been long in the battle-field, a good old soldier, and can give an experience that is real, that you know something about, in deed and in truth; but when you are telling it you know at the same time none can understand till their ears are unstopped, their eyes open, and they wake up from sleep. Is this not so? My mind became exercised yesterday about the all important subject, "The covenant of Salvation" and my heart leaped for joy, when it was made so plain to me again. Jesus died for sinners, Oh! thank the Lord, and all that is within me.

praise and adore his great and exalted name, for the unspeakable gift of his dear son, who came into this world of sin and sorrow, and bled, died, for sinners such as I am. Oh! Sister Edwards, there is none other way and if I am not embraced in that covenant I am lost to all eternity; but blessed hope, I trust I have a precious hope, that I would not give for worlds like this. I know there is nothing good in my flesh. I've seen the end of all perfection. The pleasures of earth soon fade away. There is nothing of an earthly nature that will last. "Then what a friend we have in Jesus." One that sticketh closer than a brother; Hell may rage and vent her spite, but Christ will save his heart's delight. Dear Sister, these are a few thoughts that are precious to me. I have penned them down as they came along, and may you feel when you read them as I believe I now do. May God bless you evermore. Pray for me and mine.

BETTIE WHITLEY.

BROTHER GOLD:—I have been silent for a while before you, and had thought I would not appear before you any more, but time and changes have prompted me to write again before I am called away. My cup has been filled with sorrow and has been emptied and filled with joy. My daughter, Laura, is sick with typhoid fever, and has been for the last eight weeks. At this writing she is free from fever, but not able to sit up only for a few minutes at a time. My prayer was for the Lord to restore her, if it was His will, and if it was His will to remove her from her aged parents that he would manifest himself to her in the hope of pardoning her sins and acceptance with Jesus. After about four weeks sickness she told her mother for her and her father not to grieve for her, that

she believed she would get well ; it looked to her that her Saviour was in her room, and that his everlasting arm was underneath her, and that he would never leave her, nor forsake her ; said everything looked so beautiful. My pen cannot express my joy. The doctor forbid us to talk to her, and she is not allowed to see company at this time. When the doctor came in she asked him to sit down, she wanted to talk a little to him, she said to him, "you have been very kind and attentive to me, but my trust is in the great physician." Said she, "I wish I could talk." She could only speak a few words at a time. The doctor still comes to see her twice a day. Praise God from whom all blessings flow.

A. REED.

Winston, N. C.

DEAR BROTHER GOLD :—We are commanded to let our light so shine, and how are we to do this? It is by the meakness and lowliness of the Spirit. I understand to let our light shine is to bear each others burdens, to aid and assist each other in church duties, so that our children may see our good works and glorify our Father which is in heaven. Then to let our light shine is to pay our debts, and to do unto others as we would that they should unto us, to let our light shine is to be sure to cast the beam out of our own eye that we may see clearly to pluck the mote out of our brother's eye ; for it is said, judge not, for you will be judged by the same judgment. Then how can we judge each other, for the ax is laid at the root of every tree that brings not forth good fruit, which shall be hewn down and cast in the fire. Then we should be very careful not to judge wrong. If we can not speak well of each other let us not speak at all. Pray for me.

YOUR UNWORTHY WRITER.

DEAR BROTHER GOLD : Brethren and sisters are often asking me about Brother Herbert Thorne. As I have just heard of his death I have decided to have his first letter published. Here is a copy.

Saulston, N. C.

ELDER JNO. W. GARDNER, Goldsboro, N. C.—BELOVED STRANGER : My father, S. H. Thorne, is an Old Baptist, and there are other Baptists in the vicinity. As for me, I am less than nothing. I ask you to come to me. Pardon my presumption in loving you and sending you money, asking you to come. I, that have never seen you three minutes in my life, nevertheless I love you with a love passing the love of woman. As Jonathan never loved David, I believe I love you. Let nothing prevent you from coming that is not providential. May God set aside every obstacle, and abundantly bless and send you to me. I have no hope of heaven, but still all is well if hell is my portion ; it is no more than I deserve. I have bowed to Dagon, followed Baal, and Ashtoreth is in my heart.

Oh, stranger, come to me. I love you so, come that I may talk with you, clasp your hand, and then, if it is God's will, die. I am so frail I cannot resist the devil, though I try.

My thoughts are so wild I cannot write them. I am thought to be handy with the pen, but in writing to you, for whom my soul yearneth, my powers utterly, fail me. Write me when you can come. It will be one of the happiest days of my life when I see your face and you are my guest. Come to stay several days. We will try to make your stay pleasant. Do not let my audacity anger you. If I have erred it is of the head, not the heart. Come to me, for my soul is in stormy weather, my heart is frozen, my soul asleep, and my brain is chaos. May

God watch between you and me until we meet. Believe me, I am sincerely yours to love.

HERBERT THORNE.

Dear brethren and sisters, when I received the above I could but say, O that men would praise the Lord everywhere, for I thought His Spirit was teaching this poor man right then, and until I met this young man at Rocky Mount my soul went out in prayer to God in his behalf. My prayer was that when I met him he might be relieved of his great distress, and even so when I met him he was so overcome in his feeling that he gathered me in his arms and wept for joy. We walked several steps before he could speak. He then told me he had received a hope a few days before. He was baptized the next day at Old Town Creek, and went on his way rejoicing. Brother Thorne was one of the most lovable men I ever met. His death will cause, no doubt, many a sad heart, but I feel assured that he is better off. I could say a great deal more concerning our brother, but will close. May God bless his dear old father in his old age. May he remember that "All things work together for good to them that love God."

A few words to the brethren of the Contentnea Union. Dear brethren, As I did not have the pleasure of meeting but very few of you, I will write you to let you hear how we got along. While there were but few of God's dear children met, the promise of God was fulfilled; where two or three are gathered He is in their midst. Surely he was with and in his little ones at Old Nahunta. While the weather was very cold, yet our icy hearts were broken and many of our cups ran over. Indeed, we had a good meeting; three additions to the church, two right young girls, 17 and 19 years old. While the ice had to be

broken, they did not seem to dread it at all. Brethren, remember we are not to forget the assembling of ourselves together. He further says: "Seek ye first the kingdom of God, awake thou that sleepest and arise from the dead." Dear brothers and sisters, I fear many of us are asleep, yes even dead, to our duty. Remember, if we live after the flesh we shall die. This you know by experience. Every time we neglect duty we live after the flesh, and we die. I read a few days ago of a Missionary speaking of the Old Baptists, who said he had known them to walk forty miles to their meetings. Now they cannot ride that far if they have anything to do. Some of our brethren have gone into merchandising and other things, and they cannot leave that. Brothers, this is not right. Christ says, let your light shine. Do you think your light is shining when your seat is vacant at the house of worship? I don't, if you do. Christ says, Follow me. Let the dead bury their dead. Now brethren, let every church be represented at our union meeting, and let us all forget the things of the world as much as possible, and show to the world that we have been killed to its works. Your brother, in the hope of a better world,

JOHN W. GARDNER.

ELDER P. D. GOLD:—Dear Elder; I write to ask your views on certain scripture verbiage, mainly on the word Baptized. It is used in so many different connections and meaning so many different things, how are we to know what it does mean? For instance, what is it to be baptized unto repentance? What is it to be baptized into Christ?—into his death? What is it to be baptized with the Holy Ghost and with fire? What is it to be baptized "in the name of the Father

and the Son and the Holy Ghost?" Now the puzzle is not in these questions, but in the use made of the term elsewhere as compared with this. On the day of Pentecost at the preaching of Peter they were pricked in the heart, and asked, men and brethren, what shall we do? Peter answered, repent and be baptized for the remission of sins etc. Did Peter mean a water baptism, such as Jesus commanded in the name of the Father, Son and Holy Ghost? Why then did Peter advise baptism only in the name of Jesus Christ? Again, Did Peter intend to teach that repentance prepared the people for baptism, and that baptism was for (or unto) remission of sins, and that the Holy Ghost comes after? At the house of Cornelius Peter plainly taught that the Holy Ghost was a prerequisite to baptism, instead of following after. See the same trouble again at Ephesus where the "twelve" were baptized in the name of the Lord Jesus, and before receiving the Holy Ghost. Why did they again neglect the name of both the Father and the Holy Ghost? These things are entitled to our serious consideration. Every denomination, so far as I know, believes that Peter advised a water baptism at Jerusalem, and that the "certain disciples" received a water baptism at Ephesus, but such is quite different from the practice of the church now. I do not expect you to answer these things in detail, but please write an article on these things, I confess I cannot see my way through according to the common acceptation of these things. Under the varied use of the word baptize, when it is used I consider what use of the word will harmonize with the circumstances and conclude it means that.

May the good Lord bless you and yours. In hope. M. SIKES.

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.

ANSWER TO BROTHER SIKES.

The general meaning of the Greek word Baptistes (Baptist) is one who dips, dyes. John the Baptist for instance dipped or baptized the people. A dyer covers up in some liquid whatever he dyes. If one dyes cloth he dips it under water. The Greek verb Baptizo is to dip repeatedly as of ships to sink them. If one sinks a ship it goes under the water. To bathe. If one bathes he is covered with water. Soaked. One baptized with debt meaning that he is overwhelmed with debt, drowned, which means that he is overwhelmed or covered with water. Paul uses the same Greek word baptizo in Rom: 6; 4, buried with him by baptism into death; and in Col. 2; 12, buried with him in baptism; also in Gal. 3; 27, "For as many of you as have been baptized into Christ have put on Christ."

If we put on any thing it covers us, and we are under it. If we are buried we are covered up. If we are planted we are covered up. Now this leaves no room for ques-

tioning what is the meaning of the word baptism.

The baptism of John whence was it? Matt : 21 ; 25. The expression the Baptism of John means the baptism John preached and observed. "The baptism of repentance : " Luke 3 : 3 ; Acts 13 ; 24. What does that mean? Does it mean the baptism that goes before or precedes and produces repentance? If this expression were used, the repentance of baptism, what would that mean? Answer it would mean the repentance that is produced by baptism. When we say the water of the clouds we mean the water that comes or drips from the clouds. When we say the heat of the fire we mean the heat that the fire causes. When we say the love of God we mean the love that comes from God. So when the scriptures use the language John did preach the baptism of repentance (Mark 1, 4 and Luke 3 ; 3) it means that it is the baptism that follows or results from repentance. Hence that there must be repentance before baptism. On what other ground can you understand John in Luke 3 ; 7-8, where he said to the multitude that came forth to be baptized of him, "O generation of vipers who hath warned you to flee from the wrath to come. Bring forth therefore fruits worthy of repentance." If baptizing one would cause him to bring forth such fruits why did he so preach to them? It is on record that those that were baptized of him did confess their sins. (Mark 1 ; 4) because they had already repented. Peter's language

also confirms this for he says repent and be baptized every one of you ; Acts 2 ; 38. He did not say be baptized and then repent. He said this too to people already distressed or cut in their heart for their sins, and to people who in their distress had cried out men and brethren what shall we do?

But what is meant by the further expression. "For the remission of sins : " (Mark 1 ; 4,) as preaching the baptism of repentance for the remission of sins, (Luke 3 ; 3.) Liddell and Scott, the highest authority on the meaning of Greek, say *eis* the Greek preposition here used in the expression *eis aphesin amartion*, meaning for the remission of sins, is also used in the New Testament to express the point arrived at, the consequence of any thing. (See page 405 in Greek Lexicon.) Hence this language means preaching the baptism of repentance because their sins are pardoned, or in consequence of the remission of their sins. So it is that we preach that a man must first be a believer before he is prepared to be baptized, and if he is a believer we know that he has already repented. For the Apostles testified, witnessed, or preached repentance toward God and faith toward our Lord Jesus Christ, showing that repentance goes before faith, Acts 20 ; 21. The general examples of scripture show and prove that the Apostles did not baptize any until after they believed in the Lord Jesus. See day of Pentecost. Look at case of Peter and Cornelius, Ananias and

Paul, Philip and the Eunuch, Paul, the jailor, and the command of Jesus, Go teach all nations baptizing them. Matt; 28; 19; Mark 16; 15; 16, showing that belief in Jesus must precede baptism. So that it is clear that if one is prepared to be baptized he is manifested as a subject of grace, or his sins are forgiven him, or he is dead to the law by the body of Christ, and now should be buried by baptism into likeness of the death of Jesus as scriptural proof or confession of Jesus that he solemnly makes. Hence Peter says, Acts 2; 38, repent and be baptized every one of you in the name of Jesus Christ for (in consequence of or because of) the remission of sins, and ye shall receive the gift of the Holy Ghost, or the answer of a good conscience toward God, as the Eunuch felt when he was baptized, as those baptized on the day of Pentecost felt when they were baptized, as Cornelius and his household felt and the jailor felt, when they were baptized. It was this witness of the washing away of sins and of cleanness that Paul felt as he was baptized, and to which he refers when he quoted (Acts 22;) what Ananias said to him, "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord," or having your body washed with pure water. In this sense baptism is very important and we should give it far more weight than we do as it comes from heaven. It is clear it is not the putting away of the filth of the flesh. It does not quicken dead sinners, nor is it

what the world calls a means of grace (an expression no where in the Bible,) but when one is dead to the law he should be baptized (buried) at once and receive the answer of a good conscience by the resurrection of Jesus Christ from the dead, for he in a most solemn manner, and according to the pattern and command of Jesus, shows forth the doctrine of God our Saviour in his baptism.

Christ came by water. He was manifested to John in his baptism in the river Jordan. So the church is manifested in following him. Christ had the Holy Ghost before he was baptized, was as much Christ before he was baptized as he was after. So God's people have the Holy Ghost before they are prepared to be baptized, and when they are baptized then they receive the witness or gift of the Holy Ghost in the answer of a good conscience by the resurrection of Jesus Christ from the dead.

Jesus commanded his disciples to baptize in the name of the Father and the Son and the Holy Ghost, Matt. 28:19: Why did Paul and others baptize in the name of the Lord Jesus only? Because if one fully understands or knows the name of the Lord Jesus he also knows the Father, Son and Holy Ghost, for they are all in him and to have him is to have all. Therefore his name is above every name, or embraces all in the covenant, for these three are one.

To be Baptized into Christ, or into his death, sets forth the being hid in him, complete in him,—one

with him therefore. It is a most solemn, blessed and wonderful putting on of Christ.

Jesus baptizes with the Holy Ghost and with fire. No man can do this, no Apostle can do this. Christ never himself baptized any with water, nor did any of his Apostles ever baptize any with the Holy Ghost and with fire.

On the day of Pentecost the whole house where the disciples were sitting suddenly was filled with the Holy Ghost, and of course they were baptized with the Holy Ghost, because if all the house they were sitting in was filled they were covered with it, or were in it: and cloven tongues like as of fire sat upon each of them. Here is the baptism of the Holy Ghost and of fire, and it burns up their former carnal notions of Christ and his Kingdom, and empowers them to speak with new tongues concerning the wonderful works of God. The chaff is now burned up with unquenchable fire, for we never gain hear any more of their chaffy notions of Jesus. They speak hereafter as the Spirit gives them utterance. P. D. G.

CLEAN FOOD FOR ISRAEL.

“Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God. Thou shalt not see the a kid in his mother's milk: Deut. 14: 21.

Brother J. S. Sims, of Ga. requests

my view of the above Scripture.

The taste and hence the sentiment and true estate or condition of a people is indicated by the quality of the food they eat or are fond of. For instance we brand that race of men cannibals that eat human flesh. We term those animals most voracious and rapacious that rifle graves of men of their victims. We term those fowls very unclean that eat carrion. Between sheep that eat only clean grass, and swine that root in the earth we put much difference on the score of cleanliness.

So between men whose mental tastes and desires feed on and delight in lewd thoughts and filthy conversation, and such as loathe these things, but crave the pure and chaste thoughts and production of the refined we fix a vast gulf of separation.

It is equally as true that men who love works of men or men's deeds in their religious services, and that feed on their own doings are polluted and defiled in their false faith, while all that desire the sincere milk of the word that they grow thereby give unmistakable proof of their heavenly origin and holy character.

God's people are holy, and they shall manifest this in their lives. In order to make this more prominent the Lord separated his ancient people from all other nations, and directed their conduct even apparel of the priests and the kinds of food all of them should eat, and what they should not eat. Of beasts they should eat no creeping thing—

they should not be a people that cleave to the earth or dust. Nor should they eat any animal that parts or divides not the hoof. Besides the animals that part the hoof must likewise chew the cud. An animal that divides the hoof typifies a separation from the world, and if it also chews the cud it sets forth a relish in the soul for good things of heaven. As an animal that chews the cud gives proof of the sweet and lasting nature of the food it eats, tasting the food that abides in the evening long after it is swallowed, so the child of God even down to old age relishes the sweet bread of heaven which endures, and therefore he perishes not.

God's people are holy and are therefore to be holy in all manner of conversation. They are to meditate on things above, their conversation is to be in heaven. Christ is the bread of heaven on which they feed.

Of course as natural persons they eat such food as other people, and avoid eating flesh or food that is damaged. But every kind of food naturally is clean that is generally eaten, only it should be sound and not rotten. But the lesson is to teach us that spiritually we are not to eat or live on any thing the word of God does not authorize. Every word of God is good and is to be eaten, or we are to live by it. We cannot eat that that dies of itself. It is only Jesus who was put to death or sacrificed that we can feed on. The stranger to Israel and to grace might eat of that which dies

of itself and is therefore sinful (for that which sins must die,) but Israel cannot eat that. An alien or foreigner may buy and pay for false doctrine, or that which dieth of itself, because it is corrupt; but an Israelite cannot do this.

Nor can a kid or offering be seethed or cooked and be prepared in its own mother's milk. That is no offering that an Israelite makes, or food that he eats can be prepared and fitted for the King's table by any merit of nature.

What feeds you? What does your soul hunger for? The flock of God feeds on Jesus Christ and him crucified or given by his Father, and put to death according to the will of God, giving his life a ransom for many. He that eats his flesh and drinks his blood shall never die.

P. D. G.

AMAZING FRUITFULNESS.

Friend R. C. Hill, of N. C., requests my view of Psalm 72:16: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

There is a seemingly strange expression in the last verse of this Psalm, "The prayers of David, the son of Jesse are ended." What does that mean? It means that when all recorded in this chapter is accomplished then there will be no further need of prayer by any of the Lord's people; for then all their desire shall have been ful-

filled, hence there will be no further need of prayer.

Then what is this chapter devoted to? Take a view of its contents and see if any where you can find a clearer description of the glory of Christ's kingdom which is all the desire of David or any other true child of God. David had a view of Christ's kingdom, and declared that it was all his desire.

The verse preceding the one under consideration (namely, the 15th verse, last clause) says, "prayer also shall be made for him continually, and daily shall he be praised." Everywhere and continually his people shall pray for him—that is for his help, and that God, for his sake, would have mercy on them. We need his help. He does not need ours. Those that pray are the ones in need. Daily shall he be praised. Everywhere shall he be praised and glorified, because God has given Jesus, the King's son, his righteousness and his judgments. Hence Jesus is prepared to execute judgment and righteousness in the earth.

1st. A seed shall serve him. "There shall be a handful of corn in the earth upon the top of the mountains." Seed corn shall be reserved in the earth in a safe place, upon the top of the mountains. There is always a seed or remnant according to the election of grace. If the Lord had not left us a seed we had been as Sodom and like unto Gomorrah. It is placed on the top of the mountains, or above the earth, for the Lord's house is on

the top of the mountains, and mountains are rich and healthy and delightful.

A HANDFUL of corn. This is a small quantity, but it is safe, for it is in the hand of the Lord. The hand represents design, and is noted for its power of service, being one of the most useful members of the body. The hand of the Lord operates, controls and shapes all these things. How safe and sure the handling of this corn by that hand, and in the hand of God this small quantity shall greatly multiply and the little one become a thousand.

Jesus represents that corn that goes down into the earth (crucifixion and burial) that it may not abide alone, but bring forth much fruit. For except a grain of corn die it abideth alone, but if it die it brings forth much fruit.

2nd. "The fruit thereof shall shake like Lebanon." Lebanon represents a white forest of mountains. A forest has many trees. On a mountain it would make a noise from shaking, as the more elevated it is the more the wind stirs it. It is white as a harvest, ready for the sickle or ripe or white unto the harvest. These things set forth the nature and character of the church of Christ, or the fruit of his labor. The Spirit blowing on them causes a sound as that of life, or the growing of the mulberry tress. Corn when growing rapidly makes a sound, and grows mostly in the dark. The wind shaking settles, strengthen it. It is as a forest denoting its abundance or fruitfulness. It is white as Lebanon show-

ing that it is ripe also and fit for use. One peculiarity of the Lord's people is they are made ready or white when the time of harvest is. The church has the Holy Spirit typified by the wind. Hence it, the fruit of this corn, shall shake as Lebanon, 3rd. "And they of the city shall flourish like grass of the earth." Grass does not naturally grow in cities, but it grows in fields or cultivated lands. Grass grows very rapidly where the cultivated soil is fertile. This shadows forth the flourishing character of the fruits of this corn here represented as the people of God in a city. With all the protection and wealth, social advantages and comforts of a city, the church shall flourish as the grass of the earth. All this represents the church of God under the dominion and reign of Jesus as most fruitful and prosperous, protected and defended, triumphant and abounding in the blessed fruits of love and joy, peace and prosperity, in the mountain of God's holiness.

P. D. G.

VERY IMPORTANT.

Brother M. Sikes request my view of 1st Tim. 5 ; 10 ; "Well reported of for good work; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

I have heard intimations that one could not be a church member that has not complied with all these requirements. If that be the meaning then a woman could not be a church

member unless she is *three score or sixty years old*. This shows that is not the meaning at all of this scripture.

The subject of the Apostle here is the condition of admission of widows into certain favors of the church which is declared in verse 16 of this chapter. The favor or benefit is pecuniary help, or temporal support that the church is to bestow as relief on certain widows indeed. That is the church is to relieve or help widows of a certain class, not young widows. They are able to work or labor themselves, and they wax wanton and marry too—not widows that have kindred that should help them, such as nephews and neices. These are not to be helped by the church, for their kindred should relieve them, and let the church help such widows as old as sixty years or older, that have no kindred to help them, and that are themselves unable to labor for their own support. Nor shall the church relieve widows three score or sixty years old unless they have been dilligent in every good work, and the Apostle enumerates these good works. Let us dwell briefly on each of these good works in the order he names them, emphasizing the fact that she must be well reported of for good works. She must have so diligently performed these good works that she is well known by the church as such a doer of these good works, Observe the *conditional form* to the verb have "if she *have*," etc. "If she have brought up children," not let them run wild paying no regard to their conduct, allowing them to do

as they please, and rule their parents, and have their own way; but she must rule or govern them well and wisely, having obedient children. "If she have lodged strangers." It is not every one that is careful to entertain strangers. Some are careful not to entertain them, and tell you we do not take in strangers. Some will take them in reluctantly with no good will seeking pay for the same. But this widow is careful to lodge strangers. "If she have washed the saints' feet"—not if she has been baptized or communed, but if she have washed the saints' feet. The matter of washing the saints' feet is neglected, while Baptists do not neglect communion or the Lord's supper. When Jesus says, ye ought to wash one another's feet, he means at least as much as, and what he says. By way of personal confession let me say that I have several times washed the saints' feet, and always found much peace of mind and heart in this expression of humility and love. Always when an opportunity offers I gladly avail myself of it to join with the brethren in this lowly act, and would be glad that our brethren everywhere engaged in it.

"If she have relieved the afflicted." She must have been one not only to pity the afflicted, but to relieve them, help them, minister to them in their distress. It is not enough merely to pray for them, or speak kindly to them, but to relieve here means to help them by giving them such things as they need in their distress or affliction.

"If she have diligently followed every good work. Not until one does all these things, *follows diligently*, or performs every good work is she entitled to this favor of being taken into the number of those the church is to relieve in their poverty and need. What a great thing to carefully perform or observe all these

good works. What a favor is bestowed on those that do these things. How few of our number do all these things. What one can say I have done all these things.

P. D. G.

WHO SHALL PRAISE?

It is not becoming in those that walk in transgression to extol the name of God. It is not in keeping with the character of devils and unclean spirits to be acknowledging Jesus. Christ forbids that. Those that walk in the lusts of uncleanness illy show forth the honor of God by taking his name in their lips. It ill becomes drunkards to praise sober men, or prostitutes to commend chastity. People are expected to speak according to their conduct. While apples of gold are fitly set in pictures of silver, a jewel should not be found in a swine's snout. For one guilty of vile deeds to be prating about the predestination of all things gives as much sanction to wicked conduct as to good deeds. God does not receive the witness of those whose life is vile and foul. Out of the mouth of babes and sucklings the Lord ordains praise to his holy name. The upright praise the Lord both in word and deed, by both conduct and life. "Praise is comely for the upright:" Psalm 33: 1. It is good to give thanks unto the Lord and to praise His name. Praise waiteth for him in Zion. He inhabits the praises of Israel. They belong to God and are the fruit of His good and saving work in His people, the echo of

the soul in which God dwells, the chorus of praise rising from hearts and lips where God has gone up with a shout.

P. D. G.

THE PREACHER. WHAT IS HE?

My observation of mankind is that some people think too much of preachers, and some too little. The denominations and the individuals whose faith stands in the wisdom of men, and not in the power of God, ascribe to the preacher a power God has not given him. They seem to think there is a power belonging to the office or rank of preacher that puts him as God's vicegerent on earth, and that in him there is a sacredness that possesses virtue. Hence they ascribe to him the power of quickening or saving the lost, and therefore if one will give the preacher his hand he will be saved. Give your heart to God say they, and it means give the preacher your hand, and this is the beginning of it.

On the other hand, there is not enough regard paid to the preacher by those that do not glorify God in the preaching of the gospel.

The excellency of the preaching gift is all of God. We have this treasure in earthen vessels that the excellency of the power might be of God and not of us. The vessel should be highly esteemed in love for the work's sake. A priest was a Jew just as any other Jew. He was to be remembered by his brethren who were to minister un-

to him in the offerings and he was to live of the offerings. Even the mouth of the ox that trod out the corn was not to be muzzled. He was to eat. We should remember those that preach the gospel unto us with the Holy Ghost sent down from heaven. I doubt if one who never feels to give to a gospel preacher has ever been fed by a gospel preacher. For such is the glory of the gospel that all those whose eyes are open to behold the feet of him that publishes peace, and whose ears are opened to hear the joyful sound also have their hearts open to attend to the things spoken.

A true hearer feels unworthy to receive so wonderful a message, and would after he is saved sometimes ascribe too much to the preacher—not in order to save him, but after he has felt the glory of the mercy of God; but true preachers always disclaim that. When Cornelius would fall down before Peter, the apostle disallowed this, saying stand up, I myself am but a man. When they would have worshipped Paul, ascribing to him divine honor, he disclaimed all such homage for both himself and Barnabas his companion saying, "we also are men of like passions with you, and preach unto you that you should turn from these vanities unto the living God which made heaven and earth and the sea, and all things that are therein.

John fell down to worship one who told him wonderful things, saying, "And I fell at His feet to worship Him. And He said unto

me, see thou do it not, I am thy fellow servant, and of thy brethren that have the testimony of Jesus ; worship God : for the testimony of Jesus is the spirit of prophecy."

The nearer man is right himself the more positively he disclaims any power or worthiness, and urges all worship to be given to the Lord God. Angels are prompt to decline any worship from men and directing that it should be given alone to God. It is sinful in proud man or devil that desires worship to be given to him. All the world and its glory would Satan have given if the Son of God had worshipped him. Vain man loves admiration and desires to be worshipped. The devil approached man in the garden of Eden to fill him with pride and to become as gods. This spirit is in man. Hence you see preachers claiming power to quicken and save sinners, and proclaiming that they are instruments in the hand of God to save souls. This comes of the devil, and is not of God. All true prophets and apostles disclaim all such power and refuse to receive it.

What they preach is the power of God and the wisdom of God, and that is Christ, but not a whit of it belongs to man. Would you say that if you drink milk out of a cup that the cup which held the milk is any part of that milk ? Man is the earthen vessel in which this treasure is contained, for we have this treasure in earthen vessels, but no part of it is of the man. The excellency of the power is of God, and not in any sense of man.

If you take coin out of a pocket-book, or gold out of the earth, you do not hold the pocket-book or earth to be any part of the money.

The greater the gift God bestows upon man the more ready that man is to renounce all claim of partnership or power in the gift. Paul declares he is nothing, and that he preaches of the ability that God gives.

If man could qualify himself to preach, or if other men could qualify one to preach, then the faith of those hearing him would stand in the wisdom of men, and not in the power of God. But if all the preparation and qualification of the preacher is exclusively of God then the faith of those hearing stands in the power of God.

What a wonderful thing is gospel preaching. Who can ever describe it ? John the Baptist said he was the voice of one crying in the wilderness. How weak — the VOICE of ONE CRYING in the WILDERNESS. Yet he was a preacher of the gospel—a most wonderful man, but nothing of himself, not worthy to stoop down and unloose the shoes of Jesus. Did you ever feel unworthy to stoop down and unloose the shoes of one about to baptize somebody, or about to be baptized, or did you ever feel unworthy to wash the feet of a saint ? To preach Jesus is the greatest, yet the humblest service one ever does. At the same time the weakest in himself, yet preaching him who is the strongest, himself but dust and ashes, yet proclaiming that name

that is above every name.

When you are feeding on gospel preaching you cannot see the preacher except in Jesus, nor can you help but love him for the truth's sake: but while one is preaching Jesus he sees not himself, but sees Jesus and the church in glory. If one hears the gospel he is already a quickened sinner, and cannot but love the gospel and him that preaches it. P. D. G.

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P. D. G.

OBITUARIES.

N. M. SMITH.

BRO. GOLD: Please publish the death of my grand daughter, Mrs. N. M. Blalock (nee Pattie McKinnie Smith) who died in Wake county, near Middle Creek Church, September 11, 1893. The deceased was the daughter of the late Dr. A. E. and Addie Smith and wife of Dr. N. M. Blalock. In childhood she was not robust and grew up to womanhood in rather feeble health, but was generally able to attend school (when a girl) and able to do whatever she undertook in domestic affairs, until February last her health-giving way she lost her voice, and was not able to speak above a whisper during her long protracted illness: her health getting worse she became despondent, often repeating these sad and depressing lines:

"Sunny Summers are yet to come,
That I shall never see;
And many roses yet to bloom,
Of dust that I shall be."

Her favorite hymn was:

"Why lament the Christian dying?
Why indulge in tears or gloom?
Calmly on the Lord relying,
He can greet the opening tomb.

Often saying that she would not get well and dreaded so much to die so young, and her children without a mother's tender love and care. Saturday night previous to her death on Monday, she asked Dr. Blalock to tell her when she was dying, to which she reluctantly agreed. Monday about 9 a. m. he told her her pulse was weakening, which she knew meant death. She, in her perfect mind, motioned for him, her two children and two sisters to bid them the long farewell. They all took her feeble hand, kissed her and said good-bye, and soon breathed her last. She leaves a sadly bereaved husband, two small children, two sisters and many relatives and friends to mourn our irreparable loss.

But we mourn not as those without hope: though not a member of the church militant here on earth, we feel to hope she has joined the church triumphant above. I was with her often during her last sickness. She told me for some years past she had a hope in Christ and joined the Christian denomination, but before baptism, became dissatisfied and withdrew, holding to the doctrine (her mother so dearly loved) salvation by grace and manifested during her long protracted illness much patience and christian fortitude. May the Lord in mercy strengthen and guide us the afflicted ones; give us grace to bear all our troubles, in hope of an eternal, blissful immortality, and to say feelingly with one of old: "The Lord gave and the Lord hath taken away:

Blessed be the name of the Lord."

Yours In Christian Love,
S. M. WILLIAMS.

JAMES TURNER HARDY.

Infant son of George M. and Agnes Hardy, was born Aug. 11th, 1892 and died Aug. 16th, 1893.

Jimmie was the only child of his mother and was indeed a lovely child. He was very bright for a little child and he and

his little half brother were very fond of play and were company for their mother while the rest of the family were at work or at school, and thus you see they were left very lonely. Jimmie seemed to think more of me than any one else and it has been the case that my children who have loved me best when young have been taken from me, but the Lord knoweth best and doeth all things well, and we desire to feel resigned to his will, however tightly we may be bound by the ties of nature, and however much it grieves us to part. I have never seen a more patient sufferer. He was sick a long while and suffered a great deal, but did not cry. It was a wonder to all who saw him that he did not cry when suffering so much. He was supposed to die with some form of blood poison. We do not know, but we do know that he is taken from us by our Heavenly Father and we believe that while we are yet in a land of sorrow and mourning, he is with his blessed Saviour never to know the troubles of this life.

May the Lord grant that we be submissive to His will, and so care for us and watch over us that we may yet meet him with all the redeemed hosts of heaven in my prayer.

HIS FATHER.

ELIZABETH DAY.

Was born December 12th, 1833, of poor parentage. She was left an orphan when quite young, consequently she was dependent on her relatives for support, until she was nearly grown, when she was found to be of an industrious disposition, and was well provided for. She could spin and weave and do other housework.

She was married to Mr. Geo. W. Day in December 1853, by whom she had several children, five of whom survive her. Her husband fell dead on a boat several years ago on his way to Washington, N. C., of heart trouble (it was supposed). Sister Day came before the church at Cedar Island Feb. 1887, and related what she hoped the Lord had done for her immortal soul, and was cordially received, and was baptized by Elder J. R. Rowe, the pastor of said church.

Sister Day lived a consistent member up to the time of her death, always filling her seat in the meeting house, if not provisionally prevented.

Sister Day suffered the last few years of her life with consumption, but she was faithful to the la t, always glad to have

the brethren visit her. On August 1st, 1893 she passed from this world of sin and sorrow to a world of perfect bliss, where sin and sorrow, pain and death are felt and feared no more.

J. L. GOODWIN,
Roe, Carteret County, N. C.

TOBE GODWIN.

This young man died December, 27th 1891, at the home of parents in Johnson County at the age of 25 years and four months. I do not know what his disease was, except he had some chills. He had been sick about two months, but was only confined to his bed a few days. We thought the time was drawing nigh when he had to depart from this world, and the things there of. He said he wanted to live to join some church and be baptized; but, did not. He was the first to break the number of the family. But since then another has been taken, the father Iredell Godwin, of said county. He died with bladder trouble. He was near 70 at the time of his death. He was a member of the Methodist church. His sufferings were great. But, I hope he suffered all here. But they are sleeping side by side, waiting the coming of another, thought we don't know what one will be called next. But we all must go sooner or later. May God bless the mother and the remainder of the family, and help us to so live in this world, that we may be as an unbroken family in the Kingdom of heaven is my prayer.

M. L. P.

APPOINTMENTS.

J. M. WYATT.

Snow Creek ..	Wed. after 2d Sun. in Jan. 1894
Buffalo.....	Thursday
Matrimony	Friday
Pleasantville.....	Saturday
Wolf Island.....	3d Sunday
Pleasant Grove.....	Monday
Arbor.....	Tuesday
Lynch's Creek.....	Wednesday
Wheeler.....	Thursday
Mt Lebanon	Friday
Durham.....	Sat. and 4th Sunday
Oak Grove.....	Monday
Willow Spring.....	Tuesday
Sandy Grove.....	Wednesday
Good Hope.....	Thursday
Black River.....	Friday
Hannah's Creek....	Sat. and 1st Sun. in Feb.

Hickory Grove.....Monday
 Reedy Prong.....Tuesday
 Seven Mile.....Wednesday
 Thursday travel to Clinton—thence by train
 to Wallas where he will be met by brother
 Cavenaugh.
 At Elder Cavanaugh'sFriday
 Cypress CreekSat. and 2d Sun.
 Maple Hill.....Tuesday
 Noles Run.....Wednesday
 Bay.....Thursday
 Stump Sound.....Friday
 Yops.....Sat. and 3rd Sunday
 Ward's Will.....Monday
 North East.....Tuesday
 South West.....Wednesday
 Bethel.....Thursday
 Sand Hill.....Friday
 Muddy Creek Sat. and 4th Sunday
 Goldsboro.....Monday
 Chapel.....Tuesday
 Cross Roads.....Wednesday
 Pine Level.....Thursday
 Old Union.....Friday
 Smithfield Sat. and 1st Sun. in March
 Little Creek.....Monday
 Clement.....Tuesday
 Rehoboth.....Wednesday
 Fellowship.....Thursday
 Middle Creek.....Sat. and 2d Sunday
 Raleigh.....Sunday night
 Neuse.....Monday
 Cedar Grove.....Tuesday
 Dutchville.....Wednesday
 Camp Creek.....Thursday
 Tar River.....Friday
 Surl.....Saturday
 Flat River.....3rd Sunday
 Roxboro.....Sunday night
 Shiloh.....Monday
 Storie's Creek.....Tuesday
 Ebenezer.....Wednesday
 Country Line.....Thursday
 Liek Fork.....Friday
 Dan River.....Sat. and 4th Sunday
 Good Will.....Monday
 Stoneville.....Monday night
 He will need conveyance. Arranged by
 Elder Isaac Jones.

W. W. BARNES.

Sandy Grove, Beaufort Co. N. C.....Jan. 15,
 Goose Creek, Island....." 17
 Jones Bay....." 17
 Cedar Island....." 19
 Hunting Quarters....." 20
 Straits....." 21
 North River....." 22
 Morehead City....." 23
 Newport....." 24
 Hdnots Creek....." 25
 White Oak....." 26
 North East....." 27
 Ward's Will....." 28
 Yops....." 29
 Stump Sound....." 30
 Bay....." 31
 South West.....Feb. 1
 Maple Hill....." 2
 Cypress Creek....." 3

New M. H. near H. Fountain's....." 4
 Muddy Creek....." 5
 Sand Hill....." 6
 Haskin's Chapel....." 7
 Beaver Dam....." 8
 Sandy Bottom....." 9
 La Grange....." 10

Arranged by Elder L. H. Hardy.

Elder James Wilson's postoffice is Ste-
 phenson, Johnston Co. N. C.

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ARK.—L C Harris 1 50 J C Huff 1 50 By
 GA.—C E Bennett 2 00 D G McCowan 1 50
 Elder A Johnson 2 00 Elder D L Hitchcock 3
 IND. TER.—A M McKissick 1 50.
 KEN.—B Barnett 2 50 T B Payne 7 00.
 LA.—E A Meeks 1 50.
 MISS.—W F Berryhill 1 50 A J Brantly 1 50.
 N. C.—Elder N H Harrison 2 25 A R Sutton
 1 50 Mrs E Quinly 1 50 Bode Faithful 75 Mrs
 C D Coker 1 50 Mrs J J Martin 1 Mrs Geo.
 Drake 1 50 M C Nelson 1 50 R R Radford 1 50
 S H Denmark 3 Orphe Barnes 4 50 J F Abrams
 2 85 Miss S L Miles 2 John Pender 2 John
 Dew 1 50 Mrs W M Green 1 50 Isaac Womble
 1 50 G N Melton 3 J D Robbins 1 50 W H
 Fly 1 50 J R Walker 1 50 A L Parrish 1 R L
 Taylor 1 50 By A F Neal 4 50 S C Jones 11 25
 A J Powell 1 50 Elder J S Dameron 3 G W
 Johnson 3 50 Elder J S Corbitt 3 W M Daugh-
 tridge 3 M W Ballard 3 Elder M T Lawrence 2
 Elder Isaac Jones 3 Elder J S Woodard 1 50
 Elder S H Brady 7 50 Solomon Snider 5 00
 N C Deshazo 4 00 W H Bass 5 00 J W Haw-
 thorn 3 00 Joseph S Daniel 1 00 Dr N Ander-
 son 2 00 A Reid 1 50 Mrs M C Paschall 1 50
 Esther Barbee 1 50 R D Hales 2 50 H T Wells
 1 50 Mrs Lucy D Cobb 2 00 C S Winstead
 1 50 C O'Brien 1 50 W B Surles 1 50 J W
 Morefield 1 00 C C Aydelette 1 50 S H Pitt-
 man 5 00 S W Stone 3 00 N M Hyman 1 50 W
 S Stanley 1 50 N C Hawks 2 50 J A Carver
 1 50 W H Hip 1 50 Jesse Hays 1 50 W H
 Smith 2 00 W W Holland 1 00 Mrs M C Nel-
 son 1 00 By Elder J A Burch 3 00 Elder L H
 Hardy 1 50 W V Mason 1 50 J H Creech 1 70
 Elder J A Williams 3 00 Elder L S Ross 1 50
 B Bullock 1 50 G C Farthing 1 50 G C Farth-
 ing 12 00 L O Hays 9 00 W R Whiard 3 00
 S H Brantly 1 50 Elder J W Gardner 1 50 El-
 der S W Outerbridge 1 50.
 S. C.—R Cannon 1 00 N B Allsbrook 4 90
 Mrs. Henrietta Fansberry 4 50.
 TENN.—Miss Sallie F Price 1 50 H J Pearson
 3 Mrs M. R Trobaugh 1 50 L N Dodson 1 R
 P Woodall 1 50. By A McMillan 5 00.
 VA.—By Elder J E Hillsman 3 J L Williams
 1 50 W H Edwards 1 50 W W Sowder 1 50
 Miss Annie Robertson 1 50 J H Burgess 2 00
 Mrs S V Pace 3 00 C A Cannon 5 00 Elder
 John L Boyd 5 00 By G D Weeks 2 25 Elder
 P G Lester 1 50 Elder Wm Hawkins 2 80.

SISTER RUTH TAYLOR.

J B Neal 50 Miss Sallie F Price 50 John
 Pender 1 J H Jollie 1 T J Wood 1 I N Dodson
 Wm Slade 1 S C F 2 Mrs H F Halsey 1 00 B
 F Barnard 1 00 C C Aydelette 1 00.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED Dec. 24, 1893.	No. 24, Daily.	No. 35, Daily.	No. 41, Daily.	No. 42, Daily/Ex Sunday
	A. M.	P. M.	A. M.	
Lv Weldon	11 47	9 51	.....	.....
Ar Rocky Mt.....	12 55	10 45	.....	.....
Ar Tarboro	3 35	.....	.....	.....
Lv Tarboro	12 07	.....	.....	.....
				P. M.
Lv. Rocky Mt.,	12 55	10 45	6 00	.....
Lv Wilson.....	1 55	11 25	6 35	.....
Lv. Selma.....	2 45	.....	.....	.....
Lv Fayetteville	4 25	1 15	.....	.....
Ar. Florence..	7 05	3 27	.....	.....
	No. 47, Daily.			
			A. M.	P. M.
Lv. Wilson....	2 05	.....	6 35	.....
Lv Goldsboro.,	3 00	.....	7 29	.....
Lv Magnolia.,	4 13	.....	8 29	.....
Ar Wilmington	5 50	.....	10 00	.....
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED Dec. 24, 1893.	No. 75 Daily.	No. 14 Daily	No. 40 Daily.	No. 43, Daily/Ex Sundays, 7.
	A. M.	P. M.	A. M.	
Lv Florence.....	7 30	7 05	.....	.....
Lv Fayetteville	10 25	9 20	.....	.....
Lv. Selma.....	12 10	.....	.....	.....
Ar, Wilson.....	1 05	11 15	.....	.....
	No. 48, Daily.			
	A. M.	P. M.	P. M.	
Lv Wilmington	9 00	.....	3 37	.....
Lv Magnolia...	10 40	.....	3 37	.....
Lv Goldsboro...	12 00	.....	9 45	.....
Ar Wilson.....	12 50	.....	10 35	.....
	No. 78 Daily.	No. 14 Daily		
	P. M.	P. M.	P. M.	P. M.
Lv Wilson.....	1 15	11 25	10 40	.....
Ar Rocky Mt...	2 47	12 05	11 25	.....
Ar Tarboro	3 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv Rocky Mt.....	3 07	12 05	.....	.....
Ar Weldon.....	3 17	12 50	.....	.....
	P. M.	A. M.	P. M.	

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m., Kinston, 7 35 p. m. Returning leaves Kinston, 7 30 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m. Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m. Arrives Pamle 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Pamle 6 10 p. m., arrives at Washington 7 35 p. m. daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Alhambra & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m. 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m. Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 3 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m.; arrive Dunbar 7 40 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m., Returning leaves Clinton at 7 20 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond & Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

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General Sup't.

J. R. KENLY, Gen'l Manager.
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It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connorsville, Ind. Eld. Chas. M. REED, General Agent, Connorsville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B's, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hoss, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Ar.....Greensboro.....Ar	1 43 a m
12 59 p m	Lv.....Greensboro.....Lv	2 15 p m
12 54 p m	Ar.....Stokesdale.....Lv	2 55 p m
12 06 p m	Lv.....Stokesdale.....Ar	3 48 p m
11 42 p m	Ar.....N. & W. Cove.....Lv	4 20 p m
11 35 p m	Ar.....N. & W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4.
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Ired Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 40 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		MIXED
Daily Ex		Daily Ex
Sunday.		Sunday.
5 35 p m	Ar.....Rameuse.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		MIXED
Daily Ex		Daily ex
Sunday.		Sunday.
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 25 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

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WILLIAMS' HOG CHOLERA CURE.
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This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

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Remarks,

It is not my custom to advertise any medicine unless I have evidence it is as recommended.

Elder W. B. Williams is a truthful man. The medicine he advertises will do what he says it will I am satisfied.

P. D. GOLD.

VOL. 27.

JANUARY 15, 1894.

NO. 5

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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 SHORT SKETCH OF THE EXPERIENCE OF T. W. WELLS,

[Who was born in Edgecombe county, N. C., Oct. 2d, 1825.]

The power of grace! "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, least any man should boast."

Grace is the way and grace the plan,
Ordained to save polluted man.
This wondrous grace that made me fear,
Has kept me here for sixty years.
I lived in sin and all its fun
From twenty-five to fifty-one.
About that time this grace alone
Made me to think I was undone,
And showed me that without this grace
I could not see God's smiling face.
I went to work, and praying, too,
And thought to work my passage through.
But grace declared my work in vain,
That I should never pardon gain.
At length I saw my case the worst,
If I was lost, 'twas only just.
But when in deep and dark despair,
Mercy appeared, and grace was near.
It led me to the bloody Cross,
Where Jesus died for all the lost.
That blood alone, by grace applied,
Can save me with the sanctified.
I joined the church in youthful days,
And loved this grace, in all its ways,
but soon I heard the awful sound:
"Go, spread the gospel news around."
This grace sustained me all the way,
And gave me strength from day to day.
To-day I'm sixty years of age,
And feel I soon shall quit the stage.
In all, my Saviour's grace is near,
And bids me still to persevere.
All my time is wants and woes,
But grace upholds me from my foes.
In lone affliction, wants and cares,
Grace banished all my slavish fears.
This grace can tame the wildest man,
And make him thus to understand,
't hat 'tis this grace that saves the soul,
And not of works, as some uphold.
This removes the foulest sin,
And makes one feel he's all unclean.
It saves the aged and the youth,
And makes the liar tell the truth,
It turns him from the love of sin,

And makes a perfect calm with in.
It calls him from his evil ways,
And like St. Paul, behold! he prays.
This grace can all the work perform,
And never does the slightest harm.
It leads the lion to the lamb,
And makes the drunkard quit his dram.
No age can change this glorious grace,
It shines in the believer's face.
The Pharisee denies this grace,
And puts corruption in it's place.
This grace appeared to Abraham,
And lead him to Padan Aram.
This grace sustained him all the way,
And gave him strength to watch and pray.
And when he reached the promised land,
This grace was all the wondrous plan.
But to Machpelah he must go,
With Sarah and Rebecca too.

[Presented to Mrs. Maggie Britt by the author]

THE YEAR 1893.

The year 1893 is gone. It has left many things with us by which to remember it. Many deserts have been passed through, with here and there an oasis, where we found a little rest, a little shade, a crumb of bread, a spring of water. Many times have we been out on the seas, with the billows rolling high and threatening destruction, and we, rowing hard to come to the shore, have almost despaired as we saw our little boat drifting farther away when, to our great delight, Jesus has appeared, rebuked the sea, stilled the tempest, and landed us safe on the shore, whither we went. What joys to meditate on these things and witness the mercies of our heavenly Father.

Brethren, were it not for the darkness we would know nothing

of the glories of the day; were it not for the rolling billows we should know nothing of the smooth sailing in the arms of faith; were it not for the snare we should know nothing of the freedom of deliverance; had we never been captives we never could have been delivered, nor could we have praised our Jesus for leading captivity captive and giving gifts unto men. How glorious, how true that all things work together for good to them that love God, to them who are the called according to his purpose. We enjoy light and say it is of the Lord; we shun (or try to) darkness, and say it will bring me sorrow and trouble, but can we tell which of these are the greatest blessing? Could the earth bring forth if it had all sunshine? And are the clouds and rain of no service? In the hot summer when the earth is parched and dry, and the little plants all wilting away, how we crave to see the gentle showers and the clouds that bring them from the gracious hand of God who sends them; when the rain has fallen and the clouds begin to disperse, the pleasant rays of the sun shoot forth, how everything does rejoice and boom up as if singing praise for the blessing just received. Had the cloud nothing to do with this? And was it not God's blessing as well as the sun's heat? So our days of sorrow and turmoil in the troubled deep are his blessings, without which we would never bring forth fruit nor praise the Lord. The Lord shows us our weakness and total dependence on him before he enables us to sing the perfect praises of Israel's God.

When assembled at the Red sea Israel was oppressed and could see nothing but destruction. Behind, before and on either side they were completely hedged in, but in all their distress they had to stand still

and see the salvation of the Lord. "Be still and know that I am God," is the imperative command, and Israel always obeys when they are brought down to that point, from which they cannot escape, then God reveals his salvation and they see their enemies as dead men.

Jacob saw all his troubles as against him until the time of God had come to make his purpose known, then, "It is enough" he cries, and thus in a word reveals that he had seen the hand of God in it all. "Ye meant it for evil, but God meant it for good," said Joseph to his brethren when they were bowing before him in fulfillment of his dreams for which they had hated him the more. God was in it all, and Joseph had to go before Israel into Egypt to preserve life.

Many are the events through which we are called to pass, which we think at the time are surely the works of satan which, when revealed to us in their true character, prove to be God's blessings in disguise.

He, behind the clouds, the Sun conceals,
And hides His smiling face;
'Till in His mercies He reveals
The purpose of His grace.

We doubt not many of the children of God have witnessed more or less of these conflicts and deliverances during the past year. Now let us look back and see. There is strength in looking back, but weakness in looking forward. When the spies went over to see the goodly land of Canaan they looked forward at the strength of the enemy and became discouraged, and when they returned to the camp they made a good report of the country, but discouraged all Israel by telling of the strength of the inhabitants. But we cannot find a place where they looked back but that they were

strengthened to press forward. When David came out to fight Goliath he looked back and saw that God had delivered him out of the paw of the lion and bear. This encouraged him that God would deliver him out of the hand of the uncircumcised Philistine, and with that faith he went forward to the battle and was conqueror. He said in one place, "Come, hear, all ye that fear God, and I will declare what the Lord hath done for my soul." What he had done was enough to declare, and this gave strength to trust for what he would do.

Then is it not better to look back over the past than to try to pry into the future? Have you had any conflicts in the past from which God has failed to deliver you? Has he not been a present help to you in every trouble? When your friends forsook you and spoke evil of you was not the Lord nigh unto you? When evil surmising came up against you, and jealousies spoke out in angry tones of false accusations, was not the Lord present to succor and deliver you? Is there a single promise that you can think of which God has made that he has not fulfilled in the very spirit of it? If he has delivered you in the past from every trial, from every wave of the sea, and brought you safe to the shore of peace, will he not do so again? Or are you like David was at one time when he was looking forward? God had delivered him many times from the envious hands of Saul, but at that time he became discouraged and said, "Surely I shall some day fall by the hand of Saul." He had lost sight of the fact that God's promise was in him, and that he had built for him a sure house.

So it is with you Christians when you begin to look forward; you forget that you belong to this sure

house of David, and that the sure mercies of God are yours, and that for one of them to fail would forever dethrone the God of heaven. Thus the whole house of God would be turned over to satan and he would be the mighty conqueror. But let us look at it from this standpoint. The Lord said to Pilate, "Thou couldst have no power over me except it were given thee from above." Now is not this true of every enemy of the Lord? They cannot overcome even the least saint, for such was Paul, and what a great apostle was he? Can you not trust for all future your salvation in the hands of such a God as this that gives to the wicked even such power as they shall exercise? Will he give them power to overcome his children so as to destroy their salvation? Nay, verily.

Kindred in Christ, let us not muse over what will be during the year 1894, but let us look at the past blessings and rejoice in the Lord who will come and save us in every time of need.

This is what I truly believe with my whole heart. It is the doctrine that I love. In it I want to live and to die. The gainsayer cannot injure it nor those who believe it. May our God strengthen us all in the truth and guide us in the goings which he has established.

Your brother in hope of the better resurrection,

L. H. HARDY.

Newport, N. C.

MR. P. D. GOLD:—I have been thinking of writing to you for some time, but owing to my weakness I have never made the attempt until now, and it seems like I cannot get rid of it. God being my helper, I will try to give you a few lines on my troubles and afflictions. I was about 18 years old when I became concerned about religion. I would

read the Bible. Sometimes I would get a little consolation from reading it, and then again it seemed like I did not see any sense in it. My father was a Primitive Baptist. He took ZION'S LANDMARK. I would read it and think to myself, if I could feel like I thought some of them did that wrote their experience in the papers. I would go off to some lonely place to ask God to have mercy on me, and when I I would get to the spot that feeling would be all gone. Right there I would feel condemned. I thought that it was nothing but wickedness in me to be doing that way. I went on in that condition for about five years. Sometimes I would feel a little comforted, and then I would feel worse than ever. About that time my oldest brother got killed at a steam saw-mill. Then it seemed like that trouble would kill me. Sometimes I would be in so much trouble I would take the Testament and go off to myself where I thought no one could see me. I would read, and get down on my knees and ask the Lord to have mercy on me, but it seemed that there was no mercy for me. My husband was a missionary Baptist. He would talk to me about religion sometimes, and it was all that I could do to keep him from finding out what was the matter with me, and the Missionary Baptists commenced their protracted meeting at Republican Grove. I made up my mind to attend the meeting and see if I could get any comfort; so I went every day, and it seemed like that I felt worse at night after getting back from meeting than I did before I went. I tried to pray, and would ask the preacher to pray for me; but it seemed like there was no chance for me to be saved, for I had done everything that I could do, and I felt that I was a lost sinner. I felt just like that every-

body knew my condition, and it appeared to me that I did not have a friend in the world. Oh, Mr. Gold, right there my burden was lifted off me. I can never express the happy feelings I had. I loved all of God's children, and I wanted to get with some of them and tell them my feelings. Then I felt it was my duty to join the church and be baptized: so there was no Primitive Baptist nearer than thirty miles, and I concluded to join the Missionaries, and did so, though I did not believe in them; but it seemed like that I could not stay out of the church. Because there was no Primitive Baptist close by I thought I could join the Missionaries and I would enjoy religion better than to stay out of the church. I am yet in the church, but I must say that I do not enjoy religion where I am, and it is my heart's desire to be with the Primitive Baptists, and I feel just like sometimes that affliction has been sent upon me for joining those that I did not believe in. My husband is willing for me to join the Primitive Baptists, but don't want me to be baptized again. I don't feel that I ever shall be satisfied where I am, for I do believe that the Primitive Baptists are nearer right than any other denomination. It seems like they have a greater love for one another than any of the others, which the Scriptures speak of as brotherly love, and I don't believe that any one has that love for his brethren unless he has had the love of Christ shed abroad in his heart. Mr. Gold, we are taking THE LANDMARK. I often wish that I could see you. I will ask you to give me your views on being baptized again. I will close by asking you to remember me in your prayers. A friend,

N. C. BEAL.

Republican Grove, Hall's Co., Va.

THE GREAT PHYSICIAN.

"And seeing the multitudes he went up into a mountain, and when he was set his disciples came unto him. And he opened his mouth and taught them, saying 'Blest are the poor in spirit for their's is the kingdom of heaven.'" Matthew 5:1-3.

Brother Gold, as I opened my Bible this morning and began to read (for I felt lonely) my mind was caught upon the above Scripture, and I thought I would try to communicate unto the readers of your noble paper some of my thoughts, and feelings in regard to these words, "poor in spirit." There is more scripture in the same chapter that tells us what the poor in spirit and they that mourn shall inherit for the kingdom of heaven is their's; and they shall inherit the earth, and they shall be comforted.

Jesus had entered into his ministry; he had been in the wilderness, and had fasted forty days and forty nights. He had been healing those who were possessed of divers diseases, and great multitudes followed him.

What a physician Jesus is? Why he is the great physician, and he made it manifest by healing those naturally diseased that he is the great healing physician of sin-sick souls, and that he had the power to give them the kingdom of heaven. Now, in regard to the poor in spirit. We cannot tell the experience of the people of God plainer than to preach the experience of Jesus. Now let me speak a little after humanity. Suppose one of us were in a far country, where we had no connexion nor friends earthly, neither had we any earthly possessions, would we not feel poor and lonely? Yes, we would do like Jesus. We would go to the mountains to mourn and pray.

Jesus said, "The foxes have holes

and the birds of the air have nests, but the Son of Man has not where to lay his head." What a poor man Jesus was! He was without property or money, yet he possessed all things, for the world was made by him. I believe that he was the poorest man I ever read after earthly, and he was a mourner and acquainted with grief all the days of his life. So he is a high priest that can be touched with the feelings of our infirmities.

While he was in the wilderness, in that lonely place, the devil came unto him and tempted him, making light of his power, seemingly so, saying: "If thou be the Son of God command that these stones be made bread," while he was in that lonely place.

But after he had been making so many manifestations of his power that he was the savior of sinners, he was made light of and persecuted by the world, and evil spoken of. So I believe that Jesus felt to be poor in spirit, and felt to be in a world of sin and sorrow, so much so that it caused him to go up into a mountain, apart from the people; but multitudes followed him because he had been healing so many diseased people. But I do not know whether those multitudes felt to be poor in spirit or not. They saw something about Jesus that was above earthly physicians that caused them to follow him in order to get the sick healed.

But his disciples came unto him. I believe his spirit was what gave rise to the words used, saying, "Blest are the poor in spirit, for their's is the kingdom of heaven; blest are they that mourn, for they shall be comforted." The disciples wanted to be where Jesus was, and hear words of comfort from him.

And Jesus, before he leaves the world, prays for them, saying unto his Father: "They were thine;

thou gavest them to me, and I have kept them. I have finished the work which thou gavest me to do."

Jesus accomplished eternal salvation for his people, and he set up a kingdom for them, and it belongs to the poor in spirit. The kingdom of God does not belong to the world any more than Noah's ark did to the world. God did not say to the world, come into the ark, but said unto Noah, "Thou and all thy house come into the ark, for thee I have seen righteous before me in this generation." What a beautiful type is the ark of the kingdom of God. The ark did not save Noah and his family eternally, but saved them from the flood.

God's people are a saved people before they are called. Paul, speaking of eternal salvation, says to Timothy, "Be thou not ashamed of the testimony of the Lord; nor of me, his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God, who has saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began." This grace then was made manifest by the appearing of our Saviour, Jesus Christ, who abolished death, and brought life and immortality to light through the gospel. So when the gospel is preached it is the voice of Jesus calling to his sheep, and they follow him in his commandments into the kingdom of heaven, which he gives to the poor in spirit. Now in conclusion of what I have written, I feel to be a poor sinner in this world, but not without hope. If I am saved at all it will be a sinner saved by grace. I must stop.

F. C. REYNOLDS.

Vaughan, Floyd Co., Va.

DEAR BROTHER:—I send you a letter from Brother Morrow to the Missionary Baptist sometime ago. They had a fifth Sunday meeting and discussed the validity of our Baptism. And I think denounced it. The County paper pulished it. But when our preacher (Brother Morrow) wrote his letter they would not publish it, till he paid \$2.50, and then they did not print it as Brother Morrow wrote it. But left out words. Brother Morrow corrected this one for me, and I send it to you; if you think it will be of benefit and wish to you can publish it. The Missionaries have not answered Brother Morrow yet. Yours in hope.

H. L. HOLMES.

Anson, Holmes Co., Texas.

IN DEFENSE OF PRIMITIVE BAPTISTS.

The inclemency of the weather for-bidding me to fill my appointment, and answering the arguments against the validity of "Primitive Baptist" Baptism, and also ever having scruples as to whether such ought to be done on Sunday, I have concluded to answer the same through your valuable paper. The great liberty to write and speak is invaluable to me, and I feel thankful both to God and man for such a privilege, at the same time being responsible for what I say. And I feel proud now that providence hindered the assemblage, as many who heard the arguments against, could not be there to hear my defense, in behalf of my brethren, friends and self. Being present, I noted after the speakers on all subjects discussed by them, and that which I think tends to invalidate our baptism, both publicly and privately is as follows: "They are Hardshells who are only home missionaries. "Go, disciple all nations. There is authority for baptising as well as anything else. Jesus'

church had a treasurer, Judas. Money is the foundation of our success. We are engaged as a church in human redemption." No man can show the origin of the modern Missionary Baptist church this side of the Apostles. It required three things to constitute legal baptism, a proper subject, a proper mode and a lawful administrator. On these things the Hardshells and we are agreed, and on the proper subject they are a little more particular than we are. But in the division of 1835 they lost their authority. The first trouble grew out of election, and second was on missions. It was doctrine that split us. The Methodists are a little over 100 years old and they not quite 100. Can they baptize? If they can we can't. We can't both baptize. We are two distinct bodies. The doctrine of election destroys their authority. They have not a missionary in the field. They have not got the ordinances. They are not carrying out the commission. In the days of these kings the God of heaven shall set up a kingdom, etc. Also read Matt. 16, 17, 18, 19. And then (like the rest) affirmed that they were set up on the same principles of the Apostles."

I asked one privately what had got the matter with our baptism? "Oh nothing," said he, "but they will not take ours, and we have been taking theirs all the time."

The above is all the evidence I heard against the validity of our baptism, which now forcibly reminds me of Balak trying to have Israel cursed, Num. 24: 3-10, since there was not a witness introduced outside of them and their affirmations. That is if I noted correctly (and if not correct I will stand corrected). Of course these gentlemen are men of veracity and all that. But it does appear that if Primitive or Hardshell baptism was invalid,

one witness at least could and would have been introduced to prove it. I am sure, however, that if our future prosperity or downfall rested on one to testify, then many could readily be found. But we, like the Apostles and Prophets, are very dependent on the Spirit of God for our success, instead of "money."

All people of course must admit with us that we are home missionary. One admitted that when he said, "They are Hardshells who were only home missionary." This and his assertion that "there was authority for baptizing" together with the others' assertions in regard to their origin, etc. As they agree that there is but one pure stream, church or kingdom, having the same doctrine, ordinances and practice. In other words, they think they are on the same principles that Jesus and his disciples were. That the Savior and the Apostles were foreign missionaries or as all "who are only home missionaries are hardshells" —Now, (kind reader and especially Missionary reader), turn with me to the "proceedings of the Baptist General Convention of Texas" held at Belton, Texas, last Oct., page 18, your secretary and general superintendant of state and foreign missions, J. M. Carroll, says (after correcting his over-estimate for last year): "Thus you will see that 1, 495 churches, representing a membership of over 75,000, failed to contribute anything to foreign missions." Quite a number among you indeed "who are only home missionaries" or "hardshells," over 75,000 in Texas. Now turn back to pages 16 and 17, and you will find three whole associations hardshell —or did not contribute one cent, therefore are "hardshells" according to your own arguments, for you said: "They are not carrying out the commission. They have not a missionary in the field." How

about these having the right to baptize? They are not carrying out the commission. They have no missionary in the field. Elder Carroll or his publisher one is mistaken. There were 1595 out of 2395 that did not contribute, and therefore are hardshell—"have no missionaries in the field;" "not carrying out the comm." Brethren, you ought to have those churches to quit baptizing—or whip them in line—you can't fellowship their baptism. I see four more whole associations which failed to contribute anything as churches, but individuals of same did contribute. One out of Anderson county association gave \$1 which kept it from being hardshell. Does this not look like the tail was wagging the dog? Well you may say we can't help it—we have as much as we can do at home. Well, it does appear so, since I see only two churches out of sixteen in this Stonewall association contributed anything, and are therefore hardshell, not carrying out the commission, not "engaged in human redemption," and therefore have no right or authority to baptize. How could you afford to represent this association in that convention and at the same time non-fellowship 14-16th of them according to your own evidence at that 5th-Sunday meeting? Represent a Hardshell Association "not carrying out the commission!" unbaptized believers!

Now brethren, please put a stop to all this mischief around home before you publicly assail us again, especially on the mission question which you claimed to help invalidate our baptism, since all see clearly that the tail is wagging the whole of you on the foreign mission subject.

I will now resume my arguments on the subject of mission—its origin, effects and author. If foreign mis-

sion had its origin with the Savior or the Apostles, all men ought to believe and practice it or teach it, but if of human origin and human principles, all men are not required to believe and practice it any more than they are any other human invention or institution, and therefore should not be discountenanced or non-fellowshipped for not doing so. As we have already seen that $\frac{3}{4}$ of the Missionaries themselves are not foreign missionaries, and are not non-fellowshipped therefore, or their baptism rejected.

I will now refer the reader to "Proceedings of the Baptist General Convention," page 37, "Report on Centennial Work:" "We are profoundly thankful to God for his goodness in permitting us to live and enjoy the one hundredth anniversary of modern missions." Does "modern" mean ancient? Truly, brethren, you would not dispute your own works or authors. But let us quote further: "We are thankful for the privilege of celebrating an event which has done so much in elevating and saving humanity." What "event" is that you are celebrating? The event of the origin of foreign missions of course, which has been "elevating and saving humanity;" "engaged in human redemption." This is what we deny. "The saving of humanity," "human redemption." This is the "doctrine that split us," we very readily admit. Substituting the work and money of men for the work and blood of Christ, is what split us. I am frank to admit that this anti-Christ Spirit "of mission" is 100 years old, that it was born in Kittering, Eng., in 1792, in Mr. Bebe Wallis' back parlor (which I shall show further on by good Missionary authors), but the mystery to me is this: How can Christian people say a thing originated with the Savior and his Apos-

tles and then publish its age 1792 years younger? Call it a modern thing. Celebrate its centennial birth day, rejoice over its growth, the great good it has done, and then face an intelligent audience and assert that "no man can show the origin of the Missionary Baptist church this side of the Apostles," is to develop a little of that which I like none of, or the spirit of one in the "garden." Doubtless the intelligent public of all people have long since seen the inconsistency of such vain jangling. "Oh, consistency, thou art a jewel!"

I wish now to notice Mr. Richard B. Cook, D. D., a good Missionary author, who wrote the book entitled "Story of the Baptists in all Ages and Countries." Truly he is a good witness. Reader, please begin on page 301 and read several for your own information and satisfaction, as I shall only make a few quotations from him, which are as follows: "Let us now glance at the history of modern missions. This great movement had its origin among the Baptists of England, and was the means of awakening the missionary spirit among other denominations, so that what was at first a little stream, has gathered to itself other streams, until it has become a great river which flows out to all nations, offering the Water of Life to the perishing everywhere. The first step was taken in the year 1779 by Rev. Robert Hall, father of the celebrated preacher of that name." Notice "the first step." Of course there was none before this, if this was the first one. And also the date, 1779. But let us hear him again: "To William Cary, however, more than any one is due the origin of modern missions. He was the first to catch the inspiration, and his zeal and enthusiasm surpassed all others. In 1791 a friend who knew

of his interest in missions placed \$50 in his hands, saying "write about it." This enabled him to publish his Inquiry into the Obligations of Christians to use Means for the Conversion of the heathen: a treatise which had great influence." And after further explanations our historian says: "On the 12th day of the following October this committee consisting of twelve ministers met at Kittering, in the back parlor of Mr. Bebe Wallis. This was the birth place of one of the greatest enterprises of this or any other age, the first Modern Protest and Missionary Society." Now in the fear of God who will say it is older? But let us hear him further: "The society was very weak and had few friends and little sympathy, while there was a great deal of opposition to the movement." Don't you all now see how we opposed you then and do yet? But once more and I will dismiss the witness for the present: "In order to raise money to pay the passage of these first missionaries, Mr. Fuller went from door to door, begging the more wealthy Baptists of London to contribute to the cause. From most of them he met with such cold reception and was so often refused, that he was compelled to turn into the lanes and valleys, that no one might see him weeping over his failure and disappointment. There were many (not a few) who refused money even for this noble enterprise. But he persevered until enough money was secured to send these two devoted men to India; and they set sail for their chosen fields of labor on the 13th of June, 1793."

The above is a little of the evidence of our great Missionary witness. And what does he say? The origin is due to William Cary. If it is due to Cary, why ascribe it to the Savior or the Apostles? I ask

why? When was it born? 1792. Where is its birth place? In the land of Palestine? No, it was in England. In the town of Jerusalem? No, it was in Kittering. In a stable? No, it was "in a parlor," where there were 12 doctors. Who was the father of it? "It is due to William Cary." Of human origin, then? Yes. When do you say it was born? 1792. Was it very strong, have many friends and sympathizers among the Baptists then? Oh no! "The society was very weak and had few friends and little sympathy while there was a great deal of opposition to the movement." I suppose it was not Baptists who opposed this little child was it? Oh yes it was! Do you not remember I said, "there were many who refused money even for this noble enterprise." And that "from most of the more wealthy Baptists of London he met with such cold reception and was so often refused," etc. Oh yes, we understand you now, that the most of the wealthy opposed it, and that it was very weak, had few friends, little sympathy. Of course Mr. Fuller did not beg the poor brethren that we can hear from them, but the poor hear from Mr. Fuller's children; and we have just heard 75,000 of them in Texas all in one lump of churches, to say nothing of the poor in those churches and associations that did contribute, of the Missionary order, so the little fellow is not so large yet in the Missionary order as a man who is not posted would think. But the thing has got strong enough now to carry double and kick up.

Listen: "Resolved, third, that every pastor in Texas be requested to secure the appointment of a committee of three consecrated, active members whose duty it shall be to approach every member rich and poor and solicit a contribution as a thank offering to God." Proceed-

ings of the Baptist Convention, page 49. So if this is executed, the poor will get a chance to put in their mites this year. And I see your representatives have drawn very liberally on you with "pledges" for nine different institutions, which are separate from the great Baptist church of Texas, yet I think they have all married her—or the convention at least.

But I want to ask our witness one or two more questions, not that I do not understand them, but that all the kind readers may; for I accept the logical principles those brethren laid down and consented to. That is if they can administer legal baptism, we can't. One or the other has departed from the faith, the doctrine and practice of the Savior and his Apostles. Two different, distinct churches or kingdoms could not be the church of Christ, and therefore could not both baptize into His kingdom. For instance our kind editors could administer an oath to a witness, go through all the legal forms and words of a marriage ceremony, or even baptize a person in any of the forms or modes practiced by any order, and yet the laws of God, church or country would not recognize their works and ceremonies as legal in either case of oath, marriage or baptism. So it is my intention to show those brethren (if possible) that they have never been baptized at all, never submitted themselves to the righteousness of God, but are going about trying to establish their own righteousness, since they made the attack on me and my brethren, that we had never been baptized, which I certainly will admit if they have been. Our witness, Eld. Cook, says that the "first step" towards missionism was in 1779; the first society formed in 1792; the first missionaries started June 13th, 1793, with few friends,

very weak and greatly opposed. Now the very important question is where was the church and who carried out the commission with authority to baptize prior to this time? Answer, I pray, who? If not "having a missionary in the field" invalidates our baptism now, did it not invalidate it for the first 1792 years? Who had the ordinances then? Was it the Methodists, or Catholics, or Presbyterians? You admit they are older than this.

Now we just want you to tell us who kept this sacred authority to baptize the first 1792 years, if Hardshells are not now "carrying out the commission;" and who turned it over to you at this date, 1792, this little weak, parlor-born thing of which you boast? That you denounce our baptism for not marrying. I admit she is worldly wise, very witty, very beautiful, "but everything that glitters is not gold," and we do not oppose such things in the world; but think we are not under obligations to marry every beautiful woman that comes along. And in fact it is contrary to nature (as well as grace) for a woman to marry a woman, any how. They love each other but not well enough to marry to each other (and I believe all institutions as well as denominations are denominated in the feminine gender). Therefore we have ever stood aloof from such things, except the time we have had to do or bear with them, which have been introduced among us. However, I suspect Phinehas' plan would have been the best, which was to kill them as soon they entered. Numbers 25 : 7. A little leaven will leaven a whole lump if it remain long enough. The question I think fair, and if those brethren will do the public this favor, it will be quite a kindness, besides if you are teachers in Israel it is certainly your duty to do so. I for one would

like to be baptized if I have not been. And if those only who are engaged in foreign mission "carrying out the commission," have missionaries in the field," have authority to baptize, you must prove it. And to do this you must tell us who had such authority to give you prior to 1792; who "carried out the commission" prior to this time? It is not only important to us and the public, but to you also, since you claim apostolic succession and church succession.

I did wish to quote from Benedict on the subject of missions with other good authorities, as to its origin etc., but think it not necessary at present. However, seeing the great importance of an answer to the above questions, it might be prudent to quote a few words from Mr. Benedict, which will be found on page 102, book entitled "Fifty Years Among the Baptists," which was written in 1860, and whom Missionaries dare not dispute (a great missionary Baptist historian). He says, "about forty years ago (which would be 1820) the dormant energies of our denomination in this country began to be aroused in favor of some systematic efforts in favor of sending the Gospel to the heathen. The cause of this movement may be traced to the conversion of Adouiram Judson and Luther Rice to the sentiments of the Baptists, while on their way to India as missionaries under the patronage of the Pedobaptists." The cause of the movement may be traced from what? From the conversion of those gentlemen from the Pedobaptists to the Baptists. He does not say from what class of Pedobaptists, whether from Methodists, Presbyterians or Catholics. And as they are all Pedobaptists, we do not know which one of those denominations held the "authority" to baptize till 1792 in England and

till 1820 in this country, according to their own argument. But it is no difference to me and I presume none to the public, who held such authority all that short space of 1835 years, just so you tell us who it was, that we may know to a certainty of your Apostolic connection and church succession. If the Catholics held said authority till Mr. Wesley's day and then from some fundamental principle or other cause lost it, and it was turned over to the Methodists, who held it till 1835 and turned it over to you by their neglect or disobedience to high Heaven why tell it? Who was it that held it, and from what cause or causes they lost it, which now shine so conspicuously among you? I feel certain that such evidence will add more members to you, than all those nine young ladies pledged for in the convention will in ten years to come. And as Sam Jones said, "in the name of the stars" make the matter plain. And for Jesus' sake and his people's sake introduce one witness at least outside of the Missionary Baptist church. Tell us his name, what book he wrote or paper he edited, and at what time or date he said so; and I for one will do my very best to believe, though there are people who can beat me believing. That is if I understand them correctly.

I will now examine the doctrine which was said to spilt us, to-wit, the doctrine of election, which one of the witness said "split us." And I have agreed that it was doctrine that divided us, though it is generally believed that the mission society did it; but truly it was doctrine which is general atonement—which is to the reverse of election. The only way to settle the matter that I know of is to simply state the doctrine Baptists believed prior to the division, or to the trouble that

brought about the division (as principles never change) and compare the same with the doctrine believed and taught by each distinct body now. Some claim this very difficult, but I think such only want it to be so. "None are so blind as those who won't see," have no will to see. Like the unborn sinners who have the natural, mental and physical ability to "hear" and see, etc., but have no will, "ye will not." I was glad that the doctrine of election was acknowledged to be what divided us, since nothing is more true. Bad doctrine always breeds bad practice, hence the doctrine of universal atonement and the duty of the church to execute it, or save the world of mankind was the sole author or father of "some systematic efforts in favor of sending the Gospel to the heathen," so if the doctrine of universal atonement and conditional election, to be performed first by the church, sending the missionary, and second by the people in accepting it be true the same can be traced through the whole to the Apostles, then Missionary Baptists have an abundant proof of their origin, since they very strongly contend for such doctrine now. But on the other hand, if the doctrine of special atonement and unconditional election be true and the order whom they protest against, grew out of, "went out from," believed and taught it, and still believe and teach it, the case is a plainly made out one to me, who holds the authority to baptize, so far as Hardshells and Missionaries are concerned.

In 1689 (over 200 years ago) the ministers and messengers of over 100 Baptist churches met in London and readopted a confession of faith now commonly know as the "London Confession of Faith," with which all modern divines are familiar. Section 3, article 6, reads

hus: "As God hath appointed the elect unto glory, so he hath by eternal and most free purpose of His will fore-ordained (I Peter 1:2, II Thess. 2:13) all the the means thereunto; wherefore they who are elected, being fallen in Adam (I Thess. 5:9,10) are redeemed by Christ effectually (Rom. 8:30, II Thess 2:13) called unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith (II Peter 1:3) unto salvation; neither are any others redeemed by Christ, or effectually called, justified, adopted, sanctified and saved but the elect (John 10:26, 17:9 6:44) only." We find taught in the above the doctrine of eternal election, out of which grew special redemption (or atonement), effectual calling (by His Spirit) justification, adoption, sanctification and salvation, for the elect only, which ascribes all the honor, power and glory to God for eternal salvation, justification, adoption and sanctification. Missionaries love general atonement, universal calling. But eternal election, special redemption and effectual calling they love to hate, and substitute therefore universal atonement, universal calling, and the creature is elected when he believes.

Now I wish to quote a few articles of faith unanimously adopted in 1777, by what is known now as "The Kehukee Association," on which they stand to this good day 1893. Article 3. "We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal and unconditional on the creature's part." Article 9. "We believe, in like manner, that God's elect shall not only be called and justified, but that they shall be converted, born again, and changed

by the effectual working of God's Holy Spirit." From Hassell's History, page 699. Now I will quote from the minutes of the Bethel Association, organized in 1837 in Ky. Article 4. We believe that the elect were chosen in Christ before the foundation of the world and predestined to be conformed to the image of Christ, who in the fullness of time came into this world and suffered the moral requisition of the law for them; suffered penal suffering on the tree of the cross, and made special atonement for the sins of all his people." And the church at Neinda has the same in substance, if not exactly the same words. So special atonement, eternal election, is the doctrine that divided the Baptists in 1835.

Now if this doctrine was true up till Mr. Fuller's day, is it not yet true? What authority had he to change it? I claim that he had no more authority to change a fundamental doctrine or principle than the Catholics had to change the manner or mode of an ordinance. In fact the former is the most sacred to me; while I do not approve of either. To change a doctrine which reflects on the work of Jesus and fault another for changing the mode of a command is to "strain at a gnat and swallow a camel," Mr. Fuller said he saw the baneful effect of this doctrine, how it paralyzed the efforts of the ministry, and therefore set himself with all his might to refute it. Drs. Judson and Rice did the same; and in my short observation I have heard men try to refute it, but it don't refute. Fullerites have been preaching the death of the Gillites for a number of years, but since such get very good pay for it in this world, they are excusable, so far as I am concerned.

Now I will drop the doctrinal part of the subject, not for the want

of matter but the want of time to write, and give the ordinances only a passing notice. It will be remembered that one assertion made to invalidate our baptism was this: "They have not the ordinances." On examining Mr. Webster on the meaning of the word, who says it is rule, law, rite, the latter meaning ceremony; religious usage, I wish to ask one question, what law, rule rite that is commanded us as a church that we reject? The man who will point out the ordinance we have not, or reject, is our best friend. Let us hear Eld. R. C. Burleson of Waco, Texas, on the subject. He is a good witness I guess. It must be remembered that Dr. Burleson is arguing that Hardshell baptism is valid. He says: "My third reason is that our Primitive or Hardshell brethren have never rejected any doctrine or ordinance of the Baptist church as founded by Christ and the holy Apostles 1892 years ago on the banks of the Jordan," Texas Baptist and Herald Vol. 41, No. 29. Now if we have never rejected any ordinance or doctrine for 1892 years, what can be wrong with our baptism now? I have shown we taught and believed the doctrine of special atonement and eternal election in 1689, reaffirmed in 1777, and organized upon by the Bethel Association in 1837, believed and taught by us now. So it is clear to all unprejudiced minds that our baptism should not be denounced as invalid seeing we have not departed from the doctrine or principles. Principles never change. If our baptism was good prior to 1835 (when the division took place) it logically follows it is yet good, seeing we have not departed from the faith, but "continued steadfastly in the Apostles' doctrine," which no man has a right to take from or add to.

(To be Continued.)

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.

AN INQUIRY INTO THE CAUSES OF OUR PRESENT FINANCIAL DISTRESS.

While our physical or material comforts are sub-ordinate to spiritual matters, yet they should claim some of our attention. True eternal interests rise above all that is temporal, still it is proper in its place to observe the laws of God concerning our earthly matters. Indeed the truth of Jesus gives us the life that now is as well as that which is to come. The bible gives directions concerning the management of our secular affairs, such as laboring for our daily needs and paying our debts. If we are led by the right spirit concerning the future world that same spirit will guide us properly in the affairs of this present world. He that is just in much is also just in little. He that acts wisely in the most important matters will also conduct the smaller matters with discretion. In little things, as well as great ones, the prudent man displays his talents.

It is in my mind to write somewhat on the subject of debts. When a lad my father would often caution his sons against contracting debts, and emphasized the importance of the prompt paying of obligations we come under. Then it did not occur to me that the matter was of such great importance as it has since been presented. My experience has not been pleasant in the debt business. It is a much more difficult matter to pay debts than to make them. Credit is a nice thing to have if it is not abused. Debts are obligations wherein the debtor becomes subject to the creditor, because of some favor the creditor has bestowed on him. An inequality exists between them causing thus the debtor to be under service to the creditor. The borrower is subject to the lender. The creditor has a claim on the debtor. In this relationship a duty rests upon each one. The debtor if honest feels that he should pay his debt. The creditor if right at heart does not wish to wrong the debtor. Each is under a temptation unless they are both right minded. It is not wrong in itself to make debts where a proper intention to pay exists. Often it is a matter of convenience all around. One man has property to sell or money to lend. Another needs the property or the money. Each contracts with good intentions: there is nothing wrong in this. It is when the creditor attempts to oppress the debtor, or the debtor designs to defraud the creditor, that the temptation and opportunity to work wrong enter.

The condition of the country at large at this time deserves our serious thought, because there has been an alarming increase of indebtedness, and indebtedness beyond the ability of debtors to pay, and a corresponding aggregation of wealth in the hands of the few, for the debtors are many compared with the creditors. The many are poor and very poor, while the few are rich and very rich. This unequal distribution of property works an injury to each class. Because the very poor that are much in debt, and that cannot pay, lose their manhood and self-respect, become desperate, and are sonred against the rich. It is much better for the country, as well as for each individual man, that every man should be possessed of a feeling of good-will toward others, and be free of oppression, and have an interest in the country, desiring to see it prosper, and be blessed with a respect for his obligations and a desire to discharge them and the ability to do so. Feed me with food convenient, or such as is good and wholesome. "Give me neither riches nor poverty." Lest being enslaved in poverty I should steal or rob others; or being rich I should forget my Maker and oppress the poor. For it is a great snare to be rich and fraught with much danger because the rich become haughty and oppressive to the poor, and deny the Lord God. Yet most people would like to be rich. It is such a temptation.

We have shown that it is better for the country, and for everybody,

that we should not have either the exceedingly rich or the very poor classes of people. But both are in the United States. What has brought this about, for there is a cause for it? Fifty years ago there were no men possessing millions, nor the half of it in our land, and there were but few too poor to make a successful living by their efforts.

Then the wealthy gave employment to the poor with a remuneration sufficient for a support. Now there are in the United States some very rich men, and many very poor ones—beggars have increased rapidly—the debtor class is immense—debts are increasing—discontent is growing rapidly—desperation is seizing many—immense labor strikes often occur—the poor are fighting the rich, and the rich disregarding the poor. Why is this state of things?

Laziness, pride and extravagance are some of the factors. God commands men to labor six days. Of course tools, implements to aid a man in labor are needful. But not machinery to relieve man of the duty of laboring. Labor-saving machinery has been rapidly multiplied within fifty years. Take for instance the methods of transportation introduced within that period. Fifty years ago there were no railroads in my native country. People did then but seldom travel far. It was too laborious and consumed too much time. Hence they as a rule remained at home and labored and saved money. Now railroads are common—people can travel great distances in a short time, and much

of it is done. Now a man spends ten dollars if he travels a day by railroad. In this one item of traveling a thousand dollars perhaps in the aggregate is spent where one dollar was spent then in traveling. Railroads are a great convenience. I am not condemning them, but attempting to account for our present indebtedness.

Take other kinds of labor-saving machinery—such as cotton or woolen factories—buggy factories—shoe factories—sewing machines, &c. They produce a thousand times as many goods in a day and do not use a thousandth part of men and women. Now this greatly cheapens manufactured products, you say. But it also tempts people to buy more. For the cheaper an article is the more of it people purchase. And as soon as men think they can buy an article cheaper than they can make it they are inclined to cease producing it and buy the same. These goods too are of a poor quality often and therefore still more are purchased. But how will they pay for it? They cannot pay for it because this labor-saving machinery takes away their occupations, and they have nothing to do, or cease to become producers, but they remain consumers, and as great and, often greater consumers, than if they were laboring. For idle men consume more than laboring ones do. It is to the interest of any state or community that all its citizens have some useful occupation. Idle men are worse citizens than laboring ones, not to consider the bad, drunken, gambling habits

they resort to, for such become discontented, foment troubles in a country, corrupt others, etc. The law of the Bible is that every man should labor. Six days shalt thou labor and do all thy work. All the six days are to be employed in labor.

Men become extravagant as they become idle, and this opens the way for indebtedness. They consume more than they produce or earn when they do not labor, and this increases indebtedness. They want to dress fine and live high which increases debts.

This multiplication of machinery opens the road to general commerce or traffic, and men endeavor by trading to make a living. They become exporters and importers of goods and wares. This increases the number of merchantmen or traders in the country, and they study the art of trading, and farmers and mechanics cannot compete with them, and become imitators of the trading classes, and then they suffer loss. Hence debts are contracted. For while a people remain agricultural and produce their supplies at home and buy but little they prosper, or at least are free from debt. A farmer may be too anxious to make money. For instance he may plant too much cotton or tobacco, buying fertilizers freely, at heavy cost, yet selling these products at a price below cost, and having to buy provisions. Whereas a farmer that produces his own supplies at home will in the end save more money, and his land will not be so impoverished. The love of money works evil in

many ways. The farmers that tarry at home in every sense, and are not too eager for traffic are the most successful. But as they come into contact with manufacturers, traders and speculators they, not being familiar with their arts of traffic, become the sufferers. As factories multiply the quantity of fabrics is greatly increased and this furnishes opportunities for speculators to make profits out of these products by putting the money in the hands of the manufacturers, all of which militates against the consumer. For the laws of protection to manufactured goods favor speculation and trusts, or combinations of men of capital, by giving them a bonus on their goods at the expense of the consumer, inasmuch as the man who buys and uses the goods pays that tariff or tax. Men wonder why they cannot keep out of debt. The coils of this system have enfolded them, and while the kiss of flattery is sounded in their ears, the hiss of the serpent is sounding in their empty pockets. But does not labor-saving machinery do good? Does it not lighten men's burdens by relieving them of labor? It appears to benefit them in one way, but it increases their distress in another. Suppose that machinery could perform all our labor, and we all had no labor to perform at all, what would be our condition? It would evidently be far worse for us all. To keep men out of mischief they must be kept busy at something needful. God who is good and wise imposes labor on man in mercy, for he knows what is for our good. Idle-

ness and gluttonous living are great curses to man's morals and to his health.

If we had to produce our own meat and bread by our labor that meat and bread would be sweet to our taste, and sweet would be our sleep. But many will not produce these things at home because railroads transport them from distant countries.

The matter of extravagance sweeps through every fissure and crevice of our governmental fabric. The pride of our rulers impels them to appropriate vast sums of money to public enterprises. Immense debts are therefore to be paid out of the people's money. For all this money is raised by taxes out of the people in some form. Likewise our government is very deeply in debt, and is paying that debt out of the revenues and taxes paid by the people. The rich shape the laws, for the love of money which is the root of all evil rules and controls the affairs of state. The laws are enacted and operated in favor of the rich, so that it is almost impossible for a poor man who is much in debt to pay his debts. For what can a poor man do to bring him in much money, or enable him to pay debts? It is as much, if he is out of debt, as he can do to furnish necessaries for his family, educate his children, furnish a few books and a little good reading matter for his family. His strength is so to live as not to buy much.

What a burden is a debt to an honest man? How it weighs on his mind and feeling day and night. A

man should be out of debt and free to labor—free in body and mind—not enslaved in his feelings—not oppressed. For it oppresses an honest man to feel that he cannot pay a debt. The best mark of an honest man is that he does not defraud any one, that he pays his debts, that he attempts not to wrong another. The matter of debt, and of living so as to be out of debt, is a momentous question in this country now.

Economy, in public and private men, is indispensable—retrenchment in the government outlays—retrenchment in the individual or private expenditures, more labor, and more wisdom in the manner of labor, patience in enduring troubles, good will toward others, less love of money and more love of right—love to God and man, and obedience to God's laws would, in a few years, relieve the country much.

A few thoughts on financial panics. They are the product of selfishness in man—a disease resulting from feverish speculation. The people get too anxious for money and overtrade. Money becomes plentiful—property is high. Then is the time of danger—the time of overtrading or making too many debts. For a day of settlement must come. At that day money seems to take wings and fly away. Those that have it hoard it. This brings a demand for money above the supply. When I owe one hundred dollars and have only fifty dollars of property or money, that would not pay the debt. I may get along until money becomes

scarce, when I owe more than I can pay, if I am not required to pay it.

Suppose the people of a community owe one hundred thousand dollars, but they own fifty thousand dollars, that community will be scarce of money every time it is called on to pay its debts. At such times men that have money hoard it. In proportion as there is more demand for money it is harder to obtain. If corn is scarce it is higher in price and harder to buy, so is money. If money is scarce it takes much property to obtain a small amount of it. Men who have the money during panics use it to make more money. They take advantage of the necessities of others. It is said that money or capital is timid, but it is the owners of it that are timid. They are easily frightened because they love it so, and are afraid of losing it.

When there is a panic men say it is because there is a lack of confidence in each other. But the root of the trouble runs deeper than that. Men never have much confidence in each other. Of course there is less at the times they refuse to pay debts or are unable. While business is brisk and money is made by investing then men lay out money because they think they can get it back with a profit. It is the prospect or hope of gain that puts money to work. While their business is flourishing men put their money to usury, but as soon as they cannot increase it by investing they hoard it.

As soon as money-hunters and money-lovers scent the signs of a

panic, namely the inability of men to pay debts, the withdrawal of money from circulation begins, and of course this increases the distress.

Much blame is often attached to the government for panics by those that do not understand the matter. They think the government can manufacture money, or print, or mint it as they please. If a government buys gold or silver bullion they can coin it into money, or they can coin the bullion of others, under proper authority from Congress. They can also issue or print paper or notes and bills of credit, but these are always redeemable. That is the government is bound to pay out good money—gold or silver—to the holders of these upon demand, or these notes would become worthless.

Panics occur every few years. I have seen several of them myself. Their history is strange. So there are many queer things in man whose character is indicated by his conduct in money matters, for that is one of his idols. Panics are like the foxes that Samson turned loose with fire-brands between their tails to scourge the Philistines. They are a punishment on us for violating the laws of God, and acting wickedly. When we become humbled and repent of our sins, and do that which is right as individuals and as a nation we may hope for better times.

P. D. G.

[To be continued.]

I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvelous works.—1 Ps 125:4

JOHN GADSBY.

This famous Englishman died in October. He was 84 years old, the son of the renowned Elder William Gadsby—a decided particular or Primitive Baptist—editor and founder of the Gospel Standard—the most influential paper of that order in England. He was an author of much merit, a great traveller, a liberal donor, a builder, and a very noted man. A prince in Israel has fallen.

P. D. G.

WHAT DIFFERENCE?

Brother Wade desires to know the difference, if any, between John's baptism and that of the apostles. John's baptism was complete in its place. None ever found any fault of it then except Pharisees, who rejected it against themselves. There could have been nothing better then, nor at all as good, as John's baptism. God the Father approved it, yea sent John for that purpose. There was a man sent from God whose name was John, the same came baptizing. Jesus approved it. So did the Holy Ghost. These three in heaven approved it. The common or humble people that God is with approved it. Those who were prepared for the Lord were baptized by John. Who ever had higher endorsement? No prophet was as great as John, nor honored as much.

When John's work was done he was taken away, and his work ended for it was finished, and Jesus increases, and of the increase of his government there is no end. So

John had a work to do, and when it was finished that was the end of his labor. When one's work is finished it is complete. John baptized unto repentance. Those that baptize truly since John's day baptize in the NAME of the Lord Jesus. As the name of Jesus is greater than John's, so the baptism performed truly by those that follow Jesus is above all others, even to John's.

P. D. G.

1894.

A new year, as we date events, has been called into existence by the wheels of time. It begins with clanking sound ominous of distress to many. But what the issue is none of us know. It may end well. We cannot foretell. All the experience men can attain to fails to lift the veil of the future so that we may read its undeveloped events. We must await their unfolding.

Is it not better that we should not know? We are naturally inclined to hope for more than we get, if in nature's deceptive realm; but to receive more than we hope for if we are in grace's domain. Because we flatter ourselves if we are looking at ourselves in the glass of nature, and therefore promise ourselves more than we realize. But by grace we are taught our vileness, and cannot see how we can receive anything but evil, except as we have a good hope through grace of favor. Hence Esau was so strong with his archery, and Jacob so weak when trouble appeared.

We may rest assured that however evil may be the times men deserve this, and God is holy. His holy will will be done. Our hope is that we may find mercy of the Lord and be guided in truth. Always there is deliverance for hi

people. Whether I am one or not is the question with me. My fear is not whether the Lord will do right or not, but am I right.

May we all find grace in the eyes of the Lord and be led forth by the right way that we may go to a city of habitation, and that while we live it may be our delight to serve the Lord. P. D. G.

OBITUARIES.

WILLIAM J. LADD.

William J. Ladd was born January 6 1849, in Halifax, County Va. moved to Person County, N. C. in 1868, and married Miss R. F. Seat, December 24, 1868. To them were born nine children ; his widow and eight children survive him. I know of no family who seem to be more bereaved or distressed. But we who were with him in his sufferings and death, have full assurance that their loss is his eternal gain. For that which it takes to make a christian in every particular was as visible in this brother, as in any, that it has ever been my lot to be with. He was received in the Primitive Baptist church at Shiloh in Person County, in 1883. He was devoted to his church, and brethren, and they to him. Many of them visited him during his sickness, although they had to go eighty miles, through the country, and over a very rough road. His dear pastor brother A. N. Hall went several times, which he appreciated very much. But few have ever suffered more than he did for fifteen months before his death, caused by sucking the fragment of a chicken bone down his wind pipe at the Country Line Association, August 1892. And although it was not larger than a flat grain of corn it produced inflamamtion of the lungs, and the doctors thought his left lung was entirely destroyed by it. He consulted several eminent physicians, but none of them could give, or promise, any relief. He coughed the bone up about a month before he died. He was confined to his bed several months before his death. I was with him several times during his confinement, and he seemed to be completely weaned from this world. When he was not coughing, he spent nearly all of his times searching the scriptures. And they

seemed to be not only his medicine, but meat and drink. He didn't have any hope or desire to get well. And all of his talk was of the glories of the Kingdom of God. He realized in its full sense, that the Kingdom of God was not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. May God grant that those of us who mourn his loss, may take courage, and have grace to follow his foot-steps, as he tried to follow the blessed Saviour. His dear old mother who was at his bedside to soothe, as none but a mother can do, as well as wife and children, have my earnest prayers, that they may be as well prepared as he was when called to the judgment seat of Christ. He died at his residence in Rockingham Co. N. C., Nov. 27th, 1893.

J. M. HARRIS.

C. H. BARKER.

I was requested by the members and pastor of Malmaison Church, at our November meeting 1893, to write a short notice of the life and death of Brother C. H. Barker. He was born August, 1837, died October 1st, 1893. I have known Brother Barker for forty years or more. About the time he grew to manhood the war broke out between the States. He volunteered and entered the army in defense of his country. He was a true and faithful soldier. At the close of the war he returned home without any money. He told me that he hired to one of his neighbors until he became able to commence farming on his own hook. By industry and honest dealing with his fellowman he accumulated a good living for himself and family. He left his wife and eight children with a good home and plenty of everything around them. He was a kind neighbor, highly respected by all who knew him. He was a kind and loving husband and a devoted father. He was as much devoted to his family as any man I ever saw. This is not all we can say of our dear brother. He pro'essed a hope in Christ many years ago, came before the church at Malmaison and related the dealings of the Lord with him, was received and was baptized with his dear wife and mother-in-law by Elder J. M. Harris, who was, and is yet, pastor at Malmaison. Shortly after Brother Barker joined our church he was chosen clerk, which office he filled with honor to himself and church; also always present at his church meetings

if not providentially prevented, always ready and willing to bear his part of the burdens of the church. In conclusion I would say to the church and his bereaved family that we all would do well to follow the good example our dear brother set. I would say to the church and his family, grieve not for our dear brother, we feel that our loss is his eternal gain; that he is now enjoying the smiles of his dear Saviour in whom he trusted. Written by one who feels to be less than the least of the Father's children, if one at all.

WILSON H. GILES.

MRS. NANCY I. IRELAND.

The subject of this obituary was born on Cedar Island in Carteret County N. C., April 12th, 1839. She was the daughter of Capt. James Simmons and Lucretia his wife. She was married to Capt. John E. Ireland of Portsmouth N. C., on October, 23rd, 1857. The fruits of this marriage were six children, four boys and two girls. All the boys and one daughter were living at the time of her death which occurred on the——of November 1893 at her residence in Beaufort, N. C. Just when she received a hope in the Lord Jesus I do not know but being a frequent visitor at her house I soon found that she loved the Primitive Baptists and several years ago at one of our meetings at North River she offered to the church where she was gladly received and baptized by myself. After a few years she took a letter from that church to the church at Newport where she remained a consistent member until her death. She knew something of afflictions and of the troubles of this life. Her oldest daughter was down sometime with consumption and sister Ireland was a constant watcher by her bedside, often refusing to eat or sleep lest something might not be done that a kind motherly hand could do. Sometime after the death of her daughter her nerves began to fail and cataracts came on her eyes and she became totally blind. With this affliction she suffered very much, and her chief desire was to have her eyesight restored so that she might read. She rejoiced much in hearing the Bible read and in conversation on spiritual things and in prayer. After she got so that she could not attend our meetings I used to have monthly appointments at her house for her special benefit and she seemed to enjoy those meetings very much.

On the 11th of June last her husband Capt. J. E. Ireland left home on board of his vessel with a cargo bound to Philadelphia, but before he reached that or any other port of safety he met a violent storm, and neither he nor any of his crew have been heard from since.

This stroke proved to be too much for our sister in her weak state and she gradually gave way unde: it until she had a stroke of paralysis and in a short time she died on the above named day.

She leaves behind her a record for kindness and hospitality of which I was a liberal sharer, and bear witness that she led a christian life at home and abroad. Her religion was every day and good at all times, and we live in the full belief that she is now among the glorified saints praising Jesus for her redemption from sin.

Affectionately.

L. H. HARDY.

Newport N. C.

IDA MAYO.

In memory of my dear sister Ida Mayo, the second daughter of R. M. and T. W. Mayo, who died at her home near Mildred on the 30th of November 1893.

She was born August 2nd, 1871, her stay on earth was 22 years, 3 months, and 28 days. Dr. L. L. Staton pronounced her illness the Typhoid fever. Her death was caused by an ulcerated blood vessel. She leaves a father, mother, five sisters, one brother and a large circle of friends and relatives to mourn her loss. While young she was quite sick with the measles, for which Papa had the Doctor to see her, since then she has never been sick enough as we know of, to have one attend her, until Thursday before she died: her stay on earth was a week later. If she was ever in possession of any thing her sisters or little brother wanted, she would always freely give it up in a loving manner. She made a visit to Betl el, about 3 weeks before she died to help her cousin attend to the sick, who were in so much trouble, after losing her dear brother about 3 weeks before and at that time her dear mother and elder brother were quite sick. My dear sister seemed to do everything in her power to comfort the sick. We all weep for her, and miss her, and when we go in her room we can't hear her sweet voice, but the Lord I hope saw proper to take her, for he will do better by her than we could do for her. She was not a member of any church,

but was partial to the Primitive Baptists, as her mother was a consistent member, and her father a believer in them. She always took a delight in the LANDMARK, and all other religious papers, reading to Papa who could not read. She endured her suffering with the greatest patience and was in her right mind to the very last. I believe from this heavenly appearance that Jesus was with her. About a half an hour before she died she was getting blind, and asked mother if she could not do something for her; real often she would say "Lord have mercy upon me;" mother remarked if he did not no one else could; she said I know they can't. "The Lord giveth and he taketh away," blessed be the name of the Lord.

Sleep peacefully, sleep dear Sister.
On earth we'll meet no more.
I hope we'll meet in Heaven,
On that calm and blissful shore.

I hope to see thy lovely face
Among the ransomed found,
And hear thee sing redeeming grace,
On King Emmanuel's ground

Sweetly sleeping, silent keeping,
In her little flowery bed,
And hearts are full of weeping,
For our loved one only dead.

MATTIE MAYO.

LOVEY ROBERSON.

Sister Lovey Roberson was born in Carteret county, May 26th, 1825. She was the daughter of George and Mary Styron. She was married to James Robinson in September 1845. She was the mother of four children. Her husband died several years before the war, leaving her with a house and lot at Port-mouth N. C. otherwise in lestitute circumstances. But she kept her children together and raised them all to be grown in good society. The oldest one died soon after she was grown. The other three are married, and two of them are members of the Primitive Baptist church at Cedar Island. Sister Robinson obtained a hope in Christ, and on making it manifest was received into the church at Cedar Island, and was baptized by Elder J. R. Rowe. Sister Robinson was afflicted for years before her death, but always filled her seat in the meeting house when not providentially prevented. After being confined to her bed eight weeks and two days, this dear sister was called home to unit with the Saints in the climes of perfect bliss, where the wicked cease from troubling and the

weary are at rest. Which sad event occurred May 1st 1893. She said she desired to be with the Brethren at Cedar Island, and to commune with them, but she never should. She often said she did not want to get well, as she seemed to want to leave this world of sin and sorrow, and go to meet her Saviour. Sister Robinson was a good nurse, and was kind to the sick and afflicted, always keeping herself unspotted from the world.

The following lines are often remembered by her daughters.

God bless my dear old mother.

What'er my fortune be :

I never shall find another,

Who'll be so true to me.

Oh how my life would falter

If mother were not near :

Oh, how my heart would alter, without her
word of cheer.

J. L. GOODWIN.

Roe, N. C.

APPOINTMENTS.

J. M. WYATT.

Hannah's Creek.....	Sat. and 1st Sun. in Feb.
Hickory Grove.....	Monday
Reedy Prong.....	Tuesday
Seven Mile.....	Wednesday
Thursday travel to Clinton—thence by train to Wallas where he will be met by brother Cavanaugh.	
At Elder Cavanaugh's	Friday
Cypress Creek.....	Sat. and 2d Sun.
Maple Hill.....	Tuesday
Noles Run.....	Wednesday
Bay.....	Thursday
Stump Sound.....	Friday
Yops.....	Sat. and 3rd Sunday
Ward's Will.....	Monday
North East.....	Tuesday
South West.....	Wednesday
Bethel.....	Thursday
Sand Hill.....	Friday
Muddy Creek.....	Sat. and 4th Sunday
Goldsboro.....	Monday
Chapel.....	Tuesday
Cross Roads.....	Wednesday
Pine Level.....	Thursday
Old Union.....	Friday
Smithfield.....	Sat and 1st Sun. in March
Little Creek.....	Monday
Clement.....	Tuesday
Rehoboth.....	Wednesday
Fellowship.....	Thursday
Middle Creek.....	Sat. and 2d Sunday
Raleigh.....	Sunday night
Neuse.....	Monday
Cedar Grove.....	Tuesday
Dutchville.....	Wednesday
Camp Creek.....	Thursday
Tar River.....	Friday
Surl.....	Saturday

Flat River..... 3rd Sunday
 Roxboro..... Sunday night
 Shiloh..... Monday
 Storie's Creek..... Tuesday
 Ebenezer..... Wednesday
 Country Line..... Thursday
 Liek Fork..... Friday
 Dan River..... Sat. and 4th Sunday
 Good Will..... Monday
 Stoneville..... Monday night
 He will need conveyance. Arranged by
 Elder Isaac Jones.

J. E. ADAMS.

Elder J. E. Adams will accompany Elder
 Wyatt from Hannah's Creek to Stump
 Sound, thence
 Wilmington..... Sat. and 3rd Sunday in Feb.
 Mill Branch..... Tuesday after.
 Pireway..... Wednesday
 Bethel..... Thursday
 Pleasant Hill..... Sat. and 4th Sunday
 Pedee..... Tuesday
 Conway..... Tuesday night
 Simpson's Creek..... Wednesday
 Sandford..... Wednesday night
 Mt Pleasant..... Sat. and 1st Sunday in March.
 Conveyance needed.

W. W. BARNES.

South West..... Feb. 1
 Maple Hill..... " 2
 Cypress Creek..... " 3
 New M. H. near H. Fountain's..... " 4
 Muddy Creek..... " 5
 Sand Hill..... " 6
 Beaver Dam..... " 7
 Haskin's Chapel..... " 8
 Sandy Bottom..... " 9
 La Grange..... " 10
 Mewborns..... " 11
 Nahunta..... " 12
 Memorial..... " 13
 Aycock's..... " 14
 Upper Black Creek..... " 15
 Lower Black Creek..... " 16
 Wilson..... " 17
 White Oak..... " 21
 Meadow..... " 22
 Autry's Creek..... " 23
 Sparta..... " 24
 Little Creek..... " 25
 Washington..... " 26
 He will need conveyance.

W. B. STRICKLAND.

Tarboro..... Sat and 1st Sunday in Feb.
 Sparta..... Monday
 Autry's Creek..... Tuesday
 White Oak..... Wednesday
 Meadow..... Thursday
 Mewborns..... Friday
 LaGrange..... Saturday
 Sandy Bottom..... 2d Sunday
 Beaver Dam..... Monday
 Sandy Hill..... Tuesday
 Muddy Creek..... Wednesday
 Maple Hill..... Thursday
 South West..... Friday
 Bay..... Saturday and 3d Sunday
 Yopps..... Monday

Ward's Will..... Tuesday
 North East..... Wednesday
 White Oak..... Thursday
 Hadnots Creek..... Friday
 Newport..... Saturday
 Morehead City..... 4th Sunday
 North River..... Monday
 Straits..... Tuesday
 Hunting Quarters..... Wednesday
 Cedar Island..... Thursday
 Goose Creek Island..... Saturday
 Sandy Grove..... 1st Sunday in March
 Blount's Creek..... Monday
 Singleton..... Tuesday
 Smithwick's creek..... Wednesday
 Bear Grass..... Thursday
 Spring Green..... Friday
 Conoho..... Saturday
 He will need conveyance

E. C. SMITH and T. C. HART.

LaGrange..... Sat. and 1st Sunday in Feb.
 Goldsboro..... Monday
 Wilmington..... Monday night
 Whiteville..... Tuesday night
 Mill Branch..... Wednesday
 Pireway..... Friday
 Bethel..... Sat. and 2d Sunday
 Pleasant Hill..... Tuesday
 Pee Dee..... Thursday
 Conway..... Friday
 Simpson's Creek..... Sat. and 3rd Sunday
 Mt. Pleasant..... Wednesday and Thursday
 Columbia..... Sat. and 4th Sunday
 Mill Creek..... Tuesday and Wednesday
 Cool Spring..... Sat. and 1st Sun. in March.
 Conveyance needed.

RECEIPTS.

ARK—A A Jones 2 25 Elder H Ellison
 1 25 Elder P H James 3.
 GA.—Charles Ivey 1 50 T E Sikes 4 75 By
 B. C Headrick 3 John Pye 4 50.
 D C.—J T Walker 3.
 IND.—W J Tyner 3 25.
 KEN.—J I Clayton 2 50.
 Mrs.—L F Brantly 1 50 By Elder B F
 Wilkerson 3.
 N. Y.—A Weld 1 50
 N. C.—Marinda Jenkins 1 By Elder F L
 Oakly 1 50 Elder Wm. Woodard 1 J L Baily 2
 Elder L H Hardy 2 50 Mrs. C A
 Cobb 1 50 Mrs Win Warren 1 50 Ralph Mayo
 1 50 Susan Edwards 1 50 Mrs Margaret Crom-
 well 1 50 W H Bradly 1 50 James Thighen 1 50
 J C Hill 1 50 Eld M T Laurence 1 G W Johnson
 1 50 I B McMillan 2 50 J Herring 1 50 J H
 Combs 2 Sol Gornto 2 Mrs. E. R. Jones 1 50
 Stephen Huntly 1 50 J E Simpson 5 M B
 Taylor 1 50 B Boswell 1 Mrs. M E Sutton 2
 J A Moore 1 50 E J Hines 2 Mrs. E B
 Mizelle 7 W A Myatt Jr. 1 50 Mrs. M E
 Vaughn 2 Henry Allsbrook 1 50 J T Lewis
 1 50 J W Paul 4 R W Simpson 3 Mrs Arretta
 Draughn 1 50 Jno A Davis 1 50 S D Boykin
 4 50 Jacob Aycock 4 J F Terrell 1 50 W L
 Perry 1 L R Whitley 1 50 C Battle 4 50 Mrs.
 I E Ashcraft 5 W A Gidney 1 L J H Mew-
 born 4 50 T L House 4 50 V L Stephens 3

WILMINGTON & WELDON R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Jan. 11, 1894.	No. 35 Daily.		No. 41 Daily.	No. 501 N. Y. and Fla. Spec.	
	A. M.	P. M.		A. M.	P. M.
Lv Weldon	11 47	9 51	.....	12 02	.....
Ar Rocky Mt.....	12 55	10 45	.....	.....	.....
Ar Tarboro	2 35	.....	.....	.....	.....
Lv Tarboro	12 07	.....	.....	.....	.....
Lv. Rocky Mt.....	12 55	10 45	6 00	.....	.....
Lv Wilson.....	1 55	11 25	.....	1 57	.....
Lv. Selma.....	2 45	.....	.....	.....	.....
Lv Fayetteville	4 25	1 15	.....	4 90	.....
Ar. Florence...	7 05	3 27	.....	6 15	.....
	No. 47 Daily.				
Lv. Wilson.....	2 05	.....	A. M.	.....	.....
Lv Goldsboro...	3 05	.....	6 35	.....	.....
Lv Magnolia...	4 13	.....	7 29	.....	.....
Ar Wilmington	5 50	.....	8 29	.....	.....
			10 00	.....	.....

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 75 Daily.		No. 40 Daily.	No. 500 N. Y. and Fla. Spec.	
	A. M.	P. M.		P. M.	A. M.
Lv Florence.....	7 30	7 05	.....	11 59	.....
Lv Fayetteville	10 27	9 20	.....	2 23	.....
Lv. Selma.....	12 11	.....	.....	.....	.....
Ar. Wilson.....	1 05	11 18	.....	4 30	.....
	No. 45 Daily.				
Lv Wilmington	9 00	.....	P. M.	.....	.....
Lv Magnolia...	10 40	.....	7 00	.....	.....
Lv Goldsboro...	12 00	.....	8 37	.....	.....
Ar Wilson.....	12 45	.....	9 45	.....	.....
	No. 73 Daily.		No. 14 Daily		
Lv Wilson.....	P. M.	P. M.	P. M.	.....	.....
Ar Rocky Mt...	1 15	11 23	10 40	.....	.....
	2 07	12 05	11 25	.....	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....	.....
Lv Rocky Mt...	2 07	12 05	.....	.....	.....
Ar Weldon.....	3 17	12 56	.....	.....	.....
	P. M.	A. M.	P. M.	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m., Kingston, 7 35 p. m. Returning leaves Kingston, 7 30 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a. m. Arrives Parmele 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Parmele

6 10 p. m. arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 30 p. m. 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m. Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m.; arrive Dunbar 7 45 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m., returning leaves Clinton at 7 30 a. m. Connecting at Warsaw with main line trains.

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S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 54 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 45 p m
11 42 p m	Lv.....N. & W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4.
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Matsion.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 14 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
5 35 p m	Ar.....Ramseur.....Lv	6 10 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 02 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

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P. D. GOLD.

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FEBRUARY 1, 1894.

NO. 6.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. S. 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 cords of Love.

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

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

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

THE LORD IS MY SHEPHERD.

This is a saying of faith. The natural man does not know or care anything about such a subject. He does not want a shepherd, and does not know the Lord; and yet he may, and often does, make a great show of using this beautiful declaration of the psalmist as his own.

This saying implies a felt need of a shepherd. One who truly says it must have felt helpless and dependant, as a sheep is in the midst of wolves. This helpless condition cannot be learned by studying. Nor can it be taught us by another. It is only known by experience. We cannot know that we are helpless, lost, until we are made to feel that we are sinners justly condemned by the righteous law of God. When that condemnation is fully felt then we know that we can do nothing to clear ourselves from it, any more than a man of murder can do anything to remove that crime, or redeem himself from the condemnation of the law.

To say the 'Lord is my Shepherd' implies that we have experienced a shepherd's care for him. This is the only way a sheep comes to know its shepherd. No one can teach a sheep that a certain man is its shepherd but the shepherd himself. After one has attended to one or more sheep, has had the care of them from the time they were little lambs, has carried them when too weak to walk, and fed

and protected them, the sheep will say as plainly as sheep can talk, "that man is my shepherd," whenever he appears. Let a hundred men appear and call them from different directions, they will know that man's voice and follow him. And this is the way the Lord's people know him as their Shepherd, and this is the way they say it, by following him. One may say with the lips the Lord is my Shepherd a thousand times, but if he does not follow him the words are vain; they are not true.

This truth may have been declared by one in the true gospel way, and yet he does not know that it is his right to say that the Lord is his shepherd. His heart has followed the Lord, he loves the sound of his voice, he longs for what is in the heavenly Shepherd's hand, he loves the truth and the order and ordinances of his house; and yet he does not know that he is a christian. Like the blind man whose eyes Jesus had opened, he does not know that what he has experienced is a sure evidence that he knows the Son of God, but when asked, "Dost thou believe on the Son of God?" answers, Who is he Lord, that I might believe on him? John 9. In his own time and way the dear Saviour will show him what these experiences mean, will say, "Thou hast both seen him, and it is he that talketh with thee;" will show him that only the presence and power

of the Son of God can cause any one to even desire to know him.

DEAR BROTHER GOLD:—Looking over my papers I find this little scrap, written sometime within the past year. I think when I wrote it I had you and your readers in my mind, so I will send it to you. At first I thought, "It is unfinished. You must not send it until you have finished it." But how can such a subject ever be finished? There is no end to it, and no beginning, so far as the poor sinner who has been given a precious hope can see. When I was writing this, which I think was last winter in Florida, I had a certain train of thought in my mind, and some feeling sense of the care and love of God in my heart. It would be impossible for me to place myself there again, to bring back that train of thought where it was broken off, and reproduce that feeling. What I would write now must be as I feel now.

Did you ever wish when the Lord had given you liberty in preaching so that the subject was fresh and sweet to your heart, that you could remember what was then offered up to your soul, and carry it along with you to preach just that way in another place? Perhaps not. I think few of the Lord's servants can be so foolish as that; but that has been the case with me, whether I am a servant or not. Yet I have had many occasions to thank the Lord that my memory is too poor for that. I am so glad my memory cannot hold spiritual things. If it could I would have no need that the Spirit should bring to my remembrance whatever is necessary of the dear Saviour's teaching at any time.

Many a time when all that I had ever known seemed to be shut away from me, and my mind a perfect blank, as I stood before the people abased, humbled, the Lord has opened up to my view through my

very distress and helplessness, some perfectly new and glorious field of rich gospel truth, which has filled my soul with praise and thankfulness as he thus enabled me to bring out of his treasure house things both new and old for the comfort of his dear people. What a blessing it is that this work of dividing out to his people of his good things is in his hands, not ours.

Enjoy the sunshine and the rain which the heavens of his truth give you this day. But don't try to hoard it up to carry it along. You couldn't use it even if you could carry it into tomorrow. Each day has enough of its own, both of evil and of good. The daily bread must come down each day.

I have been thinking for sometime of writing to you. But I have with one little exception, written only private letters within the past six weeks. About the first of December I sent my wife and children off to Florida, where her health was so much benefited last winter, intending to go myself afterawhile. I acknowledge I had to exercise my authority to accomplish this, and it was an authority not very easy for either of us to bow to. Then I took the grippe, which is certainly a very peculiar disease, and is apt to increase very greatly any feeling of loneliness which one may have. I have not been prevented from meeting with the church on Sunday mornings, though hardly able to be up; and have been able to visit the sick a little. I think I feel thankful for the health and strength I feel returning.

There are many sick among us. On New Year's day I attended and spoke briefly at the funeral of Miss Lydia Miles, who was in the 99th year of her age. Her brother, an unmarried man, with whom she has always lived, is in his 94th year.

Sisters Eliza and Mary Miles, whom you know, have been very sick, but are now better. The first is in her 93d year, and her sister Mary is 80. Until very recently they have both been able to be at meeting every Sunday; and they are of that class whom no ordinary difficulty will keep away from the assembly of the saints, while some seem to go fully half way to meet and welcome an excuse to stay at home. That which would form an excuse for them must come every step of the way. And, Brother Gold, you know we have a few more of that kind in this church, as you will find in all the churches of the saints, and what a help and encouragement such dear faithful saints are to the poor, tried and easily discouraged pastor. Good-bye; my love to your dear family. Your affectionate brother,

SILAS H. DURAND.

Southampton, Bucks county, Pa.

IN DEFENSE OF PRIMITIVE BAPTISTS.

(Continued from last issue.)

I cannot see how honorably informed men can claim superiority for their baptism in the face of these historical facts and confessions of their own most learned people, such as Cook, Benedict, Burleson, etc. But of course the "legs of the lame are not equal," so if our baptism is invalid the Missionaries' is too, unless they obtained said authority and doctrine through Mr. Judson and Rice (who were Pedobaptists), or some other source than the Hardshells. But it is no difference where they got said authority to me, if they will only tell me and the people where they did get it. If one has a thing in his possession, he ought to be able to tell where he got it. Like the red-headed boy born in the black-headed family,

"least said about it the best." The Hardshells baptized Glover, who baptized Cook and Cook Johnson. Who says Glover was not baptized by the Missionaries; and if Glover had the authority to baptize, where did he get it? Was he commissioned like John the Baptist from Heaven? If so, say so. Don't have us in despair over a thing you regard so important—the mode and authority of baptism. I am not informed who ordained Glover, whether Hardshells or Missionaries, or whether he was like the great Spurgeon of London, who was never ordained by a presbytery of any order of people. There is one thing that is certain, and that is if Hardshells had no authority to baptize on account of election, missionism or anything else, Glover was never baptized. If he was not baptized, how about those who have followed all his work? Do you not see that you of yourselves authorize me to say your baptism is not good, to say nothing of Eld. Glover's being an excluded member and therefore lost what authority he might have had? In other words if you denounce our baptism you denounce Eld. Glover's, and authorize me and the public to say that this nor his followers' work in baptismal authority is valid, as we have certainly done, why do you not believe it? "Repent ye, for the kingdom of Heaven is hand." "Seek ye first the kingdom," etc. Seeing you have proven yourselves out of it, dissolve and go back to the Pedobaptists. I see your largest church in the world called a Presbyterian minister to its care, after the great Spurgeon's death. You have lost your authority by denouncing ours, and to dissolve and go to the properly authorized people is the only way out that I can see. True, some would grin at you a few years, but it is better to be right than popular, better obey God

than man. Truly the sacrifice would be great, since you've said so many hard things about those Pedoes; but I am sure they will lovingly receive you all and forgive you too. Dr. Burleson says there are scores of you who are only immersed Methodists (Baptist and Herald, Vol. 41, No. 20) any how. So there would be but little sacrifice to them. And if you should happen to strike a Hardshell (in the great effort to be right) just leave him bleating. He will be apt to find us if we don't him. In all candor I say it is better to do right than wrong in everything, let people say what they may. The Campbellites, Free-Wills, Quakers, General Baptists, Hardshells and others might laugh at you, but the joy it it would produce in your own hearts and the hearts of the Pedoes would overbalance all the sorrow in the matter, to say nothing of the great heavenly blessings which always follow righteousness.

I now wish to pay some respects to the evidence I had on that occasion privately, when I asked one what had got the matter with our baptism? "Oh nothing; but they will not take ours." What's that? Isn't that retaliation? Is retaliation the fruit of a Christian spirit? Oh nothing wrong with the baptism, but they will not take ours. Is not that a beautiful excuse? Disobey God by rebaptizing, for we are now here commanded to baptize) in order to retaliate on some other professed Christian order of people. Had I not been familiar with the superabundance of prejudice and hostilities among professed Christian people, I would almost have doubted my ears giving me the right sound. And if I was the only one now familiar with such envy, strife and prejudice, I certainly would not pen the objection "They will not take ours." But I suppose

there will be as many believe that I heard it as will believe the argument I have set forth on the other evidence; or thank me for saying so. Sometimes we gain enemies for telling the truth; and yet all agree that it only will do to buy, and none can afford to sell it. Paul asks the question. "Have I become your enemy for telling you the truth?" And yet I think I know some who would tell a falsehood on a long credit, when they might get cash justice down for telling the truth.

To develop the absurdity of this last objection to our baptism, you will permit me to state a case. Twenty years ago I married a young lady who had professed a hope in Christ, related the same to a Hardshell church and was baptized, who takes a letter in a few years, which sets forth her good moral character and fidelity to her Lord, etc, and we move to Jones county, Texas, where there is no church of her faith; and for the love she has for the Lord for doing so much for her soul, and to set an example for me and our children, desiring the prosperity of religion, wanting to commemorate the death of her Lord in the sacrament, wash the saints' feet, have good people to watch over her for good, to the glory of God and the good of all concerned, she will offer her letter to some church as a poor hungry soul, weary and heavy laden, with no house or church to dwell in, and said church or some of its members (I don't think a whole church was ever guilty) will say I knew some of them old Hardshells in Mo. and they would not take our baptism and I learn it is a general rule among them to refuse our baptism, therefore we can't accept her unless she will be rebaptized. We will keep this sister from serving God the best she can, in order to spite or retaliate on the order she first

joined. If that isn't letting a light shine to the honor and glory of satan, I am a stranger to grace. What is the matter with the baptism? Oh nothing; it is all right, but they won't take ours. Just here I must say I am sorry for and ashamed of any professed Christian who is gulled or governed by such a spirit. If the Hardshells had no better excuse for not receiving the work of other orders than that, I would be dismissed by my own request at the first sitting of conference. Why, retaliation reminds me of warfare—Indian like punish one to spite another. Truly, if any such are born of God, they need teaching whatsoever the Lord has commanded as well as baptizing. Truly, Christianity has more enemies than any one known thing to the earth. Very truly did the Apostle say: "I am crucified unto the world and the world to me," but the great majority do so ignorantly, blind leading the blind, and therefore can consistently be prayed for as Stephen did.

I will now prove that Hardshell baptism is valid, by good living witnesses, and drop the subject for the present, without introducing a single witness of the hardshell order. I will introduce Eld. R. C. Burleson of Waco, Texas, in his reply to Eld. A. P. Collins of Ft. Worth, Texas.

"DEAR BROTHER:—You ask me if I regard baptism administered by Primitive or Hardshell Baptists valid? This is a question of great and growing importance: for years I have given it earnest and prayerful study, weighing carefully everything on both sides; and my deliberate conclusion is that baptism administered by Primitive or Hardshell Baptist preachers in good standing, to a converted believer, is as valid as if administered by John the Baptist, the Apostle Paul,

John A. Broadus or James H. Stribbling." Texas Baptist and Herald Vol. 41. No. 29. And I am told that his whole association has decided it is good. Dr. A. H. Johnson says it is good. Old Bro. Barkley says it is valid, said "he never heard the validity of it questioned by any church or order of people before." So every order of people who has received it, has by so doing said it was good. The Presbyterian church at Abilene, not long since, received it as good. And I am told that the Missionary Baptist church at Anson has been guilty, and if so, they also are my good witnesses, since every one who receives it, says by his act that it is good. And if I was to ask all the Primitive or Hardshells if it was good, they could not afford to say no, but probably would cry out like Moses did, "For their rock is not as our rock, even our enemies themselves being judges." Deut. 32. 31.

Hoping some good and no evil may follow, I am yours to serve.

JOHN M. MORROW.

EXPERIENCE.

When I became in trouble I was about eight years old, and saw three large gray horses running in the air above the tops of the trees coming from the east and going to the west. That dream I never could get clear of and it went on so until I was about 20th years old and my troubles grew so heavy that I could see no rest night nor day. What could be the power that showed me that dream? I was plowing along one day and my troubles became so heavy I felt like I could not live any longer. I stopt my plow and went about two hundred yards over the fence in the fork of the branch. I dropt down behind a pine to try to pray to my heavenly Father, and

while I was trying my troubles was moved, and I was mad able to praise the name of the Lord in heart for the mercy I found. It seemed to me that I wanted to tell some body about what the Lord had done for me, but it was more than I could do; and then it came on my mind however to be baptized, and I could not get clear of it. In the mean time two of my sisters were received by the Methodists. I was thinking that one church was as good as another. There was appointment for preaching at a school house, and I thought I would join, and went with that intention, thinking that I would do the duty which the Lord had commanded me to do. While they were preaching I had a strange feeling, and it seemed to me that something spoke within me and told me to go to the Log-Chapel and be baptized by them that believe in baptism, and the devil told me that it was no use in going, for they would not receive me; and I became troubled again. I would not think of going to the church. But the church was impressed on my mind so heavy that I would see no rest night nor day. I thought I would get married, and get clear of it and it only made it worse. My wife believed in the Methodists, and I in the Baptists. I felt that there was a cross between me and my wife, she of one belief and I of another. I felt like if I joined the Baptists that there would be no more enjoyment for me to see. I feel like the Lord gave me up into the hands of the devil to buffet me for not doing my duty. For the next fifteen years if a person ever saw trouble I did. I could not go in any company where there was drinking but what I would get drunk, and when I would get over that I would try to beg the Lord. The devil would tell me that there was no use in trying to pray, if I

had died before that I might have gone to heaven. I would think that grace, grace was past. One night I was on one bed and my wife was on another. When I awoke my wife was calling me and asked me what was the matter. I told her I could not tell her more than I was at work. I was not made able to see what I was doing, more than sawing, and when I finished my work it was showed to me what I had to do it for. There was a walling run North and South 10 feet high, and 10 feet thick, and through that wall I had to saw a door for my wife to pass, and it was told to me that she had to come in on the east side and see the true and living church. I got up and made up a light thinking I would tell my wife what that division was shown to me for, and tried to do so, but it seemed that my heart would burst: but I told her that I believed she would become to believe in the Baptists, and she took it to laugh at and it went on so until Monday after the third Sunday in April 1870; and when I went to dinner I saw that there was something the matter with her, and asked her to tell me what it was, and all she would tell was she wanted to go to preaching more than she had been going, and that was a great trouble to me to see her cast down so, and would not tell what about: and it went on so until Friday before the third Sunday in May she told me that she wanted to go to Conoho on Saturday to preaching. After dinner I went on to my work, something told me that she was going to offer to the church the next day; but I could not believe it because she had never told me anything about it. The next day she went, and I stayed home, and she came back and told me that she had offered to the church. I told her that I knew it, and she asked me

what did I have against it. I told her that she had done the very thing that I wanted her to do, and then she asked me if I would go with her the next morning. I told her I would not. It all seemed right to me; and when she was raised out of the water it seemed to me that she and I were parted. If she had been dead it would not have seemed any more so. I had more love for her than I ever had before. I felt like for the next two weeks if the devil ever did work on a poor man he did me. I had no rest day nor night. He tried to make me destroy myself in every way that he could. I tried to pray both night and day. As I was plowing along one day I made a cry out to the Lord, how such a thing should be? And the word was spoken to me, you never saw enough of your evil ways to have faith, and when that word came to me I felt like the devil left me, and I felt like that was put on me for not doing my duty when I first received a hope. This is my experience from 1833 until 1869, when Saturday before the third Sunday in June I offered to the church at Conoho, and was received and was baptized by William Bell on Sunday. I then thought my trouble was gone, but soon it came back again. In 1887 Saturday before the third Sunday in March the church at Conoho chose me for a deacon and I was ordained the third Sunday in April by elders M. T. Lawrence and G. D. Roberson.

JOHN HARRELL.

Conoho, N. C.

DEAR BROTHER IN THE LORD:—I wish to call your attention to two items in your editorial on page 18 present volume second column, you say "it is not Restoration, according to his view, if I understand him."

If you understood me to say restoration you misunderstood me. I do not believe that, to do that the sinner would have to be placed back in the garden, with the privilege of eating of the fruit of the tree of life; that we know he did not do. The other item is on page 19 same volume you say, "Adam was the creature of God, not his Son." I call your attention to Luke 3rd chapter 38 verse, which says, Which was the Son of Enos, which was the Son of Seth, which was the Son Adam, which was the Son of God. That is why I said Adam was the child of God.

B. C. HEADRICK.

Remarks :

Adam was the creature of God. The reference brother Headrick makes to Luke 3. chapter does not say he was the son of God—any more than that Jesus was the son of Joseph. The italic words are supplied—He was of God as his creature. God made man of the dust of the ground. He was not begotten of God. Jesus is the begotten of the Father full of grace and truth. One to be the son of God must be born of God, not created.

P. D. G.

DEAR BROTHER GOLD:—Your letter received only two days before I left Baltimore, was much appreciated, as a thousand other remembrances. Oh! Brother Gold, I feel that I am indebted to my blessed God for my very breathing to day more than I ever did before, for He has been almost present with me during my few months of suffering, which I now feel and hope is for my good. I am indebted to my town and almost country for so much sympathy, so many sweet, kind,

and such affectionate remembrances that I do not deserve. I can only say I am melted to tears with gratitude. I know I can never express to you, or any one, how I've been in deep, deep waters, but they never did overflow. It was so plain to me, Thy will be done, not mine; and all the way through I felt and said, "Bless the Lord O my soul." Brother Gold, please excuse me for trying to write to you, for I have so often felt inclined to do so, but never did before. I am happy to say the excruciating pain you have seen me under has ceased, the trouble has been entirely relieved. I am once more well, and I do hope a better woman. I was from home only twenty-five days, left very much against my wish, and feelings; but my cure was, it seems to me as well as to others, almost a miracle. Brother Gold, if you ever prayed for me please continue to do so. Please come to see me when you can, for it seems to me I want to see you more than ever before, and hear you preach Jesus and his goodness.

Yours in love.

M. E. GRIFFIN.

Rocky Mount, N. C.

Remarks:

Our dear sister Griffin has been most painfully suffering for months with an internal cancer. Her pain was exceedingly severe. She has been relieved of this by a very difficult surgical operation performed in the John Hopkins Hospital at Baltimore, Md. She has many friends who rejoice with her. She has herself been noted for years for her kindness to the suffering. Her letter to me expresses such praise to God and gratitude to friends that I hope to be excused for publishing it.

P. D. G.

ELDERS GOLD AND LESTER.—Dear brethren, if the Lord will direct my mind I will try and write you a few lines. Our Association was the first time I ever met you, and did enjoy the sound of your preaching. How glad I was I went when I heard the first sermon that was preached. Oh how I enjoyed meeting with the dear brethren. I tell you Brother Gold, I was overjoyed. It was a great feast to my soul. As the poet says, How sweet the name of Jesus sounds in a believer's ear. So many faces I met I never saw before. May the dear Lord be with every true minister of the gospel. I reached home and found all well only my father was sick, but as I hope and trust is better. How good it is to be with the dear brethren and hear them talk and preach the gospel. Some times I feel like if I am a Christian I am the least of all. But we know we have to become as this child before we can ever see God's kingdom. I hope I will meet the dear ministers of the gospel again. I can truly say I have been made to feel as a little child, and as helpless as a little infant. May the dear Lord be with you and your dear family. I am as ever your little sister, if one at all,

BETTIE HYMAN.

Conoho, N. C.

DEAR BROTHER GOLD:—In your last issue you had some editorial remarks on the subject of what is some times called "Hard Times." Your remarks are good and sound, and worthy of attention. Since reading them I have felt an inclination to add some reflections of my own. I have been accustomed since my childhood to hear complaints of the times, and mainly from a class of people who always make the times hard by living beyond their means. It does not seem to matter with that class of people what their

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income or what their resources, they will spend more than they earn, and the times never come good enough for them. I will suggest whether it is not wrong to be grumbling and murmuring against Providence and against our government for what we ourselves are alone responsible. If there is really any cause for complaint of the times through which we are passing, I have been unable to see it. In this section of the country we have had abundant harvests. The earth has bountifully rewarded the husbandman, and his barns and cribs are filled with plenty of all kinds of produce. Fruits and vegetables of all kinds have been abundant, and the markets overflowing. The richest and most luscious of fruits. Peaches, pears grapes etc were never better, and never more abundant. No luxury of this kind but is within the reach of the many poor of our large cities. Breadstuffs lower than any previous time in our history. Coal for fuel and oil for light; both to be had at the lowest figures. What then is the matter with the times? Well, the farmers complain of the price of their wheat. There is an over production. Is that a calamity? The average product in this section is perhaps twenty-five bushels to the acre. A few years ago the same seed and the same labor did not yield more than fifteen. The price then was more per bushel, but per acre it was less. A blessing has been poured out upon the producers of this country that the markets of the world for the time being have not room enough to receive. While provisions or the essentials of life are thus low in price, wages have steadily advanced to double the price of half a century ago. New openings are continually developing giving employment to hundreds and thousands of our people at these advanced wages. The currency of

the country is good and sound, and money is abundant. Then instead of indulging in murmuring and repinings, would it not better become us to be humble and grateful, and acknowledge our obligations. No people have ever been more highly favored since man has been upon earth than the people of this country. It would better become us to recount the favors we receive and cultivate sentiments of devout gratitude than to be harboring and encouraging complaints against providence. It is said that just now a number of factories and shops have shut up temporarily. Well, there has been an over-production. The measure of supply must always be regulated by the demands. As soon as surplus production is out of the way business must revive again and be as lively as ever. The most of the people who are employed in factories and shops save nothing but spend all their wages as fast as they get it. Who will save them from seeing hard times? If when they are getting from two to six dollars a day if they would lay up one half of it, no hard times would be likely ever to come to them. But if some people still believe that there is cause for grumbling let them go to a railroad station like Jersey City or Broad street, Phil. and see the crowds and throngs of people that are constantly going to and fro on the trains. Can it be supposed that one half or even one fourth of these people are doing a paying business. The time and the money are gone and there is no return. The Columbian exhibition has been this past year. The published report of receipts were over twenty millions of dollars. The entrance fee of fifty cents, was a trifling pittance as compared with the expenses. Counting R. R. fare, Hotel fare, Hack fare, etc., the admittance fee was not probably

any more than one tenth. We have then two hundred millions spent in money, besides, loss of time, wear of clothing, and other incidental expenses. If the times are hard is it any wonder? Why should not hard times follow so much waste of time and money. The time is gone and the money is gone and nothing to show for it. As a nation we are acting the part of a spendthrift who has acquired a vast estate but did not work for it, and does not know its value. There is a ruling in extravagance the end of which cannot be foreseen. I suppose the world will go on in its downward career heeding no warning, but the children of wisdom do well to be admonished. Habits of honesty, industry and economy must win in the end. I don't think there could have been near so much at the command of Satan when he tempted Christ as is now: and he is evidently using all his resources to tempt the children of wisdom to fall down and worship him. When we shall obey the words that wisdom teacheth we shall find continual cause of devout gratitude for the past and hope for the time to come.

Yours in the Gospel.

E. RITTENHOUSE.

State Road, Del.

ELDER P. D. GOLD, BELOVED BROTHER IN THE LORD:—I feel it my duty to write you a short letter. You have been so good and kind to me in sending me the LANDMARK that I feel I owe you a great debt, one of true appreciation and one of brotherly love. I trust that our heavenly Father will graciously bless you temporally and spiritually for your kindness to me a poor sinner. I have been a constant reader of your paper for about twenty years, and can truthfully say that I have been at times much edified

in the editorials and communications published in it. I believe it to be as sound in its teachings as any old Baptist periodical published. I am not able to see how such religious papers as the LANDMARK, and Gospel Messenger can ever do any harm to the cause of Christ while managed as they have been in the past.

While to my mind there is a vast difference in preaching the gospel and writing gospel truths, preaching the gospel of the blessed Son of God is a divine call of heaven and is done alone by the Spirit of the living God—The gift is in earthen vessels, that the excellency of the power may be of God and not of man, while writing religious communications may be classed as a good work, and if written in meekness and love will prove very edifying to the saints, and if done in the right spirit will be honoring to the name of Jesus. I hope you may be richly sustained by the grace of God and that you and your readers may be abundantly blessed this year religiously. You have been so kind to me in the past that I feel it is too taxing on your liberality to send me the paper any longer without some remuneration, and at this time I am not able, but soon I hope to reward you for your kindness to me. Last year was one of great loss to me financially. On the 25th of May we sustained great loss by fire, besides I had other losses that hurt me very much financially, but I feel assured that the Lord gives, and the Lord takes away, and blessed be the Lord.

Brother Gold, please state that my Post Office is now Greenville, Meriwether Co., Ga., instead of Hogansville. Affectionately your brother.

A. B. WHATLEY.

BROTHER GOLD:—As there is so much preaching among us called religious, it makes me feel sad to see so many heathen among us, yet I know it must be so. I am so glad we don't worship a god who tries to save his people. The God we trust in shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom. He needs no help. All flesh is grass, and all the goodliness thereof as the flower of the field, "The grass withereth, the flower fadeth, but the word of our God shall stand forever." I pen those words of our God hoping that I belong to the old-fashioned people, to the little band of God's dear saints. I want to praise the God who hath measured the waters in the hollow of his hand. He hath given us precious promises, "Fear thou not for I am with thee, be not dismayed for I am thy God; I will strengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteousness. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint being weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary and walk and not faint. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee." I know he is the way, the truth and the life. All nations before Him are as nothing, and they are counted to him less than nothing and vanity. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. What would vain man say if a grasshopper were to offer to cut down the trees of the forest and prepare the ground to receive seed that we may live in nature, he

would walk on him, crush the life out of him, but he is as able to help man as man is to help God. Man has no saving power in him, he is a worm of the dust, and when he is brought to see and know he is helpless, entirely dependant on the Lord, then he can claim these sweet promises, for he said, "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." Is he not a glorious God, declaring the end from the beginning and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." I am not uneasy about the plan of salvation, But did he die for me? Sometimes I am afraid I am yet in the gall of bitterness. I have such sinful thoughts, say and do such things as a christian should not, and the thought of foolishness is sin. I cannot control my thoughts, but the God of Israel has said, I will remember my covenant, and the bow shall be in the cloud and I will look upon it.

I have some sweet meditations that are comforting to me. Not long ago I went to preaching on Saturday, there were only eight people present; did that make any difference? No. God has said where there are two or three gathered together in my name I will be one in their midst. I think he was with us. My mind went back to the Ark, there were only a few in it. We had the same number that day. Seven of us had been buried in the liquid grave, the eighth one was a dear little child. That was a happy time with me, my mind dwells often on that day and child. This scripture comes in my mind, The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and

the young lion, and the fatling together; and a little child shall lead them. I hope the Lord has lately taught me to forgive and forget. He said, "thy sins and thine iniquities will I remember against thee no more." May he teach all of his children to do likewise. Since I wrote the above my mother died.

DIPPIE LANG.

Farmville, Pitt Co N C.

DEAR BROTHER GOLD:—I wish to say through the LANDMARK to the brethren of the White Oak Association, that if they will furnish me with a Minute of each session of said Association from its organization up to the session of 1881 I will furnish a book and all the important parts of said minutes free of charge. We have a record from 1881 to the present.

Affectionately,

L. H. HARDY.
Clerk.

NOTICE.

TO THE BRETHREN AND SISTERS COMPOSING THE BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION GREETING:—

At the spring session of our Association of 1893 it was resolved to withdraw the 27th item of the proceedings of the fall session of 1892, but myself or type setter made the 1893 minute say the 4th instead of the 27th. Please take your 1892 minute, turn to the 27th item of the fall proceedings and you will see what it was that was withdrawn. It was an item in the proceedings and not an art, of our faith, that was withdrawn. I take this method of informing you for the benefit of the sister associations with which we correspond.

J. W. JONES.

Clerk.

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.

AN INQUIRY INTO THE CAUSES OF OUR PRESENT FINANCIAL DISTRESS.

In the preceding issue of the LANDMARK it was shown that immense outlays of money in purchases had been made of recent years—and it was accounted for partly by the increase of labor-saving machinery making articles so much cheaper, and that while the cheapening of prices of commodities appeared to be a benefit, yet that this encourages people to buy beyond their paying capacity, as they say we can buy cheaper than we can produce, hence they cease to be producers, or do not have regular remunerative employment. Whether the increase of labor-saving machinery has anything to do with this increase of indebtedness many may question. But the fact is many more people are out of remunerative employment than were fifty years ago—that while fifty years ago a laborer receiving \$100. a year would perhaps save \$75 of this amount,

now a laborer receiving twice that sum will not save one cent.

Machinery is to help or aid man to perform his labor, but it is not to release him from toil, or to put him in a condition of idleness. In the sweat of his face he is to eat bread. HE IS TO EARN HIS BREAD.

But one will say, is there not much more wealth in the country than when there was but little machinery? Yes. But there is far less ability in purchasers to pay their purchases now than there was fifty years ago. We measure man's actual wealth by his ability to pay for what he needs, or thinks he needs. The late war in the United States caused an immense slaughter of values both of life and property, as well as a fearful debauching of morals. Besides, it entailed an enormous debt upon the nation.

The laws in our country since have tended to cheapen credit, encouraging buying without paying, by exempting homesteads etc. So that it is not much of a shame for a man not to pay a debt. The degradation of silver in our country is a rejection of the Bible doctrine of the equality of silver with gold. They both are equally recognized in the Bible as money of similar value.

In Europe the nations are oppressed with standing armies of non-producers. All these things increase the trouble.

One says, you are opposed to progress. I reply no. I am favorable to Railroads, Telegraphic lines—machinery, Education, etc. But every earthly good apparently has

its evils. I am attempting to account for this anomalous condition of financial trouble pervading almost every civilized nation of earth. Sometimes we call certain specious appearances of prosperity progress that really are no progress at all. If one cannot sustain a position he takes that appears to be an advanced one, but must relinquish it, he may lose all that a modest position, such as he could hold, would have secured him. What we need is that healthy condition wherein man finds his labor useful and sufficiently profitable to support him, and that he may be content with its returns, and be afraid to involve himself in debts he cannot pay.

Think now of the vast sums of money paid for medicine, services of physicians, diversions of various sorts, to agents of different kinds? Have you ever thought how much is paid out under the modern religious professions for costly meeting houses they call churches? How many young men must be educated to make preachers—and they must all be supported? Do you ever think how many ways we have of spending money, and how few of making or saving anything?

Do you ever think anything of the corruption of party politics? Instead of praying for rulers and those in authority for the general peace and prosperity of the country, each political party is so opposed to every other party except its own that it has abuse rather than prayers or entreaties for those of another party in power. We should not

speak evil of the rulers of the people, but should obey the powers that be. The modern idea of education is to despise ordinary labor. There is too little profit in ordinary labor say they, we are not content to engage in this, but wish to be educated to find a soft, easy place and to make money more rapidly.

Then too our people are not content with small gains—moderate profits. This age of extravagant outlays does not suit small profits and slow gains. Hence often speculators will engage in gambling such as buying cotton or grain—futures.

Have you ever noticed that in town often, and sometimes in the country, one could not determine the financial ability by the dress—that often those deeply in debt are the finest dressed people? This shows that we are living in an age of pride, and extravagance, and disregard of obligations etc. While the world is professing great improvement and much religious progress, where is the proof of it? Where is respect for rulers and law, love of mankind, an honest, sincere desire to pay debts, provide things honest in sight of all men, hatred of gifts, worship towards God, and contentment with our lot, and a true aim to keep God's commandments?

The love of money is the root of all evil, or selfishness has permeated and pierced every root and branch of our once flourishing tree of liberty. It has corrupted the fountains of government. Wealth controls legislation—shapes laws, affects their operations, oppresses the

poor, makes the rich richer. This has bred so much discontent that it is arraying the poor against the rich, is hatching vipers to slay mankind. Awful will be the day when this war sets in. May wiser counsel prevail.

We all have sinned in many ways. We have departed from the plain precepts of the Bible, and worshipped mammon or money. We have sinned against God. He has delivered us into the power of these false gods we have served, and the times are evil. Sins rebound on their perpetrators. We have sown to the wind and reaped the whirlwind.

This is written in the desire that we may reflect and repent—endeavor to stand in the old ways, and enquire for the old paths wherein is peace—and walk therein and find rest.

When we appreciate liberty, not only for ourselves but for others, when we feel that truth, honesty and righteous dealing are far above money, when we fear God and have good-will toward man, when we do that which is right between man and man, when we esteem our nation as one brotherhood, and enact laws that operate for the general good, when we seek to protect the innocent and punish the guilty, then may we hope for better times. We cannot lay this blame to any door but our own. God sends fruitful seasons—crops are abundant—the earth yields her increase—the health of our people is good. Instead of murmuring we should bless God. Instead of being arrayed against each other, the rich and

poor should dwell together in obedience to God's law and each do his duty.

P. D. G.

DANCING.

To dance in a general sense is to indicate outwardly by various gestures and motions of the body the inward emotions of the soul. These emotions emanate from the impulses of whatever nature has been affected, and are in harmony with that nature, and the motions are designed to indicate truly the character of the affection, and whether designed or not prove conclusively the kind of nature affected.

When the ark of the Lord was brought unto the city of David, it was brought with shouting and with the sound of the trumpet. And David, being full of emotions of thanksgiving and praise unto God, danced before the Lord with all his might. And when his wife, the daughter of Saul, saw him leaping and dancing before the Lord she despised him in her heart. This kind of dancing is unpopular with the world to-day, and those who thus dance—giving God all the praise are equally despised in their hearts. No doubt David's actions clearly indicated the impulses of his better nature, which was so wonderfully incited by an overwhelming sense of the goodness and mercy of God.

When David returned from the slaughter of the Philistines the women of Israel came out to meet King Saul with tabrets, with joy, and with instruments of music, singing and dancing. But they

ascribed the greater praise to David who is here a type of Christ—and Saul was wroth, and displeased at their saying, "Saul hath slain his thousands, and David his ten thousands." Again we see one of the peculiar distinguishing features of this kind of dancing.

Among other things the return of the Prodigal Son was celebrated with music and dancing. And when the elder brother heard this merry making he was angry. But the father said: "It was meet that we should make merry, and be glad for this thy brother was dead and is alive again, and was lost and is found." These angry characters would seem to represent the flesh which must be denied and kept in subjection upon occasions of such dancing.

Because the Lord hath redeemed Jacob (the people of God) and ransomed him from the hand of him that was stronger than he, therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden: and they shall not sorrow any more at all. Then shall the Virgin (the child of God) rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. Jer. 31:11-13. Do people engage in the worldly dance of to day because the Lord has turned their mourning into joy, and is making

them thus rejoice from their sorrow? Are their thoughts dwelling upon the Lord and his goodness and mercy? Are their hearts filled with his praise, and the joys of his salvation? Do they think of him at all while engaged in this character of festivity? Surely not, except it be some poor convicted soul who might thus vainly strive to drown his or her sorrow in consequence of a consciousness of an impending banishment from God and his peaceful presence forever.

The Virgin who shall rejoice in the dance is the child of God which has been redeemed from death and ransomed from the grave, and has been brought into the enjoyment of the blessed peace and consolation of a good hope through the rich and reigning grace of God, and is rejoicing with joy unspeakable and full of glory. Moved by such precious impulses let the dear children of God, the Virgin throng of the Lord of hosts, ever thus rejoice in the dance of praise to his name. Thou hast turned for me my mourning into dancing, thou hast put off my sack cloth, and girded me with gladness; to the end that my tongue may sing praise to thee, and not be silent. Ps. ; 30:11-12. This dancing is indicated of divine impulses resulting from a manifestation of the mercy of God. The Lord had given David beauty for ashes, the oil joy for mourning, and the garment of praise for the spirit of heaviness. He had been filled with mourning and was bowed down and inactive. Now he is filled with praise and lifted up and is

active in an outward manifestation of the inward emotions of the soul. The scriptures undoubtedly sanction the above character of dancing. Therefore to have this divine sanction for our dancing we must be actuated from the same source, by the same power, and with the same design, and to the same end.

David, in the 149th and 150th Ps. says: Let them praise him in the dance, or in the Margin "with pipe" which was a kind of musical instrument used in connection with the harp, organ and cymbal.

There are some other characters of dancing spoken of in the scriptures which I desire to notice together with some of their surroundings which are of like character, and which are materially different from those above instanced.

The dancing of the daughter of Herodias pleased Herod, and brought from him the rash promise the compliance with which, coupled with the previous instructions of a wicked woman, resulted in the execution of John the Baptist, who had righteously rebuked Herod for his evil deed in taking his brother Phillip's wife. The result of this dancing was the wilful murder of a great and good man.

Because Moses tarried long in the mount, the people gathered unto Aaron and said unto him, "Up, make us gods to go before us." And Aaron made a golden calf, and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And they offered burnt offerings and peace offerings before this calf, and sat down to eat

and drink and rose up and played and danced before it. This dance was from the impulses of unbelief and idolatry. They rejoiced in the works of man and sang praise to his handiwork and ascribed their salvation unto it. The worship of thousands to-day, who credit their own good works with their salvation, is of this character of dancing. Whenever our devotional emotions emanate from other than divine nature they are of the flesh and our praise is to the flesh and we are dancing to the flesh to the gratification of our carnal desires, all of which is simply witch-craft and idolatry.

The result of this dancing was the threatened vengeance of him who said, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, nor bow down to it, nor serve it. My glory will I not give to another, nor my praise to graven images." Any worship which is not indited by the Spirit of God is image worship. This worship is not necessarily devoted to something tangible, but may, and does in this day, largely consist in an ideal imagery. All doctrines, theories, opinions, forms and ceremonies not in harmony with the spirit and letter of scripture is imaginary, and the motions descriptive of the emotions produced by such imagery, constitute that kind of dancing which is rendered before and unto graven images.

While our Lord delays his coming without sin unto salvation, many denominations, like the children of Israel, wot not what is be-

come of him, and in their lack of patience wherein to possess their souls, have gone to work, and through the acuteness of their imaginary powers, emanating from a morbid intellect, have invented many devices to which they attribute very much of the power which brought them up out of the land of Egypt, or sin and death. And these new devices produce much dancing at times.

Job saw these things in his day, and in the 21st chapter and 11th and 12th verses, he says: "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ." And thus do they dance. As all manner of religionists, in order to be included in the general term "Christianity," must be somewhat, in some sense, sustained by the scriptures, so it is with those who profess the religion of Jesus Christ and yet want to dance. They want to think it is not wrong to dance, and to sustain this desire they must find dancing spoken of and sustained in the scriptures. But like a great many religionists they do not stop to think as to whether the cause, source, manner and design of their dancing are the same as those attending the dancing authorized by the Scriptures.

The question is not whether this or that, which has been inaugurated to aid in the advancement of the kingdom of Christ, is wrong, but are they right? Do they really advance the real kingdom of Christ? So also is the question of dancing.

The children of God should not ask themselves the question, "Is it wrong to dance," but "is it right for one who has professed the name of Christ to indulge his or her natural passions by joining with the world in their festivities. "Let him that nameth the name of Christ depart from iniquity." In what sense have we departed from iniquity, when we are found still going hand in hand with the world? Wherein have we repented?

"How shall we that are dead to sin, live any longer therein?" Wherein are we dead to sin if we go on without compunction just as we did before we made a profession of having been converted? From what have we been converted, if we still want to dance, and love to dance? In what did our conviction of sin consist if we were not among other things convicted of dancing?

I once loved to dance, and if I was ever convicted I was of dancing.

If the Lord has ever spoken to me at any time, and I believe he has, one of those times was when I was on the dancing floor. No doubt my young comrades thought it strange that I should refuse to join them in the dance, and while they were gathered around me urging me to join them, the Lord spake in my heart, I believe, saying: "My son, when sinners entice thee, consent thou not." I left the room immediately, realizing myself to be a miserable sinner, without God and without hope in the world.

With the kindest feelings toward professors of religion who love to participate in the worldly dance,

I must say, judging from my own experience in the matter, I fear it they have not been really converted.

I would not say that one who has been truly converted may not be at times tempted to dance, nor that such have not, through over persuasion, been induced to dance, but I must insist that such as have thus yielded to temptation have also felt the chastening hand of God in the conviction of the fact that they had done that which was not right. Uneasiness of mind, disquietude of soul and an aching heart have no doubt invariably followed such a course.

We as a body of believers in Jesus do not abstain from dancing and other kindred ways of the world, because we feel to be better than other people, or too good in our carnal natures to indulge in such things, but it is because we feel the workings of sin in our mortal members and feel that we are unprofitable, vile and sinful do the very best we can, and the time past of our lives sufficeth us to have wrought the will of the Gentiles. We mourn often because we cannot cease from sin, and live more to the praise of him who we trust has called us unto glory and virtue. We would live better, but when we would do good we find evil is present.

We have no written rule against dancing, and it is a very rare case when one of our members commits such an offence.

Our members are governed more by what they are taught in their experiences, which constitute their

reasons for a hope, than from any other manner of discipline. They do not refrain from this or that because it is contrary to the rules of the church, but because it is contrary to the rule of life in their hearts. They try to live according to living principles in their hearts, and not by dead letter rules of written discipline.

I trust I have said enough on the subject of dancing to answer for that which was designed. May the Lord keep his people in perfect peace. P. G. L.

Brother W. T. Summers desires to know in what sense can any one know the way of righteousness and is yet not saved. He refers to 2d Peter, 2: 20—21.

I do not understand that one can truly know the way of righteousness and be eternally lost. For Christ is the way, and it is eternal life to know him and the Father which hath sent him: for if we know Jesus we know the Father also.

Peter says it had been better for them (such as turn aside to this, or to wallowing as hogs in the mire, or dogs to their own vomit,) not to have known the way of righteousness, than to turn from the holy commandment delivered unto them. Well, would it not have been better for Korah and his company never to have left Egypt, than to perish in their gain-saying against Moses in the wilderness? We understand that the knowledge a child of God has of the way of righteousness is not the cause, ground or reason of

his salvation, but the fruit or evidence thereof. After one is brought to know the truth if he walks after the flesh and not after the Spirit he is in a worse state than when dead in sin, in the sense that then he was not such a disgrace to the cause of truth. After one espouses, or is married to Jesus, he is under obligations and a trust to serve the Lord that he was a stranger to while in unbelief. One receives according to his deeds here. If a child of God walks in the flesh, or sows to the flesh, he shall of the flesh reap corruption. If one knows what good and evil are, what it is to serve the Lord, or knows his Master's will and does it not, he shall be beaten with many stripes. The man with one talent who hid his Lord's money is cast into outer darkness where there is weeping and gnashing of teeth.

After one has known the way of truth great shame rests on him if he departs therefrom. How much sorer punishment suppose you he shall be thought worthy of 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: Heb. 10: 29. It is a fearful thing to fall into the hand of the living God. It is a great thing to know the Lord and serve him truly. But God is a jealous God, and will not give his glory to graven images.

This matter has no reference to eternal salvation beyond the grave, but relates to the great importance of a christian being holy in all man-

ner of conversation. What manner of persons ought we to be in all holy conversation? This shows that a man called of God should be faithful to his profession.

P. D. G.

DEAR BROTHER GOLD:—If one as unworthy as I am should address you in such a relationship. I am ashamed to write to you now, after postponing it so long, but the reason I have is that I have been hoping to be able, when I wrote, to send you some money; but the prospect is more gloomy now, if possible, than it has been. I am living here in the mountains of Colorado, in a small valley, where any one that is able to work can raise everything he wishes to perfection, but we have to depend on our mining towns for a market, because we cannot ship anything out, the freights are so high, and in the last nine months nearly all our silver mines have been compelled to shut down, and it leaves us without a market, and besides I am not, nor haven't been able to work to amount to anything for almost thirty years, and have to take medicine all the time, so as to keep up; and what work I do I do it in great pain; but I have always been hoping I would get better so I could make enough to pay up my subscription; for I do love the LANDMARK. From it we get all the preaching we ever get at all that does us any good. But I well know that you can't edit it and send it to me for nothing, and I will just say that you had better stop it for the present, until I can pay up what I am in arrears, though I cannot see how we can do without it, but we had better make the sacrifice than for you to send the LANDMARK to us for nothing.

When it goes well with you remember us as two poor old afflicted

Baptists, that are isolated from all the people that they love and long to be with; and now may God Almighty bless us all, and finally save us, is my prayer.

Yours truly,
R. HUMPHREY.

Remark:

This is published to show the destitute condition of some of the Lord's humble poor. It may be that some brother, sister or friend is willing to help me send the LANDMARK to such people. If any are, and will send the money to me, it shall be applied in that way the best I know.

P. D. G.

WHAT DO WE BELIEVE.

Sister D. L. Altizer, of Va. requests me to set forth in the LANDMARK the doctrine that the Primitive Baptists believe.

This is rather difficult to do, however we should be willing to do this the best we can; but I have never been able to do this, or declare fully the Lord's work. We prophesy or teach in part, yet we are commanded to declare the whole counsel of God.

We believe—that in six days God created the heaven and the earth, and all things therein; and saw that all his work was good; and that he rested the seventh day.—That man transgressed God's law and sinned and by man therefore death came and passed upon all men, for all were made sinners or sinned in the disobedience of Adam; and that mankind are therefore in a state of death in trespasses and sins. That Adam is the figure of him (Jesus) who was then to come, or who is the eternal Son of God; and that the election of grace were all chosen in Christ Jesus before the world began, and grace and

truth were given them in him ; so that as by the disobedience of one many, or all that are of Adam, were made sinners, even so by the obedience of Jesus shall many, or all that are in and of him, shall be made righteous. Therefore it behooved Christ to obey the law, suffer and die for his people as their surety ; and all these shall be saved through the redemption which is in Christ Jesus ; for this is the atonement.

Hence Jesus is the prince and Saviour exalted of God, and is the only begotten of the Father, full of grace and truth, and is the appointed heir of all things, the Lord of lords, and King of kings, having all dominion.

All gifts of prophesy and apostleship, and teaching, and helps, are of Christ in whom are hid all the treasures of God. All our righteousness is of him ; for of his fullness have all we received and grace for grace.

The Holy Ghost, the Comforter, is sent in the name of Jesus to reveal the things of Jesus unto his redeemed people. These are born again, not of corruptible seed, or of the flesh, but born of God ; an understanding or anointing of spiritual things is given them. The gospel is preached in the power of God to them. For the Lord sends his servants to gather in his elect from the four quarters of the earth, and these are brought and sit down with Abraham, Isaac and Jacob in the Kingdom of God.

For God's glory and the comfort of his people, or as a witness, a testimony unto them, the gospel is

preached to them, for the poor have the gospel preached to them. It is preached in all the world, for God has a people in every nation. It is preached to every creature under heaven so it is a faithful witness. God's people are an afflicted and a poor people, and they shall trust in the name of the Lord. They are taught that they are sinners and trust alone in the Lord God. His ministers preach Jesus and none other name. His people love and fear God and serve him, and keep his commandments which they find contained in the scriptures of truth, and also in substance are written by the Spirit of God in their hearts. The scriptures thoroughly furnish us unto all good works.

While all denominations profess to adhere to and keep the scriptures we desire to know what construction one puts upon the scriptures. How does he understand them ? What does he consider that they teach ? Understandest thou what thou readest ? All the people of God shall be taught of God, and therefore great is their peace or agreement, one Lord, one faith and one baptism, one God and Father of all, who is above all, and through you all, and in you all, even as ye are called in one hope of your calling.

The door of church fellowship is opened unto one as he comes telling what the Lord has done for him, and has had mercy on him ; and good conduct confirms and bears out or proves his words to be true. Then he is buried by baptism in the likeness of the death and resurrection of Jesus. Those baptized dwell together in love abiding steadfastly in the Apostles' doctrine, fellowship ; and in breaking bread

(communion of the Lord's supper,) and in prayers. Thus they walk in love, or love one another, and dwell in peace. They have no confidence in the flesh—for all flesh is grass. They have no fellowship with the unfruitful works of darkness, but rather reprove them by shunning them. They are careful to maintain—or continue in good works, such as the Scriptures set forth, believing and feeling that God's people are a peculiar people, zealous of good works. They know they are sinners, and if saved it is by grace, not for anything they do, yet they are most careful about what they do. For God's people are saved by grace through faith, and that not of themselves. It is the gift of God: not of works, lest any man should boast. They are created in Christ Jesus unto good works which God has fore-ordained that they should walk in them. Then they are created in Christ Jesus—a new creation—unto good works. The creation precedes the works. Hence they manifest their spiritual works in the good life they maintain. If we walk after the flesh we die. If we through the Spirit mortify the deeds of the body we shall live. For a child of God to walk in the flesh is as one out of joint—out of his element. We have no right to conclude that one is a child of God that does not walk in good works. God has fore-ordained that his people shall thus walk. God's predestination causes, provides for the salvation of his people, and causes their good works. Whom he did foreknow he did predestinate to be conformed to the image of his Son, and predestinated his people to the adoption of sons, that they should be holy and without blame before him in love. Then the children of God love his fore-ordination, and have their life, motion and being in him. In all

the walk of life they desire to be obedient to the faith and heavenly vision, even in all the relations in life, such as the widow that has brought up children well, entertained strangers, washed the saints' feet, and been careful to maintain every good work, or the giving of worldly goods to him that is in need, and ministering of our carnal substance to him that preaches the gospel to us.

When we have respect to all God's commandments then we are not ashamed. We are to do nothing for strife, or by strife, and vain-glory, but to do all for edifying.

We hold that all that hate sin, and truly seek the Lord, shall find him and be saved. We believe that God will bring every thing into judgment, whether it be good or evil.

We believe that there shall be a resurrection both of the just and the unjust, and that the righteous shall go into life eternal, and the wicked into everlasting punishment.

I have briefly tried to set forth the leading things in our faith and practice.

P. D. G.

AFTER THIS.

Because so many subscribers do not understand how their accounts stand with the LANDMARK, hereafter we will send receipts to all subscribers, or agents who send us money, stating the amount received and also the time it pays to. If any one sending us money does not in four weeks after the money is sent receive a receipt therefor, he will please inform us, and look out for the money, and so will we, and see if it can be found. Do not send any money in ordinary letter, but send by express, or money order, postal note, check, or registered letter.

The receipt we send you will inform you the time your paper is paid for. Also the date after your name on LANDMARK will give you the same information.

We will publish no more receipts through the LANDMARK, but save all that space for other matter.

P. D. G.

ELDER J. H. PURIFOY.

A card was recently sent me by Elder Purifoy's wife that he is at home in Selma, Ala., very sick, and without speedy relief he cannot live.

He passed through our state last summer and preached with great acceptance to many of our people. We should feel his death a great loss to many

P. D. G.

Prof. S. E. Warren's school in Wilson for young ladies and girls is standing the hard times. Such a school will be appreciated by lovers of faithful teaching wherever known, for it is well disciplined and the scholarship is accurate.

P. D. G.

SISTER HALL.

The wife of Elder A. N. Hall, a devoted wife, mother, church member, modest, faithful and interesting was a few weeks ago called away from earth.

P. D. G.

ELDER DAVID HOUSE.

This most exemplary brother, very aged and ripe for the harvest, has been favored to depart and be with Christ. The reaper thrust in his sickle and he was gathered home a short time since.

P. D. G.

OBITUARIES.

MRS. NANCY H. BAKER.

Please publish the death of my darling mother. Can I write the obituary of one I love so much? Her death was unexpected to me, I thought she would live to be very old. But God in his wisdom took her at his own appointed time. She was born in Martin Co., N. C. Her name was Nancy Horton, and at twenty was married to my father, John Y. Baker of Pitt Co.. He died twenty one years ago last June. They lived together nearly twenty one years. She was with her youngest daughter when she died. She had a chill Monday night, then another Tuesday night. Wednesday they sent for a physician: he went to see her every day, but she grew worse. Thursday morning they sent for me. Oh the anguish of my poor heart when I saw her. After hearing her talk I had no hope of her living. She said she knew she was going to die and that she was not distressed, the Lord had provided for her. She sang some of two hymns and her voice sounded so beautifully sweet and far away. I remained with her til she died which was the next Monday night, Nov. 27th, 1893. She was very weak and helpless yet so strong in the faith, had no confidence in self-works. She talked nearly all the time, said soft doctrine would not do, give her sound, hard truth. She told her children to search the Scriptures for in them ye think ye have eternal life. I could not talk with her as I wished to, and could not bear it, it seemed that it would break my heart to see her die. It is so lonely without her, everything reminds me of her, she was of such a cheerful disposition and the best mother I ever saw. I miss her more every day than I did at first if possible. She had Typhoid fever. On Sunday they said she was better, I did not think so. She talked all day 'til nearly eleven o'clock at night. She then called her only boy, Johnnie come here and turn me over, and I will go to sleep. She had him to turn her back to us all, she never noticed anything any more but seemed to be sleeping. Just before eleven o'clock the next night her peaceful Spirit took its flight an angel for its guide. Ah, how can I forget that night, the night my mother died. She made a profession of

faith in Christ and attached herself to the Primitive Baptist church at Tyson's, Pitt county, about 16 years ago. Her after life showed forth the fruits of her faith. Thus we hope she entered an ocean of Love that no line can fathom, and is bounded by no shore, eternally in the presence of her Lord. "O death where is thy sting, O grave where is thy victory?" Jesus has triumphed over all and paid our debt. Mother was an affectionate wife, kind neighbor, and loving mother to her children, whom we will greatly miss. She leaves one brother, one sister, and four children to mourn, but we hope our loss is her eternal gain.

DIPPIE E. LANG.

APPOINTMENTS.

J. M. WYATT.

Smithfield Sat. and 1st Sun. in March
 Little Creek Monday
 Clement Tuesday
 Rehoboth Wednesday
 Fellowship Thursday
 Middle Creek Sat. and 2d Sunday
 Raleigh Sunday night
 Neuse Monday
 Cedar Grove Tuesday
 Dutelville Wednesday
 Camp Creek Thursday
 Tar River Friday
 Surl Saturday
 Flat River 3rd Sunday
 Roxboro Sunday night
 Shiloh Monday
 Storie's Creek Tuesday
 Ebenezer Wednesday
 Country Line Thursday
 Lick Fork Friday
 Dan River Sat. and 4th Sunday
 Good Will Monday
 Stoneville Monday night
 He will need conveyance. Arranged by
 Elder Isaac Jones.

W. W. BARNES.

La Grange	Feb 10
Mewborns	" 11
Nahunta	" 12
Memorial	" 13
Aycock's	" 14
Upper Black Creek	" 15
Lower Black Creek	" 16
Wilson	" 17
White Oak	" 21
Meadow	" 22
Autry's Creek	" 23
Sparta	" 24
Little Creek	" 25
Washington	" 26

He will need conveyance.

W. B. STRICKLAND.

Ward's Will Feb. 19 Monday
 North East Tuesday
 White Oak Thursday

Hadnots Creek Friday
 Newport Saturday
 Morehead City 4th Sunday
 North River Monday
 Straits Tuesday
 Hunting Quarters Wednesday
 Cedar Island Thursday
 Goose Creek Island Saturday
 Sandy Grove 1st Sunday in March
 Blount's Creek Monday
 Singleton Tuesday
 Smithwick's Creek Wednesday
 Bear Grass Thursday
 Spring Green Friday
 Conoho Saturday
 He will need conveyance.

J. E. ADAMS.

Wilmington Sat. and 3rd Sunday in Feb.
 Mill Branch Tuesday after.
 Pireway Wednesday
 Bethel Thursday
 Pleasant Hill Sat. and 4th Sunday
 Pedee Tuesday
 Conway Tuesday night
 Simpson's Creek Wednesday
 Sandford Wednesday night
 Mt Pleasant Sat. and 1st Sunday in March.
 Conveyance needed.

I. J. TAYLOR.

Bethel 3d Sunday in Feb.
 Sandy Grove Monday
 Blounts Creek Tuesday
 Galloway's Wednesday
 Red Banks Thursday
 Hancock's Friday
 Cross Roads Sat. and 4th Sunday.
 He will need conveyance.

JAMES S. DAMERON.

Dutchville Thursday before 3d Sun. in Feb.
 Cedar Grove Friday
 Neuse Sat. and 3d Sunday.
 Salem Monday
 Beaulah Tuesday
 Upper Black Creek Wednesday
 Scotts Thursday
 Contentnea Friday
 Wilson Sat. and 4th Sun.
 He will need conveyance.

RECEIPTS.

W M Boykin 1 50 Elder W H Atkinson 1 H
 Hatcher 1 50 R D Brooks 2 50 J A Roberson 4
 Elder J A Burch 1 50 Seth Woodall 1 50
 Elder Y I Chander 4 A Wiggs 9 Elder R C
 Pitt 1 50 L O Hays 1 50.
 S. C.—T A Brown 1.
 TEXAS.—E R Abell 2 M S Hughs 1 50.
 VA.—By P G Lester 4 50 Elder J C Hall 4 50
 E E Lunday 5 J C Shelhorse 1 50 Mrs. Jno.
 Cheshire 1 50 Mrs Eliza Trent 2 S L Conour
 5.

W VA.—J Ellison 7

FOR SISTER RUTH TAYLOR.

M S Hughs 2 A A Curtis 2.
 B Weathersbee 1 Mrs Caroline Hall 50c Elder
 A. N. Hall 50c Miss S E Broyles 1

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Jan. 1 1894.	No. 23 Daily.	No. 35 Daily.	No. 41 Daily.	No. 601 N. Y. and Fla. Spec.
Lv Weldon	A. M. 11 47	P. M. 9 51	A. M.	A. M. 12 02
Ar Rocky Mt.	12 55	10 45	.....	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 07	.....	.....	.....
Lv. Rocky Mt.	12 55	10 45	6 00	.....
Lv Wilson	1 45	11 25	.....	1 57
Lv. Selma	2 45	.....	.....	4 00
Lv Fayetteville ..	4 15	1 15	.....	.....
Ar. Florence	7 05	3 27	.....	6 15
	No. 47 Daily.			
Lv. Wilson	2 05		A. M.	
Lv Goldsboro	3 00		6 35	
Lv Magnolia	4 13		7 49	
Ar Wilmington ..	5 59		8 29	
	P. M.		10 00	

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 78 Daily.	No. 11 Daily.	No. 40 Daily.	No. 601 N. Y. and Fla. Spec.
Lv Florence	A. M. 7 30	P. M. 7 05	.....	P. M. 11 59
Lv Fayetteville ..	10 27	9 20	.....	2 43
Lv. Selma	12 10	.....	.....	.....
Ar. Wilson	1 05	11 13	.....	4 30
	No. 18 Daily.			
Lv Wilmington ..	A. M. 9 00		P. M. 10 00	.....
Lv Magnolia	10 40		8 37	.....
Lv Goldsboro	12 00		9 49	.....
Ar Wilson	12 45		10 35	.....
	No. 78 Daily.	No. 14 Daily.		
Lv Wilson	P. M. 1 15	P. M. 11 25	P. M. 10 40	.....
Ar Rocky Mt.	2 17	12 05	11 25	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv Rocky Mt.	2 07	12 05	.....	.....
Ar Weldon	3 17	12 50	.....	6 01
	P. M.	A. M.	P. M.	A. M.

†Daily except Monday. †Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 4:40 p. m., Halifax 4:00 p. m., arrives Scotland Neck at 4:55 p. m., Greenville 6:37 p. m., Kinston, 7:35 p. m. Returning leaves Kinston, 7:10 a. m., Greenville 8:22 a. m., arriving Halifax at 11:00 a. m., Weldon 11:20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arrives Parmele 8:40 a. m.; Tarboro 9:50; returning leaves Tarboro 4:40 p. m., Parmele

6:10 p. m. arrives at Washington 7:15 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m., 5:20 p. m. Returning leaves Plymouth daily except Sunday 5:30 a. m. Sunday 9:30 a. m., arrives Tarboro 10:25 a. m. and 11:45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:05 a. m., arriving 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 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6:30 p. m.; arrive Dunbar 7:45 p. m. Returning leave Dunbar 6:30 a. m.; arrive Latta 8:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4:10 p. m., Returning leaves Clinton at 7:20 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. N. F. DIVINE.
General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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.

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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.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one write me one week previous.

Address,

J. W. GILLIAM, Prin.

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At this office. Send for samples, &c.

AN EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. Chas. M. REED, General Agent, Connersville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky., Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

* I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

WILSON COLLEGIATE INSTITUTE.

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The Spring term begins Monday, Jan. 22, 1894.

A most thorough and comprehensive preparatory course of study, with a Full Collegiate course equal to that of any Female College in the South.

EXCELLENT FACILITIES FOR THE STUDY OF MUSIC AND ART.

Standard of Scholarship unusually high. Healthful Location. Buildings and Grounds large and pleasantly situated. Moderate charges Catalogue and Circulars on application.

SILAS E. WARREN, Principal.

Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 40 p m
11 42 p m	Lv.....N. & W. Jct—W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. Jct—W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4.
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15 MIXED Daily Ex Sunday.		No to Mixed Daily Ex Sunday
4 35 p m	Ar.....Ramsour.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15 MIXED Daily Ex Sunday		No 16 Mixed Daily ex. Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, W. E. KYLE,
Gen'l Mang'r. Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1838. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

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P. D. GOLD.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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The Purpose of Zion's Landmark

“Ask for the old paths where is the good way.”

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

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

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

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

CHURCH ORDER.

DEAR BRETHREN :—Some reflections are upon my mind with reference to the above named subject, which I would like to present for the readers of the LANDMARK. Much has been said and written by many upon this theme, but it still remains an important one, and we are so constituted that we have need to be continually reminded of these things. Perhaps it would be presumption upon my part to think of saying anything that will be new to the minds of the brethren, yet some things are in my mind that are not often written about, at least so far as my knowledge goes.

The order of the church visible has not been left to the wisdom of members or ministers to establish. The great Head of the church has ordained that all belongs to her outward obedience. He has given commandments concerning all that shall be for our good and for his glory. The order which he has established is not a mere legal form, born of suspicion and nourished by fear of each other. It is possible to adhere with stern strictness to the minutest letter of this form, and yet break the law of Zion in the very act of so doing. Hatred of our brother may cause us to be especially careful to observe every outward form, that we may the more surely destroy him. This is just what other Pharisees before us did.

Forms were much to them, while judgment and mercy were not thought of. The fulfilling of the gospel rule of order in the church is precisely the same thing as the fulfilling of any commandment of God, viz: love. If love be absent, gospel order is already violated, and continues to be violated just as long as the absence of love continues. Referring, for illustration, to the eighteenth chapter of Matthew, which has been called the Baptist book of discipline, I will, by it, illustrate my meaning in what I have said. This chapter contains the law as to how we should deal with personal trespassers. Now it is possible to go exactly according to this rule outwardly, and yet violate the very spirit and meaning of it. We may profess great love and zeal for this rule, and yet smite it to death in its real meaning and spirit. I may go to my brother who has done me wrong, alone, and yet not alone, for the spirit of anger and hate may be with me. I may then take one or two, not to help make peace, but to get witnesses against him, that I may the more surely destroy him. I may then tell it to the church, but my motive is that they may justify me and condemn him and humble him and perhaps exclude him. I may point triumphantly to my course and say I have followed the gospel rule; when He who sees the very intent of the heart knows

what perhaps I have not known myself, that all the time I have been breaking the law of love, and am, therefore, equally as great a sinner as is my brother.

I think that when following a certain course has enlarged the trouble, and has added bitterness to strife already begun; when the course already pursued has alienated more brethren than were involved at the first, it is time for us to begin to seriously question whether, after all, our course was not a mistaken one. At least if the form of procedure was right, might not the spirit of love be altogether lacking? It is not right to kill living men by binding them with a dead form. The whole meaning of Matthew eighteenth chapter is to save a brother. To save is the chief thing. But hatred can weave a rope out of what Jesus meant to be the chords of love, to strangle and kill the very brother whom it was meant to save. If we find that our course is killing or wounding rather than healing and saving, is it not time to pause lest we wound or kill still more? It is sure that there is nothing wrong with the rule, but may we not be altogether mistaken or wrong in our understanding of it, or in our application of it? It is sure we are all wrong, if the first commandment of the law be not fulfilled in us, viz: love. To adhere to the letter, when love is wanting, is to kill, not to heal or bind up. Let us then, if the trouble be increasing either by involving others or by those already involved becoming more bitter or more harsh toward each other, pause and ask, are we doing what is right or wise? The question for us to be most concerned about is not whether the other man or party is right but are we right ourselves. Something is wrong, if an adherence to the form of the rule in Matthew 18th and

elsewhere does not heal the trouble. The thing wrong is that love has flown out at the door, and her gentle reign is not felt in the heart.

Personally it has been my favored lot not to become involved in troubles of any kind in the church to any extent. I have always been afraid to meddle with trouble, lest my unskillful hands should rend the wound instead of binding it up. I have often felt that I could think of no reason why I should have so mercifully been kept out of such troubles, except that the dear Lord has had compassion upon me, knowing that I should not know what to do in such circumstances. To hear brethren say hard things of each other always stabs me like a knife, and all I know to do at such times is to beseech them to love each other. But while I have been kept from such troubles and strife and alienations, yet as an onlooker, I have known of many among those whom I loved and who should have loved each other. And my observation, as one outside looking on, has, in nearly all cases, been that the separation was needless, and that both sides meant to do right, and both sides had made mistakes, and had no good reason to condemn the other. They had been brethren; they had walked in full fellowship with each other; they had not doubted each other's christianity; they had loved each other, and why should they not continue to do so?

It is one of the exceeding great evils that I have seen that we may love a brother to-day and give him our hand and take sweet counsel together, but to-morrow we are saying: "He is not a child of God; he is not our brother; we have no confidence in his profession." And why? "Oh, just because he does not see some things just as we do or because we think he has not treated us right. Self, our great big

selfish self, is in the whole matter. And the proof is that he may wrong some one else more than he has us, and we still call him brother; but now he has come in conflict with ourselves and straightway he has become our enemy, and is no longer our brother. Brethren, we have seen many such cases. Is it not all wrong? If a man is a child of God once and our brother he is still the same. He may be an erring brother, but still he is our own dear brother, and if we don't love him we are the sinners rather than he. If the Lord loves him still, in spite of his departures, what good excuse have we if we do not also love him? If ever I have found my love growing cold toward an erring brother I have at once had to bow my own head in shame before God, and to confess "what is his fault, his sin against God to mine?" Oh, if we had love reigning always in our hearts, how easy it would be to unite the severed ties, and how the faults, now so much magnified, would diminish and disappear!

Another thing has come under my observation at different times. When my brother or brethren have been especially engaged in the endeavor to inflict the full measure of what they have been pleased to call church discipline upon others who have offended them, in most cases the end of such ones has been to cut themselves off from the love and fellowship of their brethren. This may not be the result until after some time shall have passed away, but this has generally been the final result. And this result might have been expected, for the spirit to be harsh with, and cut off a brother who has offended, is itself an offence against the very spirit of the gospel, and of the blessed Jesus. And those who are led by such a spirit are already walking another road, instead of the narrow way. And if

this spirit still possesses them unrebuked and unrepented of, it will assuredly lead to such departures, as will in the end separate that one from the fellowship of the church.

The spirit which we are of is everything in this matter. One who was once of us, but is not now, said, "The spirit of the act does not concern us; we have only to do what is enjoined upon us." But in spite of this it remains true that the spirit or motive of an act is the chief thing. God looks at the motive. And a good act is not a good act if the motive be wrong. It is better to do wrong by mistake meaning to do right, than to do right meaning wrong by it. I have long ago become convinced that my brethren want to be and do right just as much as I do. I may think them mistaken, but I cannot condemn them for that, because I am often mistaken myself also.

Another thing I have become convinced of, of late years. It is of little use, but generally results in spreading the gangrene abroad, for churches or brethren in trouble and dissension, to send abroad to other churches to help them out of their trouble. If the motive were really to get together and forgive each other, then good might result, but instead, as a rule, each side desires that the council thus met, shall approve itself and condemn the others and so no good can result except to involve brethren from a distance in the trouble, which is evil and not good. If the brethren are full of the spirit of love and forgiveness they need no help to get together. But if they do not love each other, no amount of help will put them together.

If I were then asked in what does church order consist, I should say "love." If I were asked what is the wisest discipline in the church I should reply "love." Greater

than all gifts, first of all graces, is love. In heaven and in earth love is the greatest thing. All the law is fulfilled when we love God and our neighbor. I leave these scattered reflections. May God bless them to some one.

I remain your Brother in the precious hope of Christ.

F. A. CHICK.

Reisterstown, Md.

CHARITY.

ELDER P. D. GOLD, DEAR BROTHER:—To-day is Christmas day and my birth-day, and I am fifty-one. I have been feeling for some little time to have a desire to write something for the LANDMARK, and will do so now, and present this article as a Christmas and birth-day greeting to you, Elder Lester, and your readers.

I feel impressed to write some concernig Charity, which is set forth as the greatest fruit of the Spirit of God in us, being the first mentioned in the catalogue, and being set forth throughout the scriptures as the most important. I trust that I am prompted by it in writing concerning it.

Charity is love; and what can excel love? Time and space would fail me to produce all the scriptures bearing on the subject, and without attempting such a thing, I will present a few thoughts concerning it as they seem to be in my mind, confining myself, however, to the truth as set forth in the Scriptures.

Without charity our service in a religious way amounts to nothing. How important it is for us to have love in our hearts when we preach, pray, sing, exhort, reprove, rebuke, or admonish! Though we might be very eloquent and learned and attractive in our preaching, and receive the praise of men, yet if love is not in it, it is empty and worth-

less. In our controversies we should not forget that above all things we ought to put on charity which is the bond of perfectness. A spirit of love is a spirit of the gospel. It matters not how smart we may be, and I reckon I might say correct, too, as to the letter, yet, if our writing or preaching is not savored with the spirit of love, it is useless, if not hurtful. How searching is this truth! Alas! how often do we question our motives! Who is sufficient for these things? How often does each of us have to pray with David: "Create with us, oh Lord, a clean heart, and renew a right spirit within us!" Surely this brings us to the point to realize the truthfulness of the words of the Savior when he says, "Without me ye can do nothing;" and the words of Solomon when he says, "The preparation of the heart and the answer of the tongue in man is of the Lord." I know that if I have ever preached one gospel sermon acceptable to God and profitable to God's people, it has been when God by his holy spirit has taken possession of my heart, and raised me above myself and all wordly considerations. If all the writing and preaching that is not seasoned with love or prompted by charity, were dispensed with, how much would be left? I know we are imperfect, and all we do is like ourselves, but it is very important that the desire of our hearts be right before the Lord. God looks upon the heart. And though our service be very humble and weak, if it be prompted by charity it is acceptable and not in vain. It is charity that gives character to the service. The Christian, and he alone, can say:

"Forgive the song that falls so low
Beneath the gratitude I owe;
It means thy praise, however low;
An angel's song can do no more."

The feeble song of praise sung with the spirit by the humble and weak child of God is a sweet odor rising up to the very throne of God, and is as acceptable and well-pleasing to God as the song of an angel in heaven, for the latter cannot be any sweeter. Surely our God is all and in all to us. He is indeed our Alpha and Omega. He begins the work of salvation for us and in us, and carries it on to perfection. God is love. And he that loveth is born of God.

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

How melting and sweet are the tones of love as they flow from the lips of the humble saint! How effective is reproof when given in love!

Brother Gold, I want to say before I close that the brethren in discussing predestination, feet-washing, and other things on which they differ, should, above all other considerations, put on charity, and not hurt one another. If any fail to do so, they are wrong and very wrong, however correct they may be in the letter. Generally when brethren differ it is on points not fully understood, or on something that is not made as plain in the Scriptures as something else. Our knowledge at best is limited. We know only in part, and that part is what the Lord has revealed to us in his word. What he has not revealed to us we cannot know by searching, nor is it necessary for us to know it in this present state or the Lord would have revealed it. When we are dealing in speculation it matters not which side of the question we espouse we are in the dark. How unwise and hurtful it is for brethren to strive about such things! If we clearly understand a matter, we should in meekness instruct those

who oppose themselves. We cannot teach them by striving with them. Satan is pleased when he gets God's people to striving about words to no profit. Who can understand how it is wrong for men to do certain things, and yet for God to have a purpose in those things being done? Christ came into the world to die for his people, and there was no uncertainty about it, and yet it was by wicked hands that he was slain. Such matters are too wonderful for us, and we had better let them rest where God has left them in his word, and as little children leave all such things with our Heavenly Father, to whom they belong. Here is quietness of mind in such matters.

As to feet-washing, I will call attention to one fact, and that is, as a general thing, brethren believe in and wash feet, or they do not, according to the custom where they join the church and live. This fact itself ought to be a plea for forbearance among the brethren in the discussion of the subject. When I was young, as a Baptist, I used to be excited on this subject, and I now believe that, whether I was right in my position or not, my zeal was more the result of tradition than it was of a knowledge of the subject. Brethren who advocate feet-washing in a church capacity generally manifest but little patience or forbearance toward those who differ from them, especially if they live in the same section of the country. Now when we consider that there are just as able, honest and good brethren on one side of the question and practice as there are on the other, it does seem plain that as far as we, as a people, are concerned, there is some doubt on the subject, sufficient at least to give grounds for forbearance on one side for the other, reciprocally. Now it is true that we ought to wash feet or we ought not,

in a church capacity; but as a people, one people in faith and love, scattered in the different countries over the whole world, we have not yet come to the unity of the faith on this point. While the blessed Savior washed his disciples' feet, and told them that they ought to wash one another's feet, he did not tell them that they ought to do so in a church capacity; and it is a remarkable fact that in all the New Testament we have no account of the saints washing one another's feet in a church capacity, or when assembled together as a church. There is but one mention of feet-washing in the New Testament besides where an account is given of the Savior's washing his disciples' feet, and then the act is classed with such duties as lodging strangers, relieving the afflicted, etc. Now it seems to me that if it was the custom of the church in the days of the Apostles to wash feet in church capacity, and it was understood as a church practice when collected together as a church, that the widows who were to be received in the number supported by the church, would have engaged in the practice with the church, and it would not have been necessary to have asked whether or not they had washed the saints' feet. This looks like it was an act of hospitality or household serving towards the saints. I drop these thoughts for the consideration, the charitable and honest consideration of my dearly beloved brethren and sisters everywhere, who may read these imperfect lines. My dear brethren, I never expect to be contentious on this subject. If I live, I expect to continue to engage in feet washing with my brethren when present with them at the time they engage in it. If I am right in my views, God will in due time, if it be his will, enable my brethren to see

with me. If I am wrong I hope he will enable me to see my error. And if I am wrong in my views herein expressed I feel assured in my heart that I will not strive about the matter, nor cause any confusion on my part. Surely I have as much right to entertain my honest views on the subject, and to express them in a loving manner, when I give good reasons for them, as any one who may differ from me. I do not know that any have any pre-eminence in this particular.

Brother Gold, I have referred to predestination and feet-washing in this article, the principle theme of which is charity, because I have noticed a disposition among some of the brethren to strive about these things, and even to set up their views as a standard of truth, and to declare non-fellowship for all who differ from them. Such a course is not only uncharitable, and consequently unscriptural in the spirit of it, but it is presumptive. It is very unfortunate for any one to be so hampered by reason of prejudice that they cannot discuss a matter calmly and brotherly with brethren, dear and humble brethren, with whom they differ. Such betray a lack of the spirit of Christ, as well as a lack of faith in God. "He that believeth shall not make haste." Excitability, impatience and restlessness betray a fleshly spirit. We are not to lord it over any one's faith. If we succeed in teaching others we get them to see, understand and sentimentally to adopt and receive that which we teach them. We are not to force any one, or in any way intimidate him, in order to get him to go with us. God must give understanding to every man, and sanctify our teaching, for it to be profitable to the hearers or readers. In this way God is glorified in both him that teacheth and him that is taught.

Brother Gold, your writings are specially interesting, comforting, and I hope beneficial to me. Affectionately, your brother in tribulation,
T. J. BAZEMORE.
ChIPLEY, Ga.

CIRCULAR LETTER OF THE
NEW RIVER ASSOCIATION
FALL SESSION 1893.

DEAR BRETHREN:—

As it has fallen to my lot to write a Circular letter to be annexed to the Minutes of our Association, I will call your attention to Rom. 10: 1, 2 3. "Brethren my hearts desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." The Apostle assigns the reason why this was the case, because they were ignorant of God's righteousness and were going about to establish their own righteousness, and would not submit themselves unto the righteousness of God.

Wherefore, because they sought it not by faith but as it were by the works of the law which was not intended to give life, but is only to govern us while we are under the law. I may differ with some of my good brethren in regard to whom the Apostle had reference when he addressed himself to his brethren in the beginning of the subject under consideration. I think he was speaking of the children of God, though they had not been enlightened to a proper understanding of their duty. It appears that they had a zeal of God, though they were void of understanding, which I think is very frequently the case with good brethren at the present day. How common it is when one becomes concerned about his souls salvation, for him to begin to move, and always in the wrong direction. He will first flee to the law for justification, but he

finds nothing there but condemnation. Why? Because the law is holy just and good, but he finds that he is carnal sold under sin. He reads that the law was given by Moses but grace and truth came by Jesus Christ; yet he is void of understanding and is still trusting in his own arm for salvation, and when he is made to see that he is a total failure himself, then he is willing to submit himself to the righteousness of God, and be saved God's way. The man that doeth these things shall live by them, that is the man that keeps the law shall live by the law. But sin is the transgression of the law. When sin is finished it brings forth death. The law knows no mercy, and Mount Sinai cries out against the sinner and is no more his hiding place. Then the Apostle affirms that the commandment which was ordained unto life he found to be unto death, and when the law came, sin revived and he died, which is a manifestation of the penalty of all unrighteousness. The law being spiritual, the Apostle says I am carnal sold under sin. Then he says the carnal mind is enmity against God, not subject to his law, neither indeed can be. And he also says to be carnally minded is death, but to be Spiritually minded is life and peace. Now brethren the Apostle tells us how he was delivered from the law of sin and death. He says that the law of the spirit of life in Christ hath made me free from the law of sin and death. And as God hath commanded the light to shine out of darkness, he also shined in our hearts to give (us) the light of the knowledge of the glory of God, in the face of Jesus Christ. And this is life eternal that they might know God and Jesus Christ whom he hath sent. Then we are no more under the law but under grace, for grace reigns to

eternal life through Jesus Christ to every one that believes, to the Jew first and also to the Greek. Then brethren we are dead unto sin, and alive unto God, for our lives are hid with Christ in God, and when Christ who is our life shall appear then shall we appear with him in glory. Then dear brethren let us hold fast the profession of our faith without wavering: for he is faithful that promised. And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is but exhorting one another and so much the more as ye see the day approaching. We are troubled on every side yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed. And at last may we meet around the throne of King Jesus, where we will know as we are known, and in one immortal song, chant forth the high praises of our God.

ISAAC WEBB Mod.

J. C. HALL Clerk.

ELDERS GOLD AND LESTER, DEAR BRETHREN,—I have decided in my mind to write you my experience which you can publish if you see cause. I was born June 10th, 1857 in Wilkes Co., N. C. There was a rent in the Roaring River Association about the date 1867, and the rent off party established a demomination calling themselves Union or Primitive Baptists, of which my parents and the greater part of my people were members. At the age of about 12 years, my mother was bad off with nervous chills. I was impressed to leave the house and conceal myself and pray for her recovery. While in the attempt I saw my own lost and ruined condition by reason of sin. Some days

after I saw a star over the kitchen door which relieved me in the case of mother, but added to my sorrows and guilt more and more. Four long years were past in this way pleading with the Lord for mercy. I cannot tell all along here, but on Tuesday after the 4th Sunday in August, 1873, while at Roaring River, M. H., it seemed to me that everything under me was giving way, and I was sinking down in torment. The next thing I knew my troubles were gone, I knew not where, and I was on my feet shouting praising God for deliverance. On Saturday afterward I joined that society called Baptists. I was married to J. M. Royal August 26th, 1877. He was a member of the Old School Baptists church at Woodruff, Allighany County, N. C. Some five or six years after I was married I called for a letter, not being fully satisfied in relation to the true church of Christ. I thought that I would stay at home and not bother myself with going to meeting, which I did for eight or nine years. About the expiration of this time I became dissatisfied, believing it to be my duty to identify myself with the church of Christ. I believed he had a people here on earth, and my desire was to live with them. But who they were was the question with me. Sometimes I thought of joining the Methodists. At other times I would think of returning my letter, and staying where I was. So on the 12th, night of July 1892 I went to bed with this decision on my mind, that I would go back to the Union Baptists. When I went to sleep and dreamed that some one offered me three pieces of money, as I thought the first piece was paper, and when it was offered to me I would not take it: for I saw it was counter-feit. The second shone bright like silver, and I was anxious

to get hold of it, and I took it in my hands, and turned it over, and it was a thin cupping shell all cankered inside, and I handed it back and said, this will not do. Then there was another piece handed me. This piece did not shine so bright to me as the other did, but when I examined it found it was pure gold. When I awoke next morning the dream was the first thing in my mind, and the interpretation to me was the first piece of paper was the Methodists, the second piece, which was cupping and cankered, was the Union Baptists, and I called the 3rd. piece the old Primitive Baptists, the people that I had hated the worst of all people on earth, for I had been told they preached a very dangerous doctrine, and it would not do to believe what they preached. I had lived in a mile and a half of brother Wyatt for about four years, and I thought so little of him as a preacher I never had gone to hear him preach, though I liked him as a neighbor. Now he is one of my favorite preachers, and I do not think I would ever have been satisfied if he had not baptized me. Then I was revived to go to the church, and I went out to the creek that morning, and when I saw the water it seemed to me as if some one said, see here is water, what doth hinder me to be baptized? I was made to exclaim, hinder me not. So the second Sunday in August, I went to the church at State Road, and was baptized on the 4th Sunday in Sept. by Eld J. M. Wyatt. So I have been enabled to see the church, the Lord's body, the city whose builder and maker is God, and I never have had a doubt in regard to the true church since, though I oftentimes doubt myself whether I could be one of that blessed number or not; though I want to live where they

live, and die where they die, and be buried where they are buried, and rise when they rise, and enjoy the blessing of an endless life around the throne of God forever and ever.

Yours in Hope,

MARY JANE ROYAL.

Roaring Gap, N. C.

GOSPEL AUTHORITY.

BELOVED BRETHREN:—The brotherhood would do well to seek to correctly understand where and to whom the exalted Head of the Church has committed or given the authority or administrative power of the gospel. Therefore permit me to submit to the scriptural consideration of all your readers some thoughts upon this important practical subject; for it involves correct discipline in the gospel, and the peace and welfare of the churches of the saints.

It is understood by all our people that the authority given in the gospel of Christ is not legislative, but administrative only.

It is likewise conceded by us all, that the church itself is the highest ecclesiastical or gospel authority under Christ on earth. Let me add that there is no other authority; for He gave this authority to the church above. The church, then, is his kingdom militant and administrative, in which he alone is the king and law giver. This will not be denied.

Should it be claimed, however, that the Lord Jesus gave authority to the twelve Apostles, as his princes and judges in his gospel kingdom, which is true, still they are in the kingdom and of the church, and are its servants for his sake. Therefore their judgment and decisions stand approved by the church. See Acts 15.

It is a gospel axiom, then, that there are no masters in spiritual Israel; or none to enact decisions

and make decrees for the church, and then bind them upon the churches of the saints; for the Apostles themselves were not masters nor lords, much less may any other men be. "For one is your master, even Christ, and all ye are brethren," said the holy Son of God.

Of God and Christ and the church Paul says, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. 1. This establishes the fact that the church is Christ's official body; therefore no other organized body can be; neither can any other body of men scripturally claim or exercise any religious or ecclesiastical authority whatever, nor make any decision which can be binding upon the church. And this statement applies with equal truth to all other religious organizations and assemblies, whether they be associations, conventions or councils, all of which are unofficial, and have no authority or jurisdiction over the official body of Christ, the church; "Upon this rock I will build my church; and the gates of hell shall not prevail against it," spoke the Son of God. The Church stands alone, as a city set on a hill, and has no rival. No man shall take her crown, nor wrest from her the keys of her Lord's kingdom; she is the bride, the Lamb's wife, and the queen of heaven. God in Christ has given to the church alone this dignity and honor.

Let us see and understand this clearly and fully, dear brethren, because it will make for peace and harmony among us, and thereby honor Zion's King.

Now, then, as to religious associations and councils, or any other religious organization or body; they have no jurisdiction or authority at

all over the church, against it, nor the least right to intermeddle in the affairs of the church. But the church herself may invite or request brethren who are in her fellowship to come and sit with her, if in her judgment it seems good to do so, and give her their counsel in any cause; but when this is done, then the church herself must sanction such counsel, in order to make it official, or give it the authority of the gospel. But, if the church should judge that any counsel is not according to the Scriptures and not good, and therefore refuse to give it her official authority as the church of Christ, such counsel has no gospel authority at all; for every gospel act must have the sanction and authority of the church of Christ, because his authority is in the church. For he has never authorized any man or men to sit in judgment over the church, or above it and against it, to over-ride and trample down its authority. No one will presume to say he has, because the Scriptures so fully show that he has given his divine and sacred authority in the gospel to the gospel church, but not to any other body on earth.

Therefore, whoever presumes to over-ride and destroy the authority of the church of Christ, is doing this against him; for he is one with the church. From time immemorial our people have sacredly held this principle as scriptural and divine, and have thus honored Christ in the church.

Now, when a faction arises in a gospel church, and results in a division and exclusion, who shall then judge and decide with which party the church remains?

According to the above sacred principles—that Christ has invested the gospel church with the authority of the gospel—there can be but one answer, and that is, the sister

gospel churches, who are near and know the facts, have the gospel authority to decide in this case; but no others have this power or right. For the mind of Christ is with the church, and the right of judgment is with the sound sister churches. Therefore their official judgment has the authority of Christ, and it is entitled to the respect and acceptance of the whole brotherhood. To deny or ignore this would subvert the harmony and peace of the churches, and result in general confusion and widespread division.

"God is not the author of confusion but of peace, as in all the churches of the saints," says Paul. The Prince of Peace says, "Blessed are the peace-makers; for they shall be called the children of God." "Let us follow after the things which make for peace." "Let all things be done decently and in order." Shall we thus observe and do, my brethren, or will we refuse and be self-willed? "The fruit of righteousness is sown in peace of them that make peace."

Wishing grace, mercy and peace to the household of God, I am yours to serve in the bond of love and peace for Jesus' sake,

D. BARTLEY.

Crawfordsville, Ind.,

[Will our Baptist papers please copy, that the brethren may consider these things?]

TESTIMONY TO TESTIMONY.

Testimony to testimony can do no harm if it does not conflict and all be true.

I have thought some of writing on the baptism and work of John Baptist and the baptism and work of those who followed after him. I see your editorial in answer to Mr. Wade and I endorse what you have said but still I wish to say a word on the same subject. John was the

forerunner of Christ, therefore all his work was the work of a forerunner. I go in a thick wood to survey land, I send one ahead of me to clear the way, he is my forerunner, he cannot go to the right nor to the left for I have the compass set behind him and by this he is kept straight in line and is governed by it as much as if it were ahead of him. He is going the way I am to go and that I point out to him; he finishes his work and I do mine in the same way that he has gone.

John went before our Lord to prepare the way, his work was not to bring people to the knowledge of salvation but to point them to him who should give salvation and to preach repentance. His preaching should reach the hearts of those whose hearts were prepared to receive it. He was to make ready a people prepared for the Lord. Therefore by preaching repentance he was to prepare a people for the reception of Christ, whom God had prepared for the reception of the doctrine of repentances which he was sent to preach. In this way the rubbish was to be gotten out of the way and the path made straight for the kingdom of heaven was at hand. The transgressions of the children of Isreal in following traditions of the fathers instead of the commandments of God had tangled things and virtually there were none following the Lord but every one had turned to his own way. There were some among them who had honest hearts whom the Lord loved and in whose hearts his spirit was doing a perfect work preparing them for that great day of the setting His militant Kingdom on the earth. These were meandering among the traditionalist finding no dwelling place. While they were thus famishing for want of water and starving for want of

bread, neither of which they could find in the traditions of the Elders, John came pointing to the well-spring of life and to the bread from heaven. They with eager hearts grasp his testimony and there went out to him all Judea and round about Jerusalem and were baptized of him in Jordan. At such times they confessed their sins and brought forth fruits meet for repentance. These were then prerequisite to Baptism otherwise it could not have been called the baptism of repentance. The Pharisees who still clung to their old traditions, where they came to be baptized, were called a generation of vipers. None could be admitted to that way but in the way that John pointed out. Repent for the kingdom of heaven is at hand. Jesus was in John and with him and he must go straight forward if he died therefor. There was no varying in that way for it was the way of the Lord. Both the preaching, baptism and all that he did was the work of the Forerunner, he did not mark the line but cut away the rubbish. Thus the hearts of all whom the Lord had prepared were turned or repented from their evil ways and turned to the way of the Lord.

Our Lord was the beginning, he sent John out, he continued until he came up to Christ and baptized Him, he was the end; John's work was finished. His preaching and work was done but it was the same in order of that which should be continued. Prior to this time the name of Jesus was not known in baptism, after this all must be done in His name. He is the Messiah; the other was only pointing to Him a pre-figure of that which should shortly be and should be forever. The first decreases when his work ends, the second increases for His work never ends.

Father, Son and Spirit are all

embodied in Him, therefore there is no difference in the "name of Jesus" and, "In the name of the Father Son and Holy Ghost." Though the power of the Spirit is not yet fully manifested to the Apostles yet all they do is done in His name and by His power. On the day of Pentecost He is manifested in the power of His glory to the Disciples and they are made to understand His work. Their work does not change but expands, the field is much larger than they supposed and they go out at His command, not in the name of John, no, he did not go out in his own name neither sent he any one else out, he had not the power, was not thus commissioned, but they went out in the name of Jesus preaching and baptizing in form the same as John, but in the name of Jesus or the Father, Son and Holy, Ghost for it is one God whether he be called Father, Son or Holy Ghost he is all one and not three separate personages as the Catholics falsely teach and as many Protestants (so-called) believe. This work of preaching and baptizing in the name of Jesus will continue as long as there is a little child of the Lord's on the earth. He must increase.

The above thoughts are submitted to you and if published to the readers of the LANDMARK.

Affectionately.

L. H. HARDY.

Newport, N. C

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Beloved, I have never before tried to write a piece to go abroad, but trust the Lord will direct my thoughts on this subject. I am impressed to pen a few thoughts as they have been presented to me. I understand the kingdom of heaven

as it is revealed to us to be the hope of glory set up in the hearts of men. The woman here set forth seems to represent Jesus, the meek and lowly Savior. The three measures of meal seem to represent the three divisions of our natural lives, infancy, youth or childhood, and manhood. Jesus the blessed Master hides the electing knowledge of God our heavenly father in these three measures of our natural lives, and at God's own appointed time the burning flames of his precious love shine forth in our cold benighted hearts. And bless his holy name, we begin to be warm, and this precious leaven begins to raise us from our dead lethargy, and thus by the power of the fire and love of God, our heavenly Father, we are leavened, not partially but wholly leavened, and made alive in Christ, where as we were spiritually dead to the knowledge of the true leaven, as it is in Jesus our Lord.

Brethren, these views were presented to my mind some six years ago while alone. I had no recollection of having ever read the passage above quoted, but it came on me with such a force I searched till I found it. Surely I felt as I never had before. I felt that my soul had communion with the Lord. The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field. Brethren, this seems to typify the direct work of Jesus our great head.

Very much like the seed sower when he goes out to sow seeds, while the ground is yet cold. But he sows here and there, and the goodness of God our Father shines forth upon the ground, and springs forth life. The seed comes out beautifully, and grows prosperously and often brings forth abundant fruit. The same with God's children. After the good seed has been sown the glorious light of the

power of God shines upon us, and the good seed which the Master has sown in the field springs forth, and brings forth fruit to the honor and glory of God, from whom all blessings flow. Praise him all creatures here below. I could say more just here, but for fear I may not be led by the right spirit I will leave the subject. I have been impressed to write for your views on this subject for five years. Brother Gold, my name is written on the church book at Simpsons Creek, S. C. I have often felt to enjoy religion there and elsewhere, but for four years I have been very near dead all the while spiritually, have no reason for the cause except the sins I have committed.

J. S. SIMMS.

Higgston, Ga.

Remarks :

Brother Simms gives what he understands is intended to be taught by the parable of the leaven, but does not give the scripture by which he would sustain his views. I am unable to see in what sense the three measures of meal could represent the infancy, youth and manhood of man.

Our brethren differ as to what is meant by this and other parables, some of whom are evidently wrong, and all might be wrong.

Our knowledge of a certain principle of truth may be in itself correct, but by applying it to a text setting forth some other principle, it becomes erroneous.

Brother Simms, after a thorough investigation of this parable, may be able to see that he is not fully sustained by the scriptures. His thoughts might admit of some other application, and give place for a true understanding of the text.

Elder Gold is absent, but will likely give his views in the future.

P. G. L.

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.

WHERE IS HE.

We are sometimes asked by some of our brethren where D. N. Gore (that was with us in name a few years) is now. Recently I read an obituary he wrote for one of their preachers that was published in the Recorder. Here it is.

"Rev. John W. Gore died at his home in Columbus Co., N. C. on Wednesday morning December 6th, 1893, aged 81 years 8 months and 19 days. He became a member of the Baptist church in the year 1834 was ordained a deacon in Iron Hill Baptist church in the year 1846 and was ordained to the work of the gospel ministry in the year 1866. He was a steadfast Missionary Baptist, a strong lover of the Biblical Recorder, and a bold and zealous defender of the faith once delivered to the saints. He died in peace with God and man, and has gone to reap the reward of his arduous toils."

D. N. GORE.

Some Baptists remember how he talked and preached among us. The proverb, "The dog has returned to his vomit," seems to me to be illustrated in his case. He appear-

ed to be very sick of the mess which he threw up before he came to us, but he seems now to eat it with good relish.

How many lies are told in obituaries. The idea that a man could buy heaven with his orduous toils and great meritorious labors on earth.

This is the Arminian notion though. It leaks out continually in their preachings and writings. There is much trash in obituaries and funerals. The imagination of man paints a heaven where friends know each other as they did here, and those that have done the most for the Lord here have the greatest honor there, and occupy the highest seats.

P. D. G.

FRICTION.

The Missionary Baptists and Methodists wish to destroy the State University by influencing the Legislature to make no more appropriations to it for higher education. This is that they may get the control of the education of the young men. We do not want boys educated to be Methodists or Missionary Baptists; but educated in the text books of our literary course. They claim there is friction, They have made all that there is themselves, and they want to so increase it as to clog the wheels of the University so effectually that it cannot turn a wheel. Then there will be no more friction. Watch out for them in the next campaign. They will enter into politics, and memorialize the Legislature, and get entire control of all legislation, if they can.

P. D. G.

WHY IS IT?

Why do so many who have a hope stay out of the church so long, and some never do come? They seem to be interested in the ministration of the word of truth, and to believe the fundamental principles of the doctrine, and claim to have a desire to do their duty, but for some cause they do not do it.

I desire to investigate some of their difficulties in order to ascertain whether they are real or imaginary, removable or permanent, evasable or surmountable. One says, "I am such a sinner." The visible church is made up of sinners. Not because they are sinners, but as Christ came to save his people from their sins, they must have been sinners, and as salvation is from sin, one who is saved must be a sinner saved. And as one who is saved has the knowledge of his salvation he must necessarily have the knowledge of that from which he is saved. "Christ Jesus came into the world to save sinners, of whom I am chief."—1st Tim. 1: 15. He does not say "I was chief." We were the servants of sin, were lost, but now found; were blind, but now see; were sometime darkness, but now light in the Lord; but we do not read that we were once sinners, whereas now we are not. We were once sinners "dead in trespasses and sins." Now we are sinners "dead to sin" and cannot live any longer therein. Our praise to God for salvation is as much from the knowledge of our being sinners saved as it is that Jesus is our Saviour, or that we are saved.

You believe the doctrine in other particulars, why not believe it in this? You are slow of heart to believe this, and yet you do believe it, but you are not ready to allow the truth of it to apply in your case. You believe the preaching when it represents you to be a sinner, and when it presents your hope to view, but when it further presents your privileges and duties as a sinner hoping in God, you are slow to believe. You readily believe what Jesus has done, and sometimes seem to rejoice in what he has done for you, as you hope in his mercy, but when it comes to doing something yourself, you become slothful and sleepy, and begin to make excuses saying: "There is a lion in the way."—Prov. 26: 13. Paul says, "Be not slothful in business, serving the Lord. Be not slothful, but followers of them who, through faith and patience, inherit the promises."

You talk well, but you do not prove your faith by your works. The kingdom of God is not in word, but in power. Paul would know not the word of any, but the power. There is more proof of an inward work of grace by outward work than by empty profession. The conversation of God's people does not consist in talking, but living—citizenship, manner of life.

"I fear I am not a child of God." Who said you were not a child of God? "Whence these tares?" An enemy hath done this." This persuasion is of the flesh, and cometh not of Him that calleth you. We should give attention to the teach-

ings of the spirit rather than to the flesh, to our evidences of sonship in Christ, rather than to those of that in Adam; to those of our being children of God rather than those of our being children of the flesh. That we have carnal nature about us is evident, and that it is sinful and evil is equally evident, but whether we have divine nature which constitutes our heirship is not so evident, and yet is sufficient-ly so to establish us in the belief of the truth when we have the reasons of our hope in our mind. These reasons are what we should consider.

“We know we have passed from death unto life, because we love the brethren.” Do you love those whom you believe to be and esteem as the brethren—the people of God? “Yes, I love them, but I fear I do not love them right.” How do you know you love them? Could you love them and not love them right? Did you ever fear that you did not love them at all? Suppose you did love them right, by what rule would you determine the fact? How do you distinguish between the love you have for them and that which you do not have for them? Why do you think the love you have not and know nothing about, is better than that which you have and feel and know? This fear must be more imaginative than real.

An investigation of the cause of the love you have would, no doubt, throw some light on the subject, as to its kind or manner. You have not always been possessed of this love. You may well remember the

time it began to flow forth from your heart unto them. You once felt yourself to be a sinner in the world without God and without hope, and again you were made to hope in the mercy of God and was not ashamed, because the love of God was shed abroad in your heart by the Holy Ghost, which he had given unto you. At that time you felt to love God and those in whom you saw his image in the person of his Son.

Had you ever loved the people of God before this time? Most assuredly not. Very likely you thought you loved everybody, but since then you have found that such was not the case. You doubtless held no ill feeling against any one, but you only loved the brethren.

One of the fruits of the spirit is love. “Love is of God. He that loveth is born of God, and knoweth God, for God is love. He that loveth God loveth him that is begotten of him.” “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.”—John. You could not thus call one a son of God unless you have this manner of love in your heart resting upon him. We love the Lord because he first loved us, and we love his people because he loves them.

Having ascertained the cause of this love, we will next examine some of its effects.

“There is no fear in love; but perfect love casteth out fear; because fear hath torment.” This fear is of a slavish character, one of torment, punishment—condemna-

tion. Did you ever witness a time when the fear of the devil and future punishment were utterly taken from you, and you felt to be free indeed? Do you fear the devil now? When you feel to know anything of the goodness and mercy of God, do you not feel assured that nothing shall be able to separate you from the love of God which is in Christ Jesus the Lord?

"Charity, or love shall cover the multitude of sins." Do you see multitudes of sin in the brethren? Do you not feel that they are better than you are? Would you not be satisfied if you could be assured that you are as good as they are?

If your love for them is such as to so cover their sins, that you do not see them, and you would gladly be as good as they are, what manner of creatures do you suppose they would appear to you to be if you could just love them with the kind of love you desire?

The brethren do not claim to be better than you are, and will not believe you when you say they are. But when you tell them you are not as good as they are they will believe it. That is they will believe you honestly think so, because they know that feeling to be one of the best evidences that one has passed from death unto life, it being the evidence of that love which is the fulfilling of the law—Rom. 13:10—wherein those who have it are kindly affectioned one to another, in honour preferring one another:—Rom. 12:10—and in which one could only be reasonably moved to bear others burdens and so fulfil

the law of Christ—Gal. 6:2—by which all shall know that we are His disciples, if we have it one to another. Jno. 13:35.

This love moves one to desire the love and fellowship of the brethren, and incites him to such deportment as shall be commended of them."

"I am afraid they do not love me."

That does not enter into the question from your standpoint. Besides they may have no cause nor occasion for loving you. The only way you can reasonably expect to obtain their love and fellowship is by going to them and relating to them your feelings and desires.

"I am afraid I might deceive them."

There is but little danger of your doing so much as that. They are not as easily deceived as you might through your fear, suppose. They will be as careful to reject you should they think you not experienced as they would to receive you should you give them satisfaction. The church would no doubt act with candor and in faithfulness desiring that neither you nor it should be deceived. Would it not be well to submit your case to the church and thus avail yourself of the benefit of its judgment?

"I am afraid I am a hypocrite."

You need have no fear about that. If you are one you know it, therefore why should you fear. A hypocrite is one who pretends to be what he is not, he is insincere, and has not felt what he pretends to have realized. His object is to deceive and gain some end or ad-

vantage by it.

"I fear I am not fit to belong to the church."

There is no sort of doubt about that being true. That is in your own estimation, if you are really fit or qualified to enter into the fellowship of the children of God. If you really felt to be worthy of such companionship, and should so declare unto them, they would no doubt regard that of itself sufficient proof of your unfitness and upon it refuse you admission. One is only received really and truly into the church upon the consideration of fellowship, and that does not emanate from the fact of what one thinks of himself, but upon his reason of a hope reflecting therein what Christ is to him, or more properly what He is to the church. While those who apply for membership are in form required to relate what is termed their experience they are really required to relate the experience of the church. Therefore if you have in your experience that of the church as is reflected in the preaching of the gospel by her servants, you have that which would be acceptable to the church and you would be accepted with it. This may seem strange to you, but it is no more strange than true, and yet you may not believe it, and may struggle on a while longer trying to get something the church will accept.

A deep sense of unworthiness often rests heavily upon the children of God and seems much in the way, and is often assigned as a reason for their failure to do what

is in their hearts to do. In themselves they have no worthiness as of themselves, but in Christ who is their hope they are worthy of all favorable consideration. Their standing is in Christ and not in themselves. "By the grace of God I am what I am," says Paul. In order to have fellowship with him we must have the same for our righteousness he had for his, which was Christ. With Christ in us the hope of glory, we certainly are worthy of the association of the saints. That is all the worthiness any one can possibly have or could possibly need.

What we need is to be content with such things as we have, rather than seeking after those things which we have not, and which the Lord has not promised to give us.

There is one very important sense in which those of the people of God who do not keep his commandments are unworthy. "He that taketh not his cross, and followeth after me," is not worthy of me. Math 10:38.

How could one, for whom the Lord has done such great and wonderful things, claim any worthiness in himself when he has not, and more than that refuses to do the first thing which he is prompted in his heart and commanded in the word of God to do? If one who follows not the Lord, and does not keep his sayings be blessed equally with the one who does, what advantage is there in doing them? Obedience does not bring to us things which we have not, but it affords us the pleasure and comfort there are in doing that which is

right. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and you shall find rest unto your souls, for my yoke is easy, and my burden is light. Mat. 11:29:30. If you feel meek and lowly in heart you are like Jesus. But you are not satisfied to be like him, and have him for your law-giver and King. Like Israel, you want to be like other people and have a king of your own kind. You profess a willingness to obey and hearken, and yet you spare Agag alive, keep the best of the sheep and oxen for a sacrifice, and covet the fat of rams and fatlings. You prefer your own yoke which is hard and your own burden which is heavy to those of Jesus which he says are easy and light. You want rest, but you are not willing to find it as the Master has commanded. You want to eat bread, but not by the sweat of your own face. You want the answer of a good conscience, and yet you are not willing to humble yourself to obtain it.

You believe the Primitive Baptists to be the true church, and at heart you love them, and often desire to be with them, but you are afraid if you should join them you would lose some of your wordly prestige.

If to follow Jesus were something that the world would applaud and brought one into wordly renown the world would no doubt readily attempt to follow him, but as it tends to lowliness of heart and an humble condition generally, even the children of God seem not to follow him

as they should.

Your condition is really just as you see it to be but your understanding of it, as to what you should or should not do, is largely imaginary and erroneous. You want to see, and think you must see, that which the Lord has not intended should be seen. "We are saved by hope, but hope that is seen is not hope." You want to see your hope, and think you would be satisfied if you could see it, whereas if you could see it you would not have it. That is it would not be a hope. If you are patiently waiting and expecting that you will have a hope some day, you have the hope you need and all you will ever have in this pilgrimage. Rom. 8:24:25.

These seeming obstacles cannot be evaded, because there is a cross in following Jesus, and he who would come to him must come with his cross, and with the cross through faith he surmounts all apparent obstructions and stands perfect in Christ Jesus wanting nothing.

When you contrast yourself with those whom you esteem as being worthy of all confidence you are ready to persuade yourself that they could not have confidence in you. That position is well taken so long as your conversation or citizenship is in manifestation so unlike theirs. They let their light so shine before you, that you see their good works, and in esteeming them you glorify your Father and their Father who is in heaven, but you keep your light under a bushel and do not let it so shine before

them and others, that they may on your behalf glorify their Father.

If you would have their confidence you must, by your works, prove to them that your faith like theirs is of God.

Apart from the fact that we have gifts differing yet all of the same Spirit, I can see no reason for any other difference except we are not equally careful to maintain good works.

“A good tree can not bring forth corrupt fruit, neither can an evil tree bring forth good fruit. “By their fruits ye shall know them.” The quality of the fruit is here spoken of rather than the quantity. The question therefore is not as to what kind of fruit a good tree brings forth, but does a good tree always produce even good fruit? May not a good tree be barren? For if these things be in you, and abound, they make neither barren nor unfruitful in the knowledge of our Lord Jesus. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Read first chapter second Peter.

“Consider what I say, and the Lord give thee understanding in all things.”

P. G. L.

Elder Tommie Daniel, son of the late Elder John Daniel has been called from his labors to enter, we trust, into everlasting rest. May the Lord remember those bereaved, and reconcile them to his will.

P. G. L.

ELDER DAVID HOUSE.

Among the most correct men I have been blessed to know was brother House. If you consider him as a farmer, or a neighbor—a husband, or a father—a church member, or a preacher, you may find a model worthy of admiration. He attended to his own business and did it well. God Almighty blessed him in many ways.

REQUEST.

Brother John Young, Burlington N. C. desires that the brethren in passing should remember him and other brethren and friends there, and stop and preach for them. Our traveling brethren would do well to note such requests and give more destitute brethren their special attention.

UNION MEETINGS.

The next session of the Eastern Primitive Baptist Union is appointed to be held with the church at Concord, Washington Co. Friday before the fifth Sunday in April.

W. R. BRINN
Clerk.

CHANGE OF ADDRESS.

Elder A. B. Whatley's P. O. is now Greenville, Meriwether Co., Ga, instead of Hogansville, Ga.,

Brother Dudley G. Johnson's P. O. is Lawrenceburg, Ken.

OBITUARIES.

WM. R. BECK.

Thinking that many of my brethren and friends would mourn with me in the loss of my father, and especially some of the soldiers of the late war, I will write an obituary notice of his death, which occurred the tenth day of October 1893. He was born in Henry County Va., the 19th of June 1820, making his stay on earth seventy three years. He married Matilda E. Jones when he was about thirty two years old, with whom he lived in peace and happiness until it pleased the Lord, for a purpose best known to himself, to separate them by her death which event took place the 20th of Nov. 1885. I cannot pass without telling you something of my dear mother, she was so good and kind, nobody knew her but to love her. She never made a public profession of religion, on account of a feeling of unworthiness, but she was strong in the faith, a lover of the truth, and her orderly walk and godly conversation proved that she was a child of God. She always had a keen desire to go to preaching, and the subject of religion and reading the Bible were the principal parts of her conversation. When her eye-sight became dim she would often call me as I passed by going to and from my work to read a chapter in the bible to her, which was a pleasure to me and a comfort to her. But alas! I had to give up my good mother, and I miss her as much now as I did at first. I often think what is home without a mother. After a long protracted illness she called us, her seven sons and her devoted husband to her bedside and told us farewell, that she was going home to her father above, and I believe while we mope and mourn our sad loss, that she is basking in seas of heavenly rest and singing praises to the God of her salvation, in whom she trusted.

My father was widely known, and was a noted man for his hospitality to strangers, his honesty and integrity as a citizen, and his daring deeds as a soldier in the war, and best of all his kind hearted and devotedness to his family.

It seems that he had a hard time in this world, he suffered many losses and a great deal of sickness in his family but was never known to shrink from his duty nor give up in despair. He was a hard work-

ing man all of his life and if he lost anything by misfortune he would never grumble nor complain at it but would say we must work the harder for it was not in our power to control these things, and we should not bother about it, for it was the work of the Lord.

He was always willing, and took an interest in helping those that were in need, and to attend to the sick, he did not merely go see the sick when it was convenient as the fashion is with many now-a-days; but would attend to their needs. He never found any excuse for not waiting on the sick and dying, and was never too busy to help his neighbor do any work he could not do by himself. Right here volumes might be written about this man. Some of the old soldiers of the war will remember some of the daring deeds done by him, (especially with Major Taylor and the wood.) He had always been a stout, healthy man till the year 1887 when he was afflicted with acute rheumatism from which he never recovered. And I have never seen, heard, nor read of but one man that ever bore the afflictions that he did, and that was Job. He was helpless for about four years so that he could neither stand up or lay down, but had to sit on a chair all the time, night and day, and was never without pain. He reminded me of Job, in that, he never murmured nor complained at his lot, and said that it was right and he was willing to bear all the punishment the Lord put upon him, and was always cheerful except in time of greatest suffering, would talk to us, as if he thought he would get well. He was a free talker on any subject and was capable of giving good advice to those who asked him. He was immovable, and steadfast in his convictions both politically and religiously. He never attached himself to any church but believed in salvation by grace, and would contend for the faith once delivered to the saints, and he gave us good evidence that he is now sleeping in the arms of that blessed Jesus whom he so often called on. So then we say sleep on dear Papa, sleep on; take your rest; your sorrow and your trouble is now turned into joy and peace. Now dear brothers remember the counsel of Papa and Mama, we too will soon receive the summons, and let us ask the Lord to prepare us for heaven. Brethren pray for poor me.

J. J. BECK.

ELDER DAVID HOUSE.

The sad duty devolves upon me to chronicle the death of my father-in-law, Elder David House, which occurred at his home near Greenville, Pitt Co., N. C., on the 11th day of January 1894. He was born in Pitt county N. C. on the 14th day of August 1816 and was therefore 77 years, 4 months and 27 days old. He was the son of John and Nicey House, and was united in marriage first to Felicia Flemming by whom he had twelve children, all of which survive him except one a boy who died at the age of twelve years. After the death of his first wife he was united in marriage to Miss Caroline Jones of Edgecombe County who survives him. He grew up a very quiet and moral boy and I have heard him say, suffered much under conviction for sin and was delivered from his burden of sin and condemnation at his plow while at work in the field. His deliverance was very bright, and his faith in his God was strong and of an unflinching nature, all the days of his life afterwards. I have often wished for and desired such a degree of faith as he enjoyed. He was received to baptism in 1847 in the church at Great Swamp and was licensed during the same year to the exercise of his gift, and in November 1853 was ordained to the full work of the gospel ministry by a presbytery, consisting of Elders John H. Daniel and Lanier Griffin. He was a zealous and faithful minister of the gospel, and during his life traveled as many miles, and preached as much for the churches in his own country about home as any that can be found, as well as serving his own church in a faithful and acceptable manner. The churches that he served although not blessed with as great gatherings as some, were blessed with sweet seasons of peace and harmony under his service, no doubt due in a great degree to his sound and able ministry and wise counsel and exhortation which he gave them, coupled with the bright example which he set before them, for he was a living epistle of Christ known and read of all men and even those who did not believe the doctrine he preached were constrained to say he lived out his religion. He was remarkably industrious, and the Lord blessed his labors in a great degree naturally. We wish to say no more of any man dead or living than what is strictly true and we can truly say of him "a great man in Israel is fallen, and one who will be sadly missed

by family, neighbors and church, and whose sound and able counsel we will hear no more from his own lips. The world has never known its greatest men. He much deplored and talked of the sad condition of the church and nation and said he looked for no better times politically. He was afflicted with bronchitis, from which he suffered much, and had several attacks: the last one occurring on Saturday morning before his death, and he gradually grew worse until he died. He was conscious all the while and towards the last of his sickness talked almost all the time. Only a small part of what he said could be understood as he was so weak, but those around him could understand enough to know that he was talking of heaven and divine things and as he neared his end and the outer man perished the inner man was renewed and he calmly and peacefully fell asleep in the arms of his Saviour; and after finishing his course and the ministry which he received has gone to receive that crown which is promised to those that are tried and endure, and that love the appearing of our Lord Jesus Christ.

While we miss him and our hearts are sad to think we shall see him no more on earth, yet while passing under the rod we can kiss it and believe that our loss is his everlasting gain. May all the children who loved him so fondly and his dear aged companion upon whom the blow falls so heavily have the supporting and strengthening grace of God to bear them up and his blessed spirit to lead them and enable them to finish their course with joy and at last to be gathered together with the church and general assembly of the first-born which is written in heaven. Affectionately yours,

M. T. LAWRENCE.

Hamilton, N. C.

WILLIS THOMAS ROYSTER.

This brother was born July 3d, 1825—united with the church at Ebenezer, N. C., Nov. 1889, and killed Jan. 21st 1894 at Roxboro, N. C.

Brother Royster was highly esteemed generally as a man of peace and integrity of character. As a husband he was very kind, as a citizen useful, and orderly as a church member. His companion, sister Royster, has been a Baptist for nearly forty years, and none excel her in kindness and pleasantness of manner.

In their old age they had settled in Roxboro, N. C., and brother Royster was made

jailor. As such he was noted for his kindness to the prisoners in his charge. There were two desperate white men in jail at this time. On Sunday morning, he with a little colored boy went to carry their breakfast. They had plotted to escape and chose that morning. Taking advantage of his kindness, they got hold of him and choked the innocent old man to death while he was at his post of duty, and carrying them a nice breakfast on Sunday morning. The lamentations of sister Royster were sad and touching in the extreme. They had many friends that gathered to help in what way they could. On Monday Elder A. N. Hall and myself spoke at the funeral. Such a crowd as gathered there is seldom seen in Roxboro.

Thus quickly he was called away by a violent death. How many great men have been thrust into death by violent hands, such as John the Baptist, Paul, James, and many others? We hope sister Royster will be comforted by the Lord who sustains his people. P. D. GOLD.

MATTHEW G. WARD.

Matthew G. Ward, son of brother Matthew J. and sister Adaline Ward was born in Columbus county, N. C., the 9th day of Oct. 1866, and departed this life Dec. the 8th 1893, making his stay on earth 27 years one month and eleven days. Mr. Gaston, as he was commonly called, never made an open profession of religion but the writer has ofttimes heard him contending for the faith that was once delivered to the saints. He was a dear lover of the Pimitive Baptists. He suffered with typhoid fever for twelve days, when the good Lord saw cause to relieve him from his suffering on earth. Everything was done for him that two doctors could do, together with parents, relatives and friends. In his death Columbus county has lost one of her bright and honored sons and the family a devoted and worthy member. He was somewhat engaged in farming and a mercantlie business at Pireway, N. C. He leaves a father and mother, three sisters and five brothers, and many friends to mourn his loss. Oh may the Lord fill the vacancy in their hearts that even in sorrow they may rejoice in the Lord, and be resigned to his will. B. BENTON.

WILLIAM ENOS GREEN.

This brother was the son of Thomas and Nancy Green, and was not far from 60 years

of age when he died Oct. 30th 1893, in Rocky Mount N. C. At the March meeting 1871 he was baptized at the Falls of Tar River. He soon began to manifest activity in the church—was gifted in singing—good in exhortation—and showing such a spirit and gift that he was chosen deacon of said church which he filled with satisfaction to the brethren. He was also liberated to exercise in his gift of exhortation which he frequently did.

While his health was very poor yet he was a man of great energy, and of much force as a manager of business. He also took much interest in the affairs of the church, and greatly enjoyed the company of the brethren. While he lingered in pain for years his final attack which was severe carried him off rapidly. This brother was made willing to die, and rejoiced in praising God on his death-bed, from which he was released in triumph we feel.

His departure leaves a widow, sister Green, with several children to feel his loss. We hope he has gone where the praise of God is sung in perfection forever. P. D. GOLD.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise whether the announcement continues in this paper until day of appointment or not.

Elder W. W. Barnes requests us to say that he was confined at Goose Creek Island with LaGrippe for thirteen days, and regrets very much being thus prevented from filling his appointments.

Brethren will notice change in Elder Wyatts appointments.

J. M. WYATT.

Smithfield	Sat. and 1st Sun. in March
Little Creek	Monday
Clement	Tuesday
Rehoboth	Wednesday
Fellowship	Thursday
Middle Creek	Sat. and 2d Sunday
Raleigh	Sunday night
Neuse	Monday
Cedar Grove	Tuesday
Dutchville	Wednesday
Camp Creek	Thursday
Tar River	Friday
Surl	Saturday
Flat River	3rd Sunday
Roxboro	Sunday night
Shiloh	Monday
Stories' Creek	Tuesday
Ebenezer	Wednesday
Country Line	Thursday

Lick Fork.....Friday
 Dan River.....Sat. and 4th Sunday
 Pleasantville.....Monday
 Sardis.....Tuesday
 Piney Grove.....Wednesday
 Rock House.....Thursday
 Toms Creek.....Friday
 Brother Parker's near Mt. Airy at night.
 Flower Gap.....Sat. and Sun.
 Some one will meet him at Walnut Grove
 Tuesday evening.

W. B. STRICKLAND.

Ward's Will.....Feb. 19 Monday
 North East.....Tuesday
 White Oak.....Thursday
 Hadnots Creek.....Friday
 Newport.....Saturday
 Morehead City.....4th Sunday
 North River.....Monday
 Straits.....Tuesday
 Hunting Quarters.....Wednesday
 Cedar Island.....Thursday
 Goose Creek Island.....Saturday
 Sandy Grove.....1st Sunday in March
 Blount's Creek.....Monday
 Singleton.....Tuesday
 Smithwick's Creek.....Wednesday
 Bear Grass.....Thursday
 Spring Green.....Friday
 Conoho.....Saturday
 He will need conveyance

J. E. ADAMS.

Wilmington.....Sat. and 3rd Sunday in Feb.
 Mill Branch.....Tuesday after.
 Fireway.....Wednesday
 Bethel.....Thursday
 Pleasant Hill.....Sat. and 4th Sunday
 Pedee.....Tuesday
 Conway.....Tuesday night
 Simpson's Creek.....Wednesday
 Sandford.....Wednesday night
 Mt Pleasant...Sat. and 1st Sunday in March.
 Be hany Anson Co., N. C.....Wednesday
 Tysons School House.....Friday
 Lawyers Springs.....2d Sat. and Sun
 High Bridge.....Monday
 Brethren Appoint for.....Tuesday
 Lebery.....Wednesday
 High Hill.....Thursday
 Watson.....Friday
 Jerusalem.....Sat and 3d Sunday
 Jones Hill.....Monday
 Lebery Hill.....Tuesday
 Meadow Creek.....Wednesday
 Bear Creek.....Thursday
 Freedom.....Friday
 Mountain Creek.....Sat. and 4th Sun.
 Big Creek.....Monday
 Sugg's Creek.....Tuesday
 White Oak Springs.....Wednesday
 Pleasant Hill.....Thursday
 Mt. Tabor.....Friday
 Maple Springs.....Saturday
 Bear Creek.....1st Sun. in April
 Broadway (More Co.).....Wednesday
 Someone please meet him at Jonesboro
 Tuesday.

Niel's Creek.....2d Sat. and Sun.
 Some brother please meet me at Morvin
 Anson Co. on Tuesday after 1st Sunday in
 March.
 Conveyance needed.

I. J. TAYLOR.

Bethel.....3d Sunday in Feb.
 Sandy Grove.....Monday
 Blounts Creek.....Tuesday
 Galloway's.....Wednesday
 Red Banks.....Thursday
 Hancock's.....Friday
 Cross Roads.....Sat. and 4th Sunday.
 He will need conveyance.

A. N. HALL

Wilson Tuesday after 3rd Sunday in March.
 White Oak.....Wednesday
 Meadow.....Sat. and 4th sun
 Antrys Creek.....Monday
 Old Sparta.....Wednesday
 Tom Creek.....Thursday
 Union.....Saturday
 Mill Branch.....1st Sun in April
 Falls.....Monday
 Tarboro.....Tuesday
 Little Creek.....Wednesday
 Cross Roads.....Sat. & 2d Sun.
 Lawrence's.....Wednesday
 Kehukee.....Friday
 Conoho.....Sat. & 3d Sunday
 Hamilton.....Wednesday
 Spring Green.....Thursday
 Flat Swamp.....Saturday
 Bear Grass.....4th Sunday
 Briery Swamp.....Tuesday
 Thence to Union Meeting at Great Swamp.
 He will need conveyance.

JAMES S. DAMERON.

Dutchville...Thursday before 3d Sun. in Feb.
 Cedar Grove.....Friday
 Neuse.....Sat. and 3d Sunday.
 Salem.....Monday
 Beaulah.....Tuesday
 Upper Black Creek.....Wednesday
 Scotts.....Thursday
 Contentnea.....Friday
 Wilson.....Sat. and 4th Sun.
 Falls.....Monday
 Tarboro.....Tuesday
 Lawrence's.....Wednesday
 Conoho.....Thursday
 Hamilton.....Friday
 Spring Green.....Saturday
 Skewarkey.....1st Sun. in Mar.
 Flat Swamp.....Monday
 Great Swamp.....Tuesday
 Conoeta.....Wednesday
 Sparta.....Thursday
 Meadow.....Friday
 Mewborn's.....Sat. & 2d Sun.
 LaGrange.....Monday
 Nahunta.....Tuesday
 Friendship.....Wednesday
 He will need conveyance.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATE Jan. 1, 1894.	No. 43 Daily.		No. 35 Daily.		No. 41 Daily.		No. 60 N. Y. and Via. Spec.
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Lv Weldon	11 47	9 51	10 45				12 02
Ar Rocky Mt.....	12 55						
Ar Tarboro	2 35						
Lv Tarboro	12 07						
Lv. Rocky Mt.....	12 55	10 45	6 00				
Lv Wilson.....	1 55	11 25					1 57
Lv. Selma.....	2 45						
Lv Fayetteville	4 35	1 15					4 00
Ar. Florence...	7 05	3 27					6 15
	No. 47 Daily.						
Lv. Wilson...	2 05		A. M.				
Lv Goldsboro...	3 05		6 35				
Lv Magnolia...	4 13		8 25				
Ar Wilmington	5 50		10 00				
	P. M.						

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 76 Daily.		No. 14 Daily.		No. 40 Daily.		No. 60 N. Y. and Via. Spec.
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Lv Florence.....	7 30	7 05					11 50
Lv. Fayetteville	10 27	9 20					2 23
Lv. Selma.....	12 10						
Ar. Wilson.....	1 05	11 18					4 30
	No. 48 Daily.						
Lv Wilmington	A. M.		P. M.				
Lv Magnolia...	9 00		7 00				
Lv Goldsboro...	10 40		8 37				
Ar Wilson.....	12 00		9 45				
			10 35				
	No. 78 Daily.		No. 14 Daily				
Lv Wilson.....	P. M.	P. M.	P. M.				
Ar Rocky Mt.....	1 15	11 23	10 40				
	2 47	12 05	11 24				
Ar Tarboro.....	2 35						
Lv Tarboro.....	12 54						
Lv Rocky Mt.....	2 07	12 05					6 01
Ar Weldon.....	3 17	1 59					
	P. M.	A. M.	P. M.	A. M.			

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.20 p. m., arrives Scotland Neck at 4.55 p. m., Greenville 6.7 p. m., Kinston, 7.35 p. m. Returning leaves Kinston, 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m., Weldon 11.20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.00 a. m. Arrives Parmele 8.40 a. m.; Tarboro 9.50; returning leaves Tarboro 4.40 p. m., Parmele

6.10 p. m., arrives at Washington 7.35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5.00 p. m., Sunday 3.00 p. m., arrives Plymouth 9.20 p. m., 5.20 p. m. Returning leaves Plymouth daily except Sunday 5.30 a. m., Sunday 9.30 a. m., arrives Tarboro 10.25 a. m. and 11.45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.5 a. m., arriving Smithfield, N. C., 7.30 a. m. Returning, leaves Smithfield, N. C., 3.00 a. m., arrive Goldsboro, N. C., 9.30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4.30 p. m., arrives Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6.30 p. m.; arrive Dunbar 7.45 p. m. Returning leave Dunbar 6.30 a. m.; arrive Latta 8.00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4.10 p. m., Returning leave Clinton at 7.30 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.

General Sup't

J. R. KENLY, Gen'l Manager.
T. EMERSON, Traffic Manager.

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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.

Marocco binding, plain edge, single copy, by mail, \$1.00.

Per dozen, by mail, \$9.00.

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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

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Wilson, N. C.

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The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,

J. W. GILLIAM, Prin.

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At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connorsville, Ind. Eld. Chas. M. REED, General Agent, Connorsville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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SILAS E. WARREN, Principal.

Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Chimes.....Lv	1 43 p m
12 59 p m	Lv.....Greensboro.....Ar	2 35 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 00 p m	Lv.....Stokesdale.....Lv	3 45 p m
11 42 p m	Lv.....N.&W.'ct-W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N.&W.'ct-W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4.
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 40 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday		Sunday
5 25 p m	Ar.....Ramscur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 08 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FR Y, Gen'l Mang'r.
W. E. KYLE, Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1888. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

For sale by W. B. Williams, Proprietor at, Elm City, Wilson Co. N. C.

Remarks.

It is not my custom to advertise any medicine unless I have evidence it is as recommended.

Elder W. B. Williams is a truthful man. The medicine he advertises will do what he says it will I am satisfied.

P. D. GOLD.

VOL. 27.

MARCH 1, 1894.

NO. 8.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N.C.

JR
Con
Rle
ton
1894

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

LOOKING UPWARD.

"Jesus lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son that thy Son may glorify thee."

Heaven therefore is the infinite home of the holy Father, the realm of perfect love, beauty and bliss. The Father is a Spirit, and hence all that heavenly country is the celestial abode of pure spiritual beings, who are as holy and lovely as the spotless and beautiful city itself. Not any sinful, corruptible, mortal creature can enter there. As the place itself is most glorious, so all glorified beings shall be gathered into that beautiful home.

Jesus was a pilgrim and a stranger in this sin-blighted world. This was not his home or native place. Though he was born of woman on earth, yet his Father was in heaven, God blessed for evermore. So to heaven this Man of Sorrows lifted his eyes, to his infinite Father, and spoke to him in intimate, fervent entreaty, as only a filial, faithful, well beloved Son could. His Father heard him in holy heaven; yea, saw him in his overwhelming sorrow and desolation, and called to him to come home. The time of his sojourn was ended, the cup of his suffering was full, his Father's work was finished, the world had hated and persecuted him, and was not worthy of him, and he now yearned to leave the world and go up to his Father in heaven. There he would

meet with all his soul desired. His Father, well pleased for his righteousness' sake, would seat him at his right hand, and all in heaven would joyfully shout him welcome. He knew the infinite loveliness and glory of his Father's eternal home. Here he was poor and afflicted, even from his humble birth. And from the time he left the carpenter's shop and his mother's lowly roof, he had not where to lay his head. He had a little band of loving friends, it is true, who kindly ministered to him, and also suffered with him, yet they very imperfectly understood him, while many hated him without a cause. Therefore he was largely as one alone and desolate in all his life on earth. For though he was in the world, yet he was not of the world, "and the world knew him not." He had therefore often sought the solitude of night and lonely mountains to pour out his soul in the bosom of his Father in heaven, who always heard him, and sent his angels in times of sorest need to solace him.

Long and weary foot journeys had this toiling and obedient Son of Man made in preaching the kingdom of heaven, and speaking of a better world to come. But now his work was done, his life of sorrow was filled up, his weary earth-pilgrimage was at an end, and he lifted up his eyes to heaven in holy communion with his Father.

Yet the loving Son of God remembered, even then, his dear brethren who were still in the world of trial, and prayed the Father for them. So forgetful was he of himself, in his loving care for them, although he was so soon to meet the powers of darkness and suffer the cruel death of the cross. Oh, how endearingly he spoke to his righteous Father on the behalf of his poor and afflicted disciples, whom he left behind in the world! "I am no more in the world, but these are in the world, and I come to thee. Holy Father keep, through thy name, those whom thou hast given me, that they may be one, as we are." Then, near the close, he asks, "Father I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me."

Thus the holy Son of God clearly shows that his brethren, the children whom God hath given him, shall leave this world and be raised up with him, to dwell forever in the world to come, the spiritual, holy, heavenly country, where they shall be with him and the Father and all holy, happy beings. Jesus therefore said to his Father and their Father, "They are not of the world, even as I am not of the world; sanctify them through thy truth; thy word is truth."

Here then is a relationship to two worlds, with a corresponding experience and knowledge of each—the first a world of sin, suffering and death; the other a world of holiness, happiness and life for evermore. Into the first we enter by birth; into the last by resurrection. The first is earth, the last is heaven. On earth we sow in tears; in heaven we shall reap in joy. Here we are mortal and dying; there we shall be immortal and living. This is Time, with its shad-

ows, crosses and losses; that is Eternity, with its brightness, crowns and riches. On earth we are the abased children of sinful man; in heaven we shall be the exalted children of the holy and blessed God.

In all this the meek and lowly Nazarene, who "lifted his eyes up to heaven," the humbled Son of Man and exalted Son of God, is our pattern, teacher and leader, whom we follow, walking in his steps. He is our brother and we are his brethren. On earth he was as we are; in heaven we shall be as he is. Our sin and suffering, poverty and death were his; his righteousness and glory, blessedness and life shall be ours. He was our brother in our mortal flesh; we shall be his brethren in his immortal spirit. He died in the flesh, but was quickened by the Spirit; so shall we die and our mortal bodies shall be quickened. With his eyes lifted up to heaven he said, "And now I am no more in the world, but these are in the world, and I come to thee." So, too, shall it be with each one of them. They shall be made like him. He is their Forerunner into heaven, and they shall follow him. To them it is given to suffer for his sake. Yea, it is appointed unto them to die. As he first suffered and died before he entered into his glory in heaven; so must they go after him, and be conformed to his image in death, as in resurrection and life.

Therefore in the sorrowful experience and earth—wearing pilgrimage of each one, the hour comes when the poor child of God "lifts up his eyes to heaven," and says, "I come to thee." O how full of divine assurance and holy triumph is this yearning, endearing response of heaven's child, "I come to thee!" It was the pleading, plaintive voice of a desolate, homeless, sorrow-

burdened footman that thus arose on the stillness of night. His exhausted form pressed the ground, out of which grew the cruel thorns which wounded his head, and the cold tomb was waiting to lock him up in the grim silence of unending death. The final trial and the peril had come. All friends should forsake, as powerless to help; but all the mighty foes should unite to make an end of him. All this he knew—the mob, the accusers, the soldiers, the wounds, the cross, the tomb—he knew it all; yet, with longing eyes looking away into sweet heaven, where the loving and living Father waited to receive him with rejoicing to the home of life and love and bliss, he serenely said, "And I come to thee." Yea, he arose! He came out of the sealed and guarded tomb! He left the earth. He went up into heaven. His joyful cry, "I come to thee," was true.

O, then, God and heaven, life and immortality are abiding, real and sure. To heaven, therefore, I lift up my longing eyes, and my way-worn and weary spirit prays, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come."

Father, I long, I faint to see
The place of thine abode;
I'd leave thy earthly courts and flee
Up to thy seat, my God.

Jesus teaches us, saying, "Lay up for yourselves treasures in heaven; for where your treasure is, there will your heart be also." Surely, then our heart should be in heaven, and set on things above, where Christ sitteth on the right hand of God. For the world and the fashion of it passeth away, and we also. Many, very many of those whom we have known and loved in the Lord have gone on before us, to be with him, and we sadly miss them. Countless thou-

sands have left the world, believing in God and heaven, hoping for a better resurrection and a glorious immortality. Patriarchs, prophets, and holy men and women of old have thus believed and trusted in God and his promise. Jesus, the man of God's right hand, has actualized the resurrection unto life, and verified the world of glory, by his death resurrection and ascension as a man, to God and heaven. His holy apostles, and hundreds who saw him, both before and after he arose, were his believing and rejoicing witnesses, and sealed their testimony with their lives. All these have gone to be with him in heaven. The holy, happy angels, as blessed ministering spirits are there. The mighty God, the the everlasting Father, and the Prince of life and peace are there. Infinite perfection and love, rapturous beauties, sublimities and glories with all holy delights, are there. And all that world above is forever! Then, O child of heaven is not thy heart there also? Yes, sorrowing pilgrim to thy sweet home in heaven my heart answers for thee, that the dearest yearning of thy heart and the most sacred aspirations of thy spirit are heavenward, where thy soul's beloved is gone, and thy immortal treasures are, and where thou dost upward look, and shalt to the holy Father say, "And now I come to thee."

"To thee my spirits fly
With infinite desire;
And yet how far from thee I lie!
Dear Jesus, raise me higher."

D. BARTLEY.

Crawfordsville, Ind.

"I will praise thee, O LORD, with my whole heart: I will shew forth all thy marvellous works."

"I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High."

"When mine enemies are turned back, they shall fall and perish at thy presence."—Ps. 9: 1:2:3.

EXHORTATION.

DEAR BRETHREN:—I've thought I would never try to write any more for the public or brethren to read, but my mind is so discontented that I must seek for rest.

There are none that can say of a truth that they have been led right, but those that have seen themselves righteously judged, and justly condemned before God, giving the honor and glory to our Lord and Savior Jesus Christ. It is by faith that we are saved, and that not of works, lest any man should boast of or claim any honor to himself, but it is alone through the power and mercy of God. We the Primitive Baptists are too ready to leave the Bible, which is all the law that the church of Christ has any need of, or to be guided by. When the church gets in such condition that she has to be guided by the laws of the land made by men she had better reform and practice what God has said do, and follow his instructions, instead of worshipping vain glory and esteem man higher than Jesus Christ. It is by faith that we are saved. The same faith that enabled Noah to build the Ark and prepare for the coming of the great flood, for he was moved by faith to build the Ark, and prepare for the coming of the flood, and take in it all that was put therein; none could hinder this wonderful Work and God's almighty power. When Noah was commanded to build the Ark he was given strength to go to work, and no man was able to make him believe that this work would not accomplish just what the Lord had said, and this was given to him by the power of God, and that is all the way that we know God and his true and everlasting plan of salvation. This same plan of God's holy strength holds out as good to day as it did in Noah's day. He was instructed

by the same power then that we are to day. This gospel of our Lord and Savior Jesus Christ that is now preached is by the same power that led Noah to build the Ark and prepare for the coming of the flood. Noah was endowed with wisdom from on high, just as the gospel is now preached by faith, and that of God, not of works that any man should boast. This gospel of our Lord and Savior shall be preached for a witness against all nations, and then shall the end come. The doctrine of Jesus Christ has no respect of persons. This doctrine shall be preached in spite of all the power of men and devils without respect of persons. God is the same now that he was in Noah's day, and has not changed at all. This God that I am trying to talk about is a God of all power and does all things according to the council of his own will. This God is from everlasting to everlasting and has power to speak a world like this into existence, or out of existence in the twinkling of an eye. We the Primitive Baptists should look to such a God as this, and not be glorying in the perishing gods of this world which they worship in vain glory, and who fancy things of this life that are as grass that grows in the spring and withers and dies in the fall, and has no life in it at all. When Primitive Baptist preachers begin to want to be promoted to some high office for the sake of some honor, I think that they have then stepped down from the highest calling that man ever had, or ever will have in this life. This call is of God and not of poor sinful man that wants every thing but justice, and that would shun it were it possible for them to do it. I have been noticing that there is a great deal of murmuring over the hard times, and charging the law makers with

the hard times; when hard times are partly chargeable to pride, style and dishonesty, and a great deal of laziness; all of this has a great deal to do with the hard times now. It is said that he that will not work shall not eat; this is a hard doctrine but never-the-less I believe that this very thing has caused so many people to go down and suffer by trying to keep up with the monied class of people in dressing and every thing else that they can. It is all such vain and ungodly things as these that have crept into the church now that causes so many groans in Israel today and bursted asunder churches and members go to law with one-another, and then try to make it appear that God has before ordained that man should do just what he has done, and bring God chargeable for all the sin that man has ever committed. This is self-justification. There is nothing impossible with God but to lie, and that is impossible with God. We learn that God is love and full of truth, honor and glory, and gave his only begotten son which is Jesus Christ, the redeemer and beloved of his own household in righteousness to all the called according to his own righteousness in glory. This same God had power to give Job patience to bear all his afflictions; and this same God led the children of Israel across the Red Sea and showed them the promised land. This same God has done all things well for his people and made his gospel to have no respect to persons. Men may rage and lie, but this God shall never die; he is a God that sits on high and preaches through the Lord and Savior Jesus Christ the only way where-by man must be saved. This God is a God of all peace that has filled immensity with his holy love. Dear brother Gold, I can not explain the greatness of such a God

as this is. Your unworthy feeling brother in hope.

ELI BRYAN.

Laniers. N. C.

THE NEW BIRTH

Jesus answered and said unto him, Verily, verily I say unto thee, "Except a man be born again, he cannot see the kingdom of God." John 3:3. Also read to the thirteenth verse. In the twelfth verse Jesus says, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things." So he believed not, and telling him of heavenly things would not make him believe. Let us see then if we believe when told earthly things; for it seems to me, that if Nicodemus had believed or known the truth or had the light of the Spirit, I might say, at that time, he would not have asked the questions (natural) that follow. Had he had the light of the Spirit he would have seen the meaning and beauty of the words "ye must be born again." May Our Heavenly Father give us that light that we may write and speak comfortably unto Jerusalem.

Now it seems it is with this case as with all the teachings of Christ. He told the parables in a natural way and only those who had the light of the spirit could understand them. If we understand a natural birth, we can BY LIGHT OF THE SPIRIT, use the natural to explain the spiritual. But no matter how well we may understand natural life, without spiritual light it will not help us to understand spiritual things. And as we find a mystery in natural life and birth even so must we expect to find a mystery in spiritual life and birth. We can only see what God will reveal. Then let us carefully and prayerfully search the scriptures and not con-

tend in an unchristian way for things all can not see clearly.

Then what is a natural birth? Is it not a bringing forth, from the womb of its mother, a child? And thus manifesting to those in the natural world that it is a natural child? Their knowing it does not cause it to be born, nor does the birth make it a child but its father gave it life and because it is a child, and has life it must be born.

It was created in Adam, so by the laws of nature it must be born in the natural world.

We know it could not see the natural world or know its father without being born. Nor could it cause its own life or birth. Its birth was caused by the laws of nature and its life was created in Adam. It is manifested to us as a child of nature, and we know it and understand by the natural mind.

In course of time it cries, is thirsty and hungry. It goes from the cradle to youth, from youth to age, but it is still a child, has the same life and is only a further development of the man in the cradle.

Where did its life begin? In Adam. Where does it live? In the natural world. Where does its natural life end? In the natural world. What does he eat? Natural things. What does he love? Natural things in the natural world. He knows nothing of nor does he care for any other world, for he has seen no other that he remembers. You cannot teach him any thing about a spiritual world for his mind is natural. He cannot see the spiritual world for his eyes are natural. Hence Christ says "Ye must be born again.

Now what is it to be born of the Spirit? The first thing is to have life. That is given us in Christ Jesus. Then we have it in him. Did we always have it? Yes IN HIM, long before we were born. If

in him then in the Spirit or the spiritual world. Now then if we have spiritual life we must be born in or of the Spirit. We could not be born of the Spirit with out spiritual life. Having that, by the laws of the spiritual world we must be born. This GREAT TREASURE, life, was given us in Christ, then in these earthly vessels, and we are born of the Spirit.

So it is to be in a new world, a spiritual world. It is an eternal now with Him; but when the time comes to the child (spiritual) spiritual life is manifested to the spiritual children. There is a crying for milk of the word, for truth as it is in Christ, a desire for knowledge of spiritual things, a striving to do better. But at first we cannot see. All seems darkness and we do not comprehend it. "The light shineth in darkness and the darkness comprehended it not." Then our eyes are opened and we see Christ as the light of the world. Then to us truly is Christ the first born from the dead. We would then love to walk as He walked but we feel weak and helpless and the old nature is strong as ever.

It is the same but the light maketh manifest the wickedness of the child of nature or natural life; and he cannot do the things that he would. As we "grow in grace" we see with joy and gladness that we ARE SONS of the Father. The MAN is brought from darkness into light to be manifested to "the children" as a spiritual child. We know him only in the spiritual world or in the Spirit, no more after the flesh but after the Spirit. We do not know the spiritual child after the Spirit until spiritual life is in us and it. When we hear it crying for spiritual things we know it is a spiritual child. Also when we see it with spiritual eyes or in

the spirit we see it trying to walk like spiritual children in the kingdom. Like the little child of nature it stumbles over many a rough road, gets many hard falls. But all the time it is showing the leadings and teachings of the Father. It is sustained by Him and is ever kept in those "everlasting arms." When it is tired and weary almost ready to give up, it is lifted in the arms of its Father and finds it is at home in its Father's house, seated at the table of the Lord in the "seat prepared" for it eternal in the heavens. It has been a wayward child and wandered far from its home and feels unworthy of the love of its brothers and sisters and its place in the kingdom. It has made many debts that it cannot pay; but with words of love and peace its Father tells it that the Elder brother who inherited all, has paid the debts and it is a joint heir with Him. Because ye are sons God hath sent forth his Spirit into your hearts crying Father.

The birth did not make him a child any more than the natural birth made him a natural child: but the Father gave him life and that life caused him to be born and manifested to those who have the same life and are of the same kingdom.

I see no need of contending about when this birth takes place, for there is only one who really knows, and He is God. We may see the evidence that it has taken place, but just when it occurs we cannot tell. When did the life begin? "Created in Christ Jesus before the world began." Where does he live? In the spiritual world. Where does his spiritual life end? In him is eternal life. He feasts on spiritual things, loves spiritual things; but the natural man loves natural things, so one must be subjugated. Which? The weaker of course for

he is all powerful, and all power is given him in heaven and in earth. The old nature loves natural things, but it is under the sway of an almighty power that is able to save to the uttermost all them that believe.

Here is where the trouble comes: the spiritual nature would wish to make us better, but the natural is unclean and full of sin; so the battle between them goes on.

The natural birth takes place in the natural world or in nature, and manifests to natural men that there is another natural man: the spiritual takes place in the spiritual world or in the Spirit and manifests to the spiritual children that another is born of the spirit. We cannot say truly, believing that it is spiritual child except as we are in the Spirit. Nor are we able to judge these things except by the light of the Spirit.

Why argue so much about these things? Except we are taught of the Spirit can any man teach us; And except we have the light of the spirit we cannot see. If we are lead by the Spirit to talk of His love and speak of His power we will not be in a humor to pick at another because he cannot see just as we do. If we read a communication from a brother and we find fault with it, it is not best to say so in public, but go or write to him and there-by come to a better understanding. It may be he is not given to see as much as you. He that is on the house top sees more than he that is below, but one is as much blest with light and life as the other for Spirit is not imperfect. It is only because he is in a different place, or further along the road, and not because he has more life or light.

He that is in the lowest place sees some things that the highest does not. When trying to walk in

darkness the foot may tell the head that the man is sinking in the mire, then wait for the direction of the head to get out.

The same life is in all the members and one is as dear as another and if we are wise we take as much care of one as another. If the foot had no natural life in it, it could not tell when it was in the mire, so if we had no spiritual life in us we could not know that we are unclean and full of sin. The mire covers the foot but does not hurt the life (natural) which renews the foot, day by day, and we wash the filth away.

We may see ourselves polluted with sin but the filth cannot affect the life dwelling in us, and as we wash our natural members so will Christ wash his spiritual and make them white in the blood of the Lamb.

May He bless truth and pardon error is my prayer for Jesus' sake.

DUDLEY G. JOHNSON

Lawrenceburg, Ky.

DEAR BRETHREN GOLD AND LESTER, I seat myself to write to you to give you a few of my thoughts, and by your permission, to the readers of the LANDMARK on election and predestination. These subjects are on my mind to-day, though I will not promise to confine myself to these subjects, but will follow the lead of my mind hoping that God will control my mind and pen and confine me to the Scriptures. I am apprised of the fact that there is a class of people in the world who claim that the sinner or believer is not elected or chosen until they are born again, or in other words until they accept Christ and he pardons their sins. Now I will give some Scripture here to prove that they are elected, chosen and predestinated before Christ reveals himself to them see Eph. 1-4:5. According

as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. I hear some say that the Apostles were all that were elected and were the persons above spoken of. In Eph. 1:1 says Paul an Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. Does this sound like he was talking to the twelve Apostles? No, I say it does not, but has reference to all that are saved or ever will be saved. I believe that God chose his people in Christ before the foundation of the world, I also believe that all he made choice of will be saved and no more. There can be none added to that number, nor any taken away. See John 6:64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. The world with all of its institutions and soul-saving machinery combined cannot add one to the elect. Neither can principalities and powers, nor things present, nor things to come, nor the devil and all of his angels combined take one from the number of them that were elected. This may seem pretty hard, nevertheless it is true and it is not any too hard for me. In further proof of this I will quote from 1 Peter 1:2, "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." Again 1 Peter 2:9. But ye are a chosen generation, a royal priesthood, a holy nation a peculiar people that ye should send forth the praises of

him who hath called you out of darkness into his marvelous light." Who were this people that Peter was speaking to. I answer, they were the same people that Paul was speaking of, the same elect, God's chosen people. Next I will quote Paul in 2 Thes 2: 13, "But we are bound to give thanks always to God for you brethren believed of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Again Paul to second Tim. 1:9, "Who hath saved us and called us with a holy calling, not according to our works, but according to his purpose and grace which was given us in Christ Jesus before the world began." Is this not proof enough that God chose his people in Christ before the world began. I think it is, for the scriptures plainly say so, but Paul says see Romans 8 & 28 and we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate them he also called; and whom he called them he also justified; and whom he justified, he also glorified. Again see Romans 9 & 11. For the children being not yet born, neither having done any good or any evil, that the purpose of God according to election might stand, not of works but of him that calleth. Now we see that we do not have to do a work before we are elected, for the writer here plainly sets forth the fact and shows that God made a choice of his people before they were born, or had done any good or evil. What then? Is there unrighteousness with God? God forbid. I assert without fear

of successful contradiction that Jesus Christ saved his people from their sins, and that he redeemed them by atoning for their sins and none others; and that he elected, foreordained and predestinated all that he redeemed and atoned for, and having loved them with an everlasting love, therefore with loving kindness he draws them. The plan of salvation of the people of God was formed and made in eternity in counsel with the Father, Son and Holy Ghost before the world was made, while darkness covered the great deep. And in all his work he did not arrange or make any plan whereby man could redeem or do anything to redeem himself from under the curse of the law. Man was now deprived of partaking of the tree of life lest he should take of it and live forever. Cherubim and a flaming sword which turned every way to keep the way of the tree of life, was placed at the east of the garden. So we find man in the earliest stage of his life, after the fall, was a helpless, deluded, depraved mortal on account of transgression and disobedience, dead in trespasses and sins. But in the plan of salvation Jesus Christ stood as a lamb slain from the foundation of the world to redeem and make an atonement for his people. So, according to his own time and purpose, he left the Father and descended to this low ground of sorrow and took a body of flesh and bore the sins of his people in his own body, suffered and died upon the cross, and in his agony and suffering he said, "It is finished." Mortal man could not do this. It took the darling Son of God, the purest jewel in heaven to reconcile God to his people. Through Christ he reconciles his people unto himself. Jesus purchased eternal redemption for all of his people by the sacrifice of him-

self; so he saved his people from their sins by shedding his own blood for them. He is a God of purpose and power, and I here assert that all the combined powers of Satan are not able to thwart or overthrow or defeat the purposes of God, or get one of his elect for which Christ died and made an atonement for. All for whom Christ died will be eternally saved, for Christ does not do anything in vain. Jesus said in 6th chapter of John, 37th verse, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." And 44th verse same chapter says: "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. Then from these expressions and declarations of Jesus I am satisfied that the eternal salvation of his people is not in any way an act of their own. For Paul says, see Eph. 2-8, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. 9th verse: "Not of works, lest any man should boast."

When Jesus had done this work for his people, when pity had seized the love of the Son of God, and prevailed upon him to lay aside the glory that he had with the Father, when he consented to leave the company of angels who cluster around the throne of God, and voluntarily left the bosom of the Father that he might veil his divinity in a body of flesh and become the sufferer for his people for all their sins against an offended God to appease his wrath against his people in a wretched and sinful world of men, I say, well might angels descend through the skies at his birth and proclaim the joyful news to men that the Son of God was born in the city of David, in the town of Bethlehem.

Now, Brother Gold, I present this communication to you and, by your permission, to the readers of the LANDMARK, as a birthday present. I am 77 years old to-day, February 6th, 1894. Your brother in the Lord, I hope,

B. C. HEADRICK.

Varnell Station, Ga.

FATHER'S HOUSE.

"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 there ye may be also."—John, 14:1-3

These are the words of that King to whom the wise man referred when he said, "Where the word of a king is there is power." The language of this text, as of every precious word of promise, teaching and command of his, is with the same power as when he commanded the light to shine out of darkness, and as surely accomplishes that which he pleases in the poor distressed soul to whom it is spoken by him, as did the command, "Let there be light" upon the darkness that covered the face of the deep when "the earth was without form and void."

Peter represents the condition of those to whom this sweet command and precious promise applies. Not Peter as he stood when these words were spoken, full of self-confidence and boasting of his fancied ability to remain firm even though all others should forsake the dear Saviour; but Peter as he stood a little while after, having done what the Saviour had just now told him he should do, ashamed, abased, astonished at the wickedness he now sees in his heart, terrified at the sight of the hidden depths of his depravity, and weeping bitterly alone, outside of the house. To

such a condition of bitterness all of the Lord's people must come through an experience and understanding of their own total depravity, before this language will fully apply to them, "Ye believe in God." The Jews as a nation believed in God, but that was a natural belief, based upon evidences to the natural mind. The true and living God they did not know, for "no man knoweth the Father save the Son and he to whomsoever the Son will reveal him." No one can believe in one whom he does not know. When the Father is known by any one it is always by a revelation of the Son. And the effect is always to make the one who sees him in his glorious holiness and power abhor himself, because he is vile, a man of unclean lips, and all his comeliness has turned in him into corruption. One does not come to a knowledge of God by study, but those who behold his glory see it as in a glass. 2 Cor. 3: When they see his glory in the ministration of condemnation and death to the sinner they see only what they are experiencing within their own hearts. When Peter stood outside weeping bitterly could he see anything in himself but what he must regard as abhorrent to a holy God? We must remember that while Peter and the other disciples had been called to be followers of Jesus, and while the Father had revealed to them that Jesus was the Christ, the Son of the living God, they did not know the way of salvation. They did not know that Jesus was going away through death in order to deliver them from death: and although he had repeatedly told them that he must be crucified and rise from the dead, yet it was hid from them what he meant. They must learn it by experiencing the fellowship of his sufferings. They must follow him, not merely along

roads through the fields and in the cities of the land of Canaan, but in the dark road of sorrow, suffering and death on account of sin. Peter was following him when he went out and wept bitterly on account of his awful sin, and the depravity it revealed, for that very sin and all that wickedness rested on the heart of his dear Saviour, and caused him to be a man of sorrows and acquainted with grief, and finally pressed him down to death. Here was made manifest the majesty of the righteous law of a holy God. When one feels the weight of his sins he truly believes in God, and he cannot believe in God truly without. Then the Saviour, who has revealed God to that one, in his own time reveals the way of salvation. The knowledge is given by a command, "Believe also in me." God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The face of Jesus shines with that ineffable love which is the fulfilling of the law, when he says, "Believe also in me." In his face, as it turns the fullness of heavenly love upon the heart, all the perfections of God are seen. "The light of the knowledge of the glory of God" is there. We can see it no-where else. If we have ever had a view of Jesus as the Saviour of his people, have seen how he could save them, have felt drawn toward him in holy desires and heavenly longings and prayers, it is because God has shined in our hearts. We are then upon the Mountain of Zion where the blessing has been commanded," even life forever more. For, "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Just at the time when we can

truly say we believe in God, feeling the justice of his condemnation and seeing that he is of purer eyes than to behold evil, and cannot look upon iniquity, then comes the timely command, "Believe also in me." And how wonderful it is that we find ourselves believing in Jesus as our own dear Saviour and as having put away all our sins.

And it is a wonder and a mystery to us how and why we came to so believe. But the word tells us. We are taught in his own time to understand the way of salvation which we have felt. It was his word of command in our hearts, saying, "Believe also in me."

"In my Father's house are many mansions." "How suitable this is to the one in the condition of Peter when he had thrice that very night denied Jesus, and now was being sifted as wheat by Satan, who tossed all the chaff of sin and wretchedness to the surface, so that poor Peter could see nothing else. Now if admission to the house of God, to the sweet shelter of his favor and love, to the house where the family of God dwell forever in his presence, if this depends upon our worthiness of that blessing then Peter can see no hope for himself; and he knows of no other way. Only the righteous among the children of Abraham have a right there. Peter had not yet understood what Jesus meant when he said, "But I have prayed for thee that thy faith fail not." That righteousness which is by faith was not yet revealed to him, although the faith was in him as a single grain of wheat, now buried up in the chaff of his own vanity, which a little before he had mistaken for wheat, or righteousness. That could not fail. But Peter must know about the chaff before he could rejoice in the faith. The negative comes first, "Not by works of

righteousness which we have done," "Not according to our works." This is the first lesson; "Not." O how bitter it is. And when it is fully learned how softly we walk before the Lord, as Hezekiah did, in the bitterness of our soul.

And although Peter had done so badly can we suppose that there was one of those disciples who was not taught to feel that he was worse than Peter? Was there one left to look down upon him? All are taught to know the depravity of their hearts, and to feel that no hope can remain to them of entrance in the house and family of God, where only the righteous can enter. But now comes the peculiar expansive power of the word many. In the legal house over which Moses as a servant was faithful, there was no dwelling place or mansion for a sinner. Only the children of Israel, and only the righteous among them, had promise of entering there. But now another way of salvation is revealed, not according to our works, but according to God's own purpose and grace which was given us in Christ before the world began. And this is for a company that no man can number, known only to God, who has chosen them in Christ before the world began, and has redeemed them out of every nation and kindred and tongue under the whole heavens. And they are all so poor that they could not pay for a crumb of bread, and they are so vile in their own sight that they come with weeping, are led with supplication. Every one would think, certainly there is no place for me. But the dear Saviour says, "In my Father's house there are many mansions." That word reaches out, like the arm of God, to the very ends of the earth, and gathers in every soul who says, "There is no place for one so vile as I." They

are the very ones that would never be able to come if he did not gather them with his arm. If it were not so I would have told you. I would not have talked to you of these heavenly glories, and showed you such things as I have, and caused you to love those things and long for them, and desire to dwell in the house of God, if there had not been many mansions in that house; that is, a mansion for every one who ever has desired it, or ever will. "Many." It covers all the ground that can ever be needed. If it could ever be that one poor soul could wish to be in that glorious house not made with hands, and dwell as one of that holy people in one of the blessed mansions of that house, and yet be turned away with the word, There is no mansion, no dwelling place provided here for you, then the word "many," would not have its full meaning. If there are many mansions every one who looks upon that house to which the Saviour draws him must be able to say with surprise, "Yes, there are many; there is one for me," and yet others remain for more than can be numbered beside. But if one could be turned away there would not be enough. There is a mansion for all the elect of God. The Lord's people are sometimes called the house of God, in the sense of a family, as "The house of David," "Whose house are we.," Heb. 3:6. Also as a church. 1 Tim. 3:15. They are also spoken of as a house built up of lively stones, they being the materials out of which the house is built. In each of these places the figure of a house is used to teach some special thing, so I regard it in this as used figuratively to show the contrast between the election of grace, who are chosen unto salvation and to dwell eternal in glory, whose numbers can

never be estimated, and Israel according to the flesh. The contrast I have sufficiently intimated.

"I go to prepare a place for you." Sorrow filled their hearts because he said "I go away from you." That shows that they yet knew nothing of the way of salvation. His going away was necessary in order that they might have a place in the mansion. The law barred the entrance of any soul. But Jesus went into death in order to remove that hindrance by taking away their sins, when the law became the friend of those whose enemy it was before. As the waters of the Red Sea stood like walls of brass to defend those whose progress it had before barred, so the judgments of God, which prevent any sinner from coming into the favor of God, are at once declared to be in their favor as soon as they are made to understand that Jesus died for them. Those judgments now are their delight and their song. They prevent any charge from ever being brought against one of God's elect.

"And if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also." This sweet promise is fulfilled in the gospel. Where Jesus is there his people are, and when they are not with him they are in a sad state of loneliness and sorrow. The world does not know anything about this precious experience of dwelling with Jesus in the mansions of the house of God, experiencing that we are rich in faith, and it is but for comparatively a little of this time here that many of the dear children of God inhabit those mansions experimentally. When one is so manifestly with Jesus that the heart glows with his love and the countenance shines with the heavenly graces, and he cannot keep back

the "Hosannas in the highest," the world, and even the people of God, will often feel that such an one is rather too enthusiastic, and needs a little checking, as they reproved such of old.

But when the Savior makes himself sweetly manifest as having received a poor soul to himself and as dwelling with him in holy union, then the inhabitant of Zion will still "cry out and shout, for great is the Holy One of Israel in the midst of them." And "if these should hold their peace," when they see their King and Savior coming to them, and when they behold his mighty works, "the stones would immediately cry out."

SILAS H. DURAND.

Southampton, Pa.

P. D. GOLD, DEAR BROTHER;—If you will allow a poor unworthy creature in a lonely country to address you as brother. I live in a destitute country as for gospel preaching, according to my understanding. You may know that I get very lonesome when I come to think that that there is not anybody around me that believes in the power of God as I hope I do. I hope that I was taught by the power of God to believe as I do. I hope I may be kept by the power of God and suffered not to be led astray by the so-called religious world. They have a heap of preaching in this country, but it is no enjoyment to me as the gospel. They preach the power of the creature and weakness of God. If I understand that the Scripture says the gospel is the power of God unto salvation to every one that believes it. Well, brother Gold, I will tell you something of the denominations by which I am surrounded. The Campbellites are the most popular in this country. It's of no use for me to tell you their practice, for I reckon you

are better acquainted with it than I am. We have a denomination known as the Dunkard. They have some of the Primitive Baptist faith and practice, but nevertheless they believe in the Arminian doctrine. I think there are some good people among them. But there are two things that I can't agree with them on and that is their baptism, and free-agency. They baptize three times face foremost. They observe the Lord's supper privately, and communed a few Saturday nights ago, but I did not go as they allowed none to enter except the members. If I understand it right they have regular supper there at the the church, then wash their brethren's feet, and then minister their bread and wine. I can't disagree with them on their communion much, for I believe they observe it as near according to the Scripture as any denomination I have ever seen. I believe the Scripture set it forth as a private example.

I live six miles from the railroad leading from Durham to Keysville. If there are any that have the impression to come if they will write me word, I will gladly meet them at Powell's Station. I will make some arrangements for them to preach if they feel disposed to preach in the Campbellite church. They open their doors to all; if not they can preach at my house. Excuse all mistakes. I hope the Lord may bless you. Your brother in hope of eternal life.

J. M. BECK.

William's Mill, Va.

"Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish."

"A good man obtaineth favour of the Lord; but a man of wicked devices will be condemned."

"A man shall not be established by wickedness; but the root of the righteous shall not be moved."

"The thoughts of the righteous are right; but the counsels of the wicked are deceit."—Proverbs 12: 1-5.

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.

BLESSED LIKENESS.

ELDER P. D. GOLD, DEAR BROTHER:—If it will not be asking too much, I would be pleased to have you write an editorial on the text in Romans 6th chapter, 5th verse. Dwell specially upon the latter clause of the text if you write. Hoping that you are well and all your loved ones, I am your humble brother, I hope, J. C. HALL. Gogginsville, Va.

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Remarks :

Our dear brother Hall, it seems to me, knows more of the meaning of this scripture than I do. However, we sometimes desire the views of others, especially on those scriptures that have been opened to our understanding with great delight; as we more enjoy a repast of such food as we have before tasted and found excellent, than of such as we have not before proven to be good.

Letter worshippers, or those whose faith stands only in the wisdom of men, and in a form of worship, see not much, if anything,

beyond water baptism in this scripture. While as the outward setting forth and expression of death and resurrection by water baptism is here declared, the planting and crucifixion, or death, burial and resurrection of Jesus and his body or people with him, in the regeneration, is evidently the doctrine herein embraced. For as nothing short of the burial of the body of a believer by one sent of God for that purpose could set forth the doctrine of Christ crucified and risen, and therefore it requires this for a true baptism by water; it is also equally true that it requires such a water baptism as this to embody and set forth the doctrine of Christ crucified, buried and risen. There is therefore a wonderful unity and harmony in this perfect system of divine truth, one Lord, one faith, one baptism, even as ye are called in one hope of your calling, as there is one God and Father, who is above you all, and through you all, and in you all; *thus are we planted together.*

The doctrine herein set forth is the one doctrine of God our Savior. It sets forth the unity of Christ and his body, that as he is so are we in this world. As by the disobedience of one many (the many or all in him) are made sinners; so by the obedience of one the many (or all chosen in Jesus) are made righteous. For we thus judge, if one died for all (Jesus dying for his people) then were all dead in that one death. So that this baptism of Jesus unto death as the head of the church also carries the body, or is

for the body, in the saving sense that his death completely satisfies, justifies and atones for their sins; since he was delivered for our offences. This secures in truth the salvation of all the flock or body, as the shepherd dies for the sheep and they go free. So also his resurrection as the first fruits assures their final resurrection, because we are risen with him by the faith which is of the operation or work of God, quickened together with Jesus, raised up with him, and this pledges the final resurrection of our bodies. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. If this means only water baptism, and that by this we become members of the body of Jesus, then the fact would be that we *are already, now*, in the likeness of his resurrection, and not that *we shall be*, (in the future,) for *shall be* refers to future time. He that believeth and is baptized shall be saved. This shows that faith shall precede and qualify unto baptism by water.

There is much force in the word *planted* in this text. To plant of course means to cover up or bury, and it implies a death. For a seed planted must die to bring a crop. Planting is with expectation or hope of a crop of more than is planted, and yet of the same kind. A farmer planting corn hopes for a crop of that which dies, and he hopes for more than he planted. We are planted in the likeness of the death of Christ in order that we shall be found in his likeness in

the resurrection. This follows more certainly than that a crop of corn should grow of the planting of corn, for that might fail, but this cannot fail. As surely as corn planted when it grows is corn, so surely shall those planted in Jesus be found in his likeness in the resurrection. Then they are good corn in Jesus in the planting; that is the planting makes them good, or Jesus makes them a good seed. This is the law of the spirit of life in Christ Jesus, whose fulfillment nothing can frustrate. *We grow in grace*, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

Now how shall people thus dead and buried with Jesus live in sin or to sin, the very thing they are dead to? Our crucifixion with Christ is to destroy the body of death, is that we are dead to sin, is that we are alive unto God through Jesus Christ our Lord, and shall live because he lives. Then how shall we that are dead to sin live any longer therein? This is impossible. It would render the death of Christ null. It would prove there is no power or merit in his death. It would frustrate the grace of God. It would prove that Christ died in vain. It would prove God's salvation to be a nullity.

Our experience is there is nothing but death in sin, and that if we walk after the flesh we shall die. Nothing but wretchedness and misery is to him that walks in the flesh—no life, no comfort, no peace. The very knowledge that in me, that is in my flesh, dwells no good

thing, and that when I would do good evil is present, makes me wretched. Hence there is no living or joy in sin to a child of God; and by the law of the spirit of life in Christ Jesus he cannot live in sin. Hence if one delights in sin it is clear proof he is not planted with Christ in the likeness of his death.

It is then a great thing to be dead. He that is dead is freed from sin. Such are carried by Christ into immortality, and shall surely bear his likeness in the resurrection. Such are already blest. P. D. G.

SALVATION OF BAPTISM.

Elder John C. Hall requests us to write upon the salvation of baptism and the connections, as found in 1 Peter 3 : 1—21.

It seems to me presumptuous for me to undertake that which he seems to think too much for him, however I will give him such as I have or may receive of the Lord.

The apostle gives in this chapter some wholesome exhortations to wives and husbands, and finally to all the household of faith, and follows this up with the example, pattern and doctrine as set forth in and by Christ. "Finally, be ye all of one mind, having compassion one of another, love as brethren—be loving to the brethren—be pitiful, be courteous." The conclusion of the whole matter is summed up in these words—"be ye of one mind." When the people of God are thus, there can be nothing but that which is Christ-like. To be of one mind is to have the mind of Christ. "Be of the same mind one toward another."

When thus minded we are willing and anxious to do unto others as we would they should do unto us, and we readily and fully do as they would have us do unto them.

"Look not every man on his own things, but every man also on the things of others." That is we should not only look to our own interest but to the interest of our brethren; because in matters of faith we have all things in common, so that when we seek the good of our brethren we are seeking our own good. And in the same sense when we harm our brethren we harm ourselves.

"Let this mind be in you, that was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant." When we have a mind to serve each other—rather than to be served—we may earnestly, and even sharply contend for the privilege, and no harm will come of it; but when we become to be exalted and desire to be served, we become to be exacting, oppressive and hurtful, and pierce ourselves with many sorrows.

"And was made in the likeness, (habit) of men." What an amazing humiliation upon the part of the Son of God to be made like unto us? But that we should be exalted in him and made like unto him is far more wonderful and amazing.

"Having compassion one of another." It is a blessed privilege to

be possessed of the compassion of the meek and lowly Son of God so as that we may hold our brethren in compassionate esteem, but how sweetly humbling and peculiarly comforting is the thought when we can feel assured that we are the recipients of the gracious compassion of the brethren. When we are made to fully feel our need of the sufficiency of the grace of God, then we have compassion one of another.

“Love as brethren.” The love wherewith we thus love is the love of our elder Brother, in whom, through whom and by whom we inherit all spiritual blessings. He loves us as he loves his own life, and with his love in our hearts, we love him and them who are loved by him. All men are made to know that we are his disciples when we thus love one another.

“Be pitiful.” “The Lord pitieth them that fear him, for he knoweth their frame, and remembereth that they are dust.” If we were not blessed with the gift to pity one another, such a thing as an organized body called the church could not be made and maintained. When we hear of brethren biting and devouring one another, making each an offender for a word, or because all cannot see every little detail just alike, making iron-clad demands of each other, we may rest assured that this blessed qualification is either lacking or the exhortation to “be pitiful” is sadly neglected. We should be careful lest we become as the unjust steward, and be thrust

into prison, there to be held until we shall have paid the utmost farthing. It was in the pity of Jesus that we were redeemed. If we could keep in mind the pity of our gracious Redeemer surely we would always be pitiful toward each other.

“Be courteous.” We are not to render evil for evil, or railing for railing, but should bless them that curse us and pray for them who spitefully use us and persecute us. I can not say how these things are to be done every time, but am satisfied they are fruits of divine nature, and when done must be done by the spirit through the revelation of the same, done by the heavenly Master. These things are to distinguish us from the world, and while we may not exhibit them at all times, we must and do have them in our hearts, if we are the children of God, whereas the world neither exhibits nor possesses them. The grace of God and the fruits of the Spirit are distinguishing in their character and manifestation, therefore it is by them that we are able to discern between him that serveth God and him that serveth him not. If we bless those who bless us, and curse those who curse us, wherein do we differ from the heathen, for they do even so? If we render courtesy for courtesy are we any better than if we rendered evil for evil? Our light should not be kept under a bushel and thus reserved for our own use exclusively, but should be upon a candlestick so as to give light to all who are in the house. Jesus died unto

sin that his people might live, and that they should live unto him and not unto themselves. Those who have the greater light should let it so shine that those who seem to be somewhat in darkness may see the light and be induced by it to come more fully into it. In this respect like begets like. Courtesy in us arouses the principle in others, who have it, and puts it in action where-by they too become to be courteous. God's people are the best bred of all people, and their principles of civility are of the highest character, therefore their courtesy is of the best quality and should be unsurpassed and most ennobling when conferred upon those who can appreciate its graces.

The courtesy of Jesus, coupled with his pity, mercy and love, was such that the dead were raised up, the lame walked, the lepers were cleansed, the deaf heard, the blind received their sight and the poor had the gospel preached to them. I have always felt the better for having recognized and spoken a word to, and enquired after the welfare of the humble and the poor—in the things of this life—and those who feel to be poor in spirit, and whose sense of unworthiness seemed to keep them back and in reserve. As much as I have been blessed with precious assurance of the favor and esteem of my brethren—unworthy as I am of them—I have at times been so shut up as to be unable to see that any one cared for me, no one could fellowship me, no one could have occasion to think of me. But on meeting some dear child of

God and being kindly and courteously recognized by him, and seeing the spirit of love and fellowship beaming forth from his bright and brightening countenance, my soul has leaped for joy within me, and my spirit has magnified and praised the Lord.

God's people are called unto the obtaining and exhibiting of all the blessed things which were created in and wrought out by the perfect life of Christ, and are equally blessed in their reception and exhibition. "I have blessed him, yea, and he shall be blessed." We should render blessing for all we receive of whatever character and from whatever source, knowing that we are thereunto called, that we should inherit a blessing. When Jesus was reviled he reviled not again, but prayed while on the cross for those who reviled, derided, persecuted and crucified him.

The best evidence that one is a child of God is a faithful adorning with the righteousness of Christ. "Put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and put on the new man, which after God is created in righteousness and true holiness." "Let your conversation, (conduct, deportment), be as becometh holiness."

That which becometh holiness in the child of God is not what the world regards as the evidence of such a life, therefore instead of its bringing one into favor with the world it often brings him, like it did Jesus and the Apostles, to endure hardness, and to have his

name cast out as evil, and his best motives attributed to the worst of sources. "But if ye suffer for righteousness' sake, happy are ye: for it is better, if the will of God be so, that ye suffer for well-doing.

The fact that all which Jesus endured and suffered was for well-doing is sufficient to assure us that we shall not escape however well we do, but the fact that they that will live Godly in Christ Jesus shall suffer persecution does not prompt us to do evil that good may come, nor does the idea that we must suffer, do as we may, warrant us in living otherwise than as Jesus lived. No manner nor extent of obedience on the part Jesus could have saved him from suffering, from the fact he learned obedience by the things which he suffered, and yet it cannot be said of him that he was ever in the slightest degree disobedient in any respect. The obedience of Christ was a perfect obedience, and was therefore not of that character that has an opposite which we term disobedience. The doing of Christ could not be other than well-doing, therefore he did not suffer in order to learn to do well on his own account, but for us, that we in his well-doing might learn to do well. P. G. L.

[To be continued.]

ELDER W. B. STRICKLAND filled his appointments to Morehead City, N. C. Such was the fury of the storm he could not go further, as the route lay by water in part which he could not pass over.

INFINITE KNOWLEDGE.

Elder S. H. Braddy requests my view of Rev. 5:6; "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

None perhaps have been more favored than the beloved John in beholding the glory of the Lamb of God, and the fulness of God revealed in him. In this vision he beholds a throne set in heaven, and one sat on the throne appearing as emblazoned in glorious brightness. Around about the throne sat four and twenty elders clothed in white with crowns of gold, and seven lamps of fire burning before the throne, also, a sea of glass like crystal, and in the midst of the throne and round about were four beasts with six wings saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

In the right hand of him that sat on the throne was a book written within and on the back side, sealed with seven seals. A strong angel proclaims with a loud voice who is worthy to open the book, and to loose its seals? No man in heaven, nor in earth, neither under the earth was able to open the book, or to look thereon. John weeps much on this account. And one of the elders said unto him, weep not, behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seals thereof.

Then is revealed to John the blessed Jesus crucified, risen, exalted and glorified, having all power both in heaven and earth. The

Lamb as it had been slain stood in the midst of the throne, and in the midst of the four beasts, and in the midst of the elders. Jesus is in the Father, and in his kingly power, in the beasts, and in the elders, or in all his servants, and he is in them in all his fulness as Redeemer. He has seven horns denoting full and perfect power, and seven eyes, which are the seven Spirits of God sent forth into all the earth, denoting that he is everywhere present, having perfect knowledge and wisdom, from whom nothing can be hid, and therefore he has power to approach unto the eternal God, and take the book full of most weighty matter, sealed so completely or fully hid from all save God, and open the book or loose and declare the seals, and tell the entire contents thereof, and control their accomplishment.

The seals are hidden though their contents are vastly important. None can open them but Jesus who was slain, and has redeemed his people from all iniquity. To him therefore this honor and majesty, power and glory is given to reveal and declare, execute and fulfill all the mystery of the will of God hidden in the ages passed. For all power and authority is given unto him as the redeemer that was slain for us, and redeemed us unto God.

The seven eyes show forth the infinite wisdom and knowledge given unto him to know all things.

In our experience we know that these things are true, for the faithful witness hath shown them unto us. When we see that none is able

to deliver us, or give a ransom for us, or redeem us from death and the power of sin, and we weep much because none is worthy to look on the hidden mystery of God sealed every where, the lion of the tribe of Judah is revealed unto us as the blessed one that has prevailed. When he is revealed as being in God, and in heaven, and in his people, and everywhere as he had been slain, having redeemed us from all iniquity, as having power to approach unto God for us, and dwells in us, our hearts are filled with his praise, and we exclaim, worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.

How safe is our case in such hands. How blest are they that know the Lamb of God that taketh away the sin of the world.

This is but a brief and very imperfect expression of the meaning of this text. But a hint to the wise is sufficient. I trust that brother Braddy may enjoy the fulness of the text far beyond what I am able to express of its rich meaning, and to God and the Lamb be all the glory. P. D. G.

NOTICE.

Please send on your remittances to the Landmark, if you are behind. If you cannot send all, please send part. I am much in need of money to pay expenses. Every little helps.

P. D. G.

Elder E. C. Smith's Post Office is Newport, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Please say to Elder Jas. A Burch through the Landmark that I shall not be able to accompany him on his southern trip this winter as I expected. I have already been confined for several days with a severe attack of the bilious fever, and can't tell how much longer I must remain here, although I am improving some at present. I remain your brother in much affection.

JOHN R. ROWE.

Aurora, N. C.

OBITUARIES.

MAC ADOLPHUS BRANTLEY.

I send you the Obituary of my son Mac Adolphus Brantley who died the 35th year of his age, professing a hope in Christ in the year 1887, and joined the church at Sandy Grove, Nash County the same year, and was baptized by Elder B. Greenwood the 4th Sunday in May, 1887. He took a letter to form a new church at Antioch on the Saturday before the 4th Sunday in Sept. 1888, and continued his membership there to the time of his death which occurred near Spring Hope, N. C. on the 1st day of July 1893. 11 : 47 a. m. He left home the previous day and went fishing with sein in a little creek some four miles away and was taken while in the water, complaining of losing the use of his limbs, and came out of the water and continued to get worse and was taken to a house and left alone, supposing he would soon recover, and his comrades extended their fishing and when they returned found him more dangerous. They failed to let us know it until about 10 o'clock p. m. and Dr. Hassell Brantley being at my house attending my companion who was very sick, we hurried to his relief and reached him about midnight and found him helpless and speechless. This was one of the most trying events of my life. I placed my face near his and called him by name and he opened his eyes and I asked him if he knew me, but he could not speak. I requested him if he knew me to give me some token, and he shut his eyes and never opened them any more. He was unable to swallow, so we could not give him any-

thing. He rapidly got worse and oh ! how I tried to pray the Lord to restore him if it could be his Holy will, nevertheless not mine but thy will be done, and if not consistent with thy will to restore him to me, to take him to thy self in glory, and the words, "This day shall he be with me in Paradise, sounded in my mind and this was done twice, and my heart responded and said "Glory to God in the highest." Thus passed away my son who was much loved by us and much respected by a large circle of friends who attended his burial, for I never saw more people at a burying.

MAC BRANTLEY.

Spring Hope, N. C.

ANGELINE AND CATHOLINE HATCHER.

Angeline and Catholine Hatcher, daughters of Hardy and Mary J. Hatcher, of Johnston county, N. C., were born Feb. 4th, 1884, and were to the humble household a source of much comfort and pleasure. They were in many respects the special favorites of the household. They ever manifested a special fondness one for the other. They were afforded uniform opportunities for culture, pleasure and amusement. But alas ! the source of joy they afforded this happy household was to be broken on earth. On the 29th of Oct. 1893, Angeline was called from the temptations, cares and snares of her terrestrial abode to her celestial home. She had been declining in health for more than a year, but no one anticipated her early dissolution. She died almost suddenly, having complained during the day of a pain, which the family supposed to be neuralgia. Late in the day she complained of a pain in her breast, and exclaimed, "I am almost gone, send for the doctor," which was promptly done, but she passed away in about thirty minutes. Her funeral was preached by Elders Isaac Jones and F. H. Peedin; Jones using as the basis of his sermon, Ruth 1:16-17; Peedin, as the basis of his, John 14:1, 2, 3. After the services were concluded her remains were followed to the family cemetery by the parents, brothers, sisters and a large concourse of sorrowing friends and relatives. Catholine, on the day following, was confined to her bed, and only lingered for a period of twelve days. She suffered from malarial fever, and despite the best medical skill and the most attentive care that could be rendered by parents, friends and loved ones, she passed away on the 11th

of November. From her first sickness she was very decided in her conviction that she would never recover, and so expressed herself, and often in tears exclaimed, "Mother, medicine will do me no good." But it was hoped that she would recover. She appeared to improve up to the evening of the 10th, when she suddenly grew worse, expressed a desire to see her grandmother, and soon passed over the river to meet her darling sister, where both can be together in the presence of Jesus. Her funeral was preached by Elder F. H. Peedin, from 1st Cor. 15 : 21, 22, after which her remains were deposited beside her sister's, who had only preceded her a few days, leaving behind a grief stricken father and mother, five sisters and six brothers. The family chain has been broken; five links have been severed—three infant sisters in the same cemetery lie near those above named. Thus, one by one the ties which bind to earth are snapped asunder, thereby rendering the world less and less attractive as mortals journey toward the eternal shores. May those departed links but serve to remind us that it is "not all of life to live."

H. H.

HESTER A. PHELPS.

Please publish this obituary of my friend which I now make the feeble attempt to write. She was the daughter of Mr. and Mrs. Ed. Phelps and was born and reared in Pitt county, N. C. She was born Sept. 22, 1875, and died Oct. 26, 1893, making her age eighteen years, one month and four days. Her death was caused by one of those dreadful yellow chills. She had been having light chills for several days, but had not taken her bed, but was taken Wednesday morning about 8 o'clock and died Thursday morning at three. O it seemed so hard for me to give her up for we were very dear friends. I have known Puss, as she was always called in the neighborhood, for about eight years and always loved her almost as a sister and so she did me, or least I thought she did. Puss was raised by good, kind Primitive Baptist parents, and they always taught her to tread the right road as far as they could, and surely she was a bright beautiful and promising young lady. She ways always nice and pleasant as she could be, and always full of fun, and was loved and liked by all that knew her. Oh how sad it was for the dear mother and

father to give her up; but alas the good Lord knew best, for surely he does all things for the best. So weep not father and mother, for she is gone, yes gone from the timeless shore, and we hope gone to dwell with Jesus ever more. No one knows how much I have missed her since the cold hand of death has claimed her for its own, for surely she was a dear sweet girl to me; she always seemed to love me so well. She often said to me Mamie I love you better than any other girl I ever saw, and sometimes she would say I know you don't love me half as well as I do you, tho' it seemed like to me I could not love her more than I did, and oh dear reader you must know it was very sad indeed for us to part for we have been together so much, and have spent so many happy moments together how can it be otherwise but sad. But I hope we will meet again, Ah meet in heaven where there is no more parting and pain. It is sad for me to part with her, but O not like it is with the dear mother and family for she was the sunshine of the home it seemed to me, as she was always so lively. She has gone and left a father, mother, two sisters and three brothers to grieve her absence, beside a host of friends and relatives, but surely we ought not to mourn, for the good Lord's will must be done in all things. May the Lord comfort and console the bereaved ones in their time of trouble and I hope he will prepare and enable us all to be resigned to his blessed will. This is written by request of the bereaved mother by a devoted friend of the departed. Sincerely,

A. FRIEND.

VIRGINIA H. HYLTON.

The subject of this notice was the daughter of brother Wm. A. and sister Adeline Taylor, of Patrick county, Va., and was born April the 28th, 1855, and died December 6th, 1893, making her stay on earth 38 years 7 months and 8 days. She was married to A. T. Hylton, of Floyd county, Va., December 14th, 1871, with whom she lived till her death. She had two daughters, who survive her, one married, the other single. She joined the Primitive Baptist Church at Little Flock on Saturday before the first Sunday in September, 1882 (if I am not mistaken), and was baptized by Elder Amos Dickerson. Sister Hylton was beloved by all who knew her. She lived an exemplary life, and their home was a home for Prim.

itive Baptists. She was always kind and generous, and it always seemed to be a source of pleasure for her to wait on Primitive Baptists. She was attentive at church and enjoyed sound doctrine; but alas! we could not keep her. She took consumption, and all was done for her that medical skill could do, but all to no effect. She was well attended by the neighbors, and especially by the companion of the writer of this notice. She bore her sickness with great fortitude, and was never heard to moan or groan till death claimed its own. She seemed willing to die, and said the worst she minded was leaving her youngest daughter Louvenia. She leaves a husband, two daughters and many friends to mourn their loss, but while we greatly miss her on earth, we believe she is completely happy in the peaceful presence of God.

Yours in bonds,

R. M. MABRY.

APPOINTMENTS.

-Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the announcement continues in this paper until day of appointment or not.

J. M. WYATT.

Flat River.....3rd Sunday in March
 Roxboro.....Sunday night
 Shiloh.....Monday
 Stories' Creek.....Tuesday
 Ebenezer.....Wednesday
 Country Line.....Thursday
 Lick Fork.....Friday
 Dan River.....Sat. and 4th Sunday
 Pleasantville.....Monday
 Sardis.....Tuesday
 Piney Grove.....Wednesday
 Rock House.....Thursday
 Toms Creek.....Friday
 Brother Parker's near Mt. Airy at night.
 Flower Gap.....Sat. and Sun.
 Some one will meet him at Walnut Grove
 Tuesday evening.

J. E. ADAMS.

Jerusalem.....Sat. and 3d Sun. in March.
 Jones Hill.....Monday
 Lebery Hill.....Tuesday
 Meadow Creek.....Wednesday
 Bear Creek.....Thursday
 Freedom.....Friday
 Mountain Creek.....Sat. and 4th Sun.
 Big Creek.....Monday
 Sugg's Creek.....Tuesday
 White Oak Springs.....Wednesday
 Pleasant Hill.....Thursday
 Mt. Tabor.....Friday

Maple Springs.....Saturday
 Bear Creek.....1st Sun. in April
 Broadway (More Co.).....Wednesday
 Someone please meet him at Jonesboro
 Tuesday.

Niel's Creek.....2d Sat. and Sun.
 Some brother please meet me at Morvin
 Anson Co. on Tuesday after 1st Sunday in
 March.

Conveyance needed.

A. N. HALL

Wilson Tuesday after 3rd Sunday in March.
 White Oak.....Wednesday
 Meadow.....Sat. and 4th Sun
 Autrys Creek.....Monday
 Old Sparta.....Wednesday
 Tom Creek.....Thursday
 Union.....Saturday
 Mill Branch.....1st Sun in April
 Falls.....Monday
 Tarboro.....Tuesday
 Little Creek.....Wednesday
 Cross Roads.....Sat & 2d Sun.
 Lawrence's.....Wednesday
 Kehukee.....Friday
 Conoho.....Sat. & 3d Sunday
 Hamilton.....Wednesday
 Spring Green.....Thursday
 Flat Swamp.....Saturday
 Bear Grass.....4th Sunday
 Briery Swamp.....Tuesday

Thence to Union Meeting at Great Swamp.
 He will need conveyance.

JAMES S. DAMERON.

Skewarkey.....1st Sun. in Mar.
 Flat Swamp.....Monday
 Great Swamp.....Tuesday
 Conoeta.....Wednesday
 Sparta.....Thursday
 Meadow.....Friday
 Mewborn's.....Sat. & 2d Sun.
 LaGrange.....Monday
 Nahunta.....Tuesday
 Friendship.....Wednesday
 Goldsboro.....Thursday
 Chapel.....Friday
 Cross Roads.....Saturday
 Smithfield.....3d Sunday
 Willow Spring.....Monday
 Oak Grove.....Tuesday
 Durham.....Wednesday
 Mt. Lebanon.....Thursday
 Harmony.....Friday
 Arbor.....Saturday
 Reidsville.....4th Sunday

FOR SISTER RUTH TAYLOR.

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 cents; W. J. Bramlett, \$1 00.

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WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATE: ED Jan. 1, 1894.	No. 4 th Daily.		No. 3 rd Daily.		No. 4 th Daily.		No. 501 N. Y. and Fla. Spec.
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Lv Weldon	11 47	9 51	.....	.....	.....	.....	12 02
Ar Rocky Mt.....	12 55	10 45	.....	.....	.....	.....	.....
Ar Tarboro	2 35	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 07	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.	12 55	10 45	6 00	.....	.....	.....	.....
Lv Wilson.....	1 55	11 25	.....	.....	.....	.....	1 57
Lv Selma.....	2 45	.....	.....	.....	.....	.....	.....
Lv Fayetteville ..	4 25	1 15	.....	.....	.....	.....	4 00
Ar Florence	7 05	3 27	.....	.....	.....	.....	6 15
Lv Wilson.....	2 05	.....	.....	.....	A. M.	.....	.....
Lv Goldsboro.....	3 00	.....	.....	.....	6 35	.....	.....
Lv Magnolia.....	3 13	.....	.....	.....	7 29	.....	.....
Ar Wilmington ..	5 50	.....	.....	.....	8 39	.....	.....
	P. M.	.....	.....	.....	10 00	.....	.....

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 7 th Daily.		No. 14 Daily.		No. 40 Daily.		No. 500 N. Y. and Fla. Spec.
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Lv Florence.....	7 30	7 05	.....	.....	.....	.....	11 59
Lv Fayetteville ..	10 27	9 20	.....	.....	.....	.....	2 23
Lv Selma.....	12 10	.....	.....	.....	.....	.....	.....
Ar Wilson.....	1 05	11 18	.....	.....	.....	.....	4 30
Lv Wilmington ..	9 00	.....	.....	.....	.....	.....	.....
Lv Magnolia.....	10 40	.....	.....	.....	7 00	.....	.....
Lv Goldsboro.....	12 00	.....	.....	.....	8 37	.....	.....
Ar Wilson.....	12 45	.....	.....	.....	9 43	.....	.....
Lv Wilson.....	11 15	11 23	10 40	.....	.....	.....	.....
Ar Rocky Mt.....	2 27	12 05	11 25	.....	.....	.....	.....
Ar Tarboro	2 35	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.....	2 07	12 05	.....	.....	.....	.....	.....
Ar Weldon.....	3 17	12 57	.....	.....	.....	.....	6 01
	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	.....

*Daily except Monday. †Daily except Sunday.

* These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m., Kinston, 7 35 p. m., Returning leaves Kinston, 7 30 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 30 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m. Arrives Parmele 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Parmele

6 10 p. m. arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m. 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m. Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m.; arrive Dunbar 7 47 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m. Returning leaves Clinton at 7 20 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All points served Monday and daily except Sunday, via Portsmouth and Ray line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.

General Superintendent

J. R. KENLY, Gen'l Manager.

T. M. EMBELSON, Traffic Manager.

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Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous,

Address,

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 48 p m
11 42 p m	Lv.N.&W.Pct.—W. Cove,Ar	4 20 p m
11 35 p m	Ar.N.&W. Pct.—W. Cove,Lv	4 33 p m
11 00 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday		Sunday
5 35 p m	Ar.....Ramscur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

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Gen'l Mang'r.

W. E. KYLE,
Gen'l Pass Agt.

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MRS. MARY G. WINSTEAD, Artist,
Care of Elder P. D. Gold,

WILSON, N. C.

VOL. 27.

MARCH 15, 1894.

NO. 9.

Zion's Landmark.

ELI TAYLOR
PUBLISHED SEMI-MONTHLY

— AT —

ROBERTA
WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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et, how

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

MY DEAR SISTER IN CHRIST:-- Your good long spiritual letter written near two months ago has been by me, and unanswered much longer than I intended should be the case when it came; but to-day I will begin a reply. I always feel a desire in writing or speaking in the name of the Lord to speak of the things that are old and that at the same time are new. What a oneness and yet what an infinite variety there is in all the works of God? And the same is true in all the doctrine of God our Saviour. I want to write or speak the same things all the time, and yet not the same things. The mercies of God are fresh every morning and new every evening, and yet they are the same mercies. I believe that I never look out toward the east at sun rising without the glad bright morning coming upon me with a sense of newness, and yet the same sun has brought with it the same gladness and light for near six thousand years. And so the rising of righteousness upon us is ever new though he has dispersed our darkness by his rising many times before. I have to describe the sun's rising, morning by morning with very much the same words, because I cannot in words describe the shades of difference that each morning sun brings with it. And so we have to speak of the things which the Spirit shows with great sameness of language. How diversified are our

experiences after all! I hesitate to write a letter to any of my regular correspondents at times because it seems to me that they will get tired of my writing the same things over and over, and it seems to me that I have nothing new to write. And yet why should I hesitate to tell over and over again, if need be, the little that I do know about Jesus and his salvation. John said that he wrote no new commandment to his brethren, and again he says "I write a new commandment unto you." It is just like the sunshine and shadow, like rain, heat and cold, like food and raiment, like the love and care of father and mother, like all good and common blessings, always new and fresh, and yet old as the foundations of the earth. We speak to our friend and acquaintance of the day, and its promise of fair or foul, heat or cold just as though we had never seen it all before. And yet how old it all is! No doubt Abraham, Isaac and Jacob talked of the weather and the signs and promises of the sky just as we all do. And so we speak of the common name that we all love and of the old common experience of the grace of God, just as did David and Isaiah and Paul and the Master. It is the old, old story, and yet how new it seems to each one. Just before beginning this letter I wrote one to a dear child, the daughter of one of our members at Black Rock, who is just be-

ginning to travel this old way which saints in every age have trod, and I said among other things to her, the way in which you are being led no doubt seems strange and wonderful to you, but it is the way in which all the people of God have gone before you. And as the young pilgrim speaks of the way, he speaks of the same things which the aged pilgrim sees and feels. Is not this why you and I can correspond so long and speak so constantly the things which are common to both? When a child says I am hungry, thirsty, weary, hot or cold, he utters the same experiences that the aged mean to express when they utter the same words. The child in these things understands the aged, and the old understand the young. I understand you my sister and you say that you understand me. And all these things concerning Jesus and our need of him are things which none can tell his neighbor unless that neighbor already knows them. I cannot tell the Esquimaux what heat is, and I cannot tell a Hottentot what cold is. But the one knows what cold means and the other what heat means, far better than any language of mine could express. How true it is in all things that we cannot tell any man what he does not know already in some measure at least. So John said to his little children that they had an unction (or anointing) from the Holy One and needed not that any one should teach them, for the anointing itself taught them, and he says it truth and is no lie. This does not contradict the statement that "Aquila and Priscilla could teach Apollos the way of the Lord more perfectly." A Hottentot knows what torrid heat means far better than I do, but yet I could teach him many things about heat that he does not know. And so we

may instruct each other in the doctrine of Christ, but the power of a present Saviour each must know for himself. The babe who knows nothing about oxygen or hydrogen, about the elements of milk, or the love of a mother, yet breathes the air and drinks at the breast, and is enfolded by the arms of mother, love just as certainly as after many years have added to his stature and knowledge. The dear child, to whom I have just written, breathes the air of heaven, and is sheltered at the cross of Jesus, and is washed in his blood, and has the love of God shed abroad in her heart, and loves the brethren, but she knows, and can know as yet, but little of the doctrine of Christ, and still less of the ups and downs of christian life. She has entered the gates of a rich and beautiful country, but of its hills and valleys, and plains and streams she knows but little. You, my dear aged sister have been exploring this land of Canaan, this land that flows with milk and honey for many years, yet when you entered it you belonged to it as much as you do now; but it did not belong to you as completely as it does now. Now are more at home in it than you were. Its goodness does not surprise you as it did at first. Living at home, the home feeling has grown with every passing year. God's mercies seem no less wonderful than at first. Every season has brought to you the harvest of the new corn, and the new wine, but yet it has always been the old and oft repeated mercy that you had in all the past harvest times. New and yet old! Old and yet new! Great as the love of brothers and sisters may be for each other, and great as may be their joy in a brother's joy (and this joy you have often known in many past years) yet now in time of my age, I doubt not you look

younger brothers and sisters, not only with love, but with a tender motherly love. In the joy of young converts you can rejoice, but it is with a joy under which lies a longing for their welfare in the future, and a pity for their ignorance which is often akin to tears. As I talked yesterday with the dear child of whom I was speaking, and witnessed the buddings of heavenly faith, hope and love in her, and heard her brief expressions of peace and trust, my gladness contained an element that was nearer akin to tears than to laughter. Just to think what a blessed assurance it is, when we know that a soul is redeemed and born of God. We meet a neighbor day by day, we eat, walk and talk with him, but so far as we know, he is lost; and now, one day we gain evidence from him that he is not lost, but saved, and is to live and rejoice at the right hand of God in heaven forever. Is it not enough to bring the quick tears of a joy, better than any joy of earth, to our eyes. I never can lightly speak to, or of any one who experiences this salvation. It produces in me a soft, solemn, tender feeling of gladness too deep for words. I feel when I meet such an one like putting off my shoes from off my feet for the place where I stand is holy ground. God is there and where he is, is holiness and life eternal.

And now in the time of old age, do you ever feel as I do, all unworthy the love and confidence and reverence of these young believers? I am humbled and filled with awe before God when any of his little ones come to me either in their joy or their sorrow. And all that can strengthen me to suffer it is this, "it is in Jesus' name and for his sake." I am not worthy, but I am his servant, and if I speak God's word is his word to them, even

though I speak it. And how humbled and how glad I do feel sometimes, that our God has given me a little to do in his vineyard. I am glad if only it be mine to bind up some bruised and bleeding vine that has been trailing in the dust. What an honor to be counted worthy to labor in his garden at all! I can account for it only on the ground that he calls whom he will, and manifests his grace by calling those who are all unworthy. It is blessed to serve the least of his, because thus we serve him. The cup of cold water, the washing of soiled and chapped and weary feet, the feeding of hungry souls, all this is blessed work, because thus did the Master, and thus we do these things unto him. And who is sufficient for these things? None but by the Spirit and grace of God. Oh to ever be kept in a constant sense of dependence upon him! In such an abiding experience is the source of both humility and strength.

Now my sister, I have written all this long letter with hardly an allusion to your dear and precious letter. I don't like to sermonize in letter writing, but if I have drifted into it here, you must excuse me as I know you will. Your letter was a source of real comfort to me, both for what it said and also because of the assurance of fellowship which it contained. As I am now writing I feel a great desire to see you again and converse face to face, once more about the kingdom and patience of Jesus. I trust the privilege may be accorded me ere long, perhaps this coming fall.

Our Association has now ended. It was held with the church at Black Rock. This session was the one hundredth anniversary of its organization according to the record. At Black Rock more than sixty years ago the convention was held which determined upon separa-

tion from the New School Baptists. The course of New School Baptists since in faith and practice, has shown that they did right. Salvation by the choice of man and the work of man, rather than by the choice of God and the work of Jesus, is now the sum of their faith. I see no difference between New School Baptists and Methodists, except in Baptism and church order or government. Black Rock church was organized in 1828. There were twelve members in its organization. One was living yesterday, but apparently near the end of her pilgrimage. I refer to our aged sister Rachel Enzor, who was with me in N. C. the first time I visited there. Many there will remember her. The other day I called to see her. She said tell them all at the Association, that I send them love, and that Calvary is all my hope. There is no one else in all this country now who was a member when the division at Black Rock took place. And very few members in all the land were members at that time. She has been a member of the church for sixty-six years. For twenty-five years and more she has been my firm and steadfast friend. How I shall miss her. Tuesday I said to her that I had always greatly prized her confidence and fellowship though I had not said so very often. She said "I have not heard an Arminian sentiment from your lips." How I shall prize this testimony! Our Association was pleasant, and the preaching far above the average.

Now my dear sister, I desire to send love to Brother Sylvester and to brother and sister Slade and brother and sister Moore and all the dear ones in Williamston. I trust it may be in your heart and in the hearts of all to remember me in your prayers. If you think best write an answer to this, and send

both to either the LANDMARK or *Signs* I remain your Brother in the hope of the Gospel.

F. A. CHICK.

ELDER F. A. CHICK, BELOVED BROTHER IN CHRIST:—If I may still be permitted thus to address you. We know that the union and fellowship of the saints centers in the love of God, who has given his dear Son to die for poor sinners. So by the powerful work of the Holy Spirit they are called from the death of sin and made alive to Christ, and experience the preciousness of his cleansing blood, and the perfection of his righteousness which covers all their deformity. So all of God's chosen people are called into the fellowship of the saints. What a blessed and holy union it is. A sacred union; one not to be trifled with. How precious is this fellowship and love when realized in these low grounds of sorrow? And I often think how blessed and glorious will be that union when all the dear children get home to dwell in their Father's home and be made like Christ and dwell with him forever. All swallowed up in the ocean of God's love, our feeble minds and thoughts cannot comprehend these wonderful truths. It is only by faith that the dear saints can behold the far off land of rest.

My dear brother, your good and instructive letter to me bearing date May 22d, has remained unanswered a long time, but it was none the less appreciated, and I know you are aware of my imperfection of sight, not only natural sight but spiritual light and knowledge. I feel very weak and helpless in myself. More and more sensibly do I feel my need of the strong arm of Jesus to hold me up. My prayer is daily that he will not take his Spirit from me. Grace

every moment need in youth and old age. You speak, my dear brother, that you have to write about old things, that you have nothing new to write; this is what we desire to hear about, the old wine of the kingdom. In regard to the things of the kingdom of God, it is old and new; it is one golden chain, linked together by God's eternal predestinating love. It is fastened to his eternal throne, runs down to time and goes back to eternity, where the plan of redemption was fixed. Jesus was as a Lamb, slain before the foundation of the world; and the precious blood of Jesus is said to "speak better things than the blood of Abel." All the prophecies that foretell of Jesus, this new and living way are of old. All the types and shadows; how wonderfully they typify the blessed Lamb of God. These are old things yet wonderful and glorious to dwell upon. They bring us down to the gospel day which we are now realizing, and has been realized and manifested for nearly nineteen hundred years. We live in a day that holy men of old desired to see but died without the sight. The prophecies, types and shadows in regard to the blessed Son of God in his coming into the world as the weeping babe of Bethlehem, His life, his death on the cross, his breaking the bars of death and rising a glorious conqueror over death, hell, and the grave, and his ascension to glory, where he now pleads for the purchase of his blood, all this work is complete, and all that is prophesied yet to come in regard to the church will be fulfilled, and the destruction of Babylon and anti-christ. Great, wonderful and glorious are the things pertaining to the kingdom of Christ. He is to come in all the glory of his kingdom with ten thousand of his angels to take his ransomed people

home. Blessed are those eyes that see and those ears that hear the glorious realities of the religion of Jesus. It cannot be taught by men, the Spirit alone can teach and reveal the things of God. He is a glorious Sovereign and all his work is perfect. How many millions of martyrs have sealed their blood in testimony of the truth and power of Jesus' love. We hardly know anything in these times only to have our names cast out as evil. If there were more godly living there might be more persecution. I hope, my dear brother, you will be enabled to continue to write and preach about the old things and the new treasures of knowledge that dwell in Christ Jesus, and seek to comfort the dear sheep of the fold. Eternity alone will unfold the wonders of redeeming love; it is an ocean without bottom or shore.

How high and holy is the calling of God's ministers. May they be more fully strengthened to go forth as the winged messengers of the cross, preaching the word in lowliness and meekness, yet bold and fearless, avoiding all vain philosophy and vain genealogies, glorying in the cross of Jesus; this is enough for them. In regard to the things of this life we call to mind old things, and in all the wonderful works of God in creation there is enough to fill and occupy the mind of man. I, in my own thought and experience, live much in the past, for which I have to give God thanks for all the way he has led me down to the present moment. Man is so fallen that he grovels in the earth, and does not rise to explore the wonderful works of God in creation and his exceeding great goodness to the children of men.

My dear brother, I cannot tell how I do feel in regard to the young pilgrims when I hear of their coming to Zion, my feelings at times are

inexpressible. I feel to rejoice and give thanks, but when I meet them I feel that I am so far behind, and feel to draw back. It often seems that their experience is larger than mine. When I hear of young soldiers I feel that I want to speak to them, and feel my heart so drawn out to them. I know they have entered a rich field of gospel grace, where rich jewels and pearls are in abundance, broad rivers and streams abound, where goes no "Galley with oars, nor gallant ship passes thereby." All who enter this field have to walk in a narrow, strait way, and tribulation is in all this road and at the end the door enters into glory, where trees immortal bloom, and pleasures never die. Victory is sure, not one will fail entering into rest. Dark and cloudy deserts often appear which make them tremble as they go. The cloudy chariot often appears, but the King is always found sitting in his Chariot. So light will spring forth from all the clouds and darkness, and in the midst of the mighty foes with which the dear child of God has to contend, the world, the flesh and Satan, their great Captain is near. We know the Lord is good. He is faithful, and he will never forsake them although they forsake him and often worship idols, but he calls them with his loving voice and says, "Return, O backsliding daughter, I am married unto thee, saith the Lord." I think I have heard his sweet voice many times calling me in low whispers, which has melted my hard, wandering heart. I wish I could write and express the emotion of my soul. I hope I do love the Lord, his cause, and his dear people, but I feel that I am far behind my fellow-soldiers, although my journey is nearly ended. I feel all the while that the spirit is willing, but the flesh is weak. How enrapturing the thought

that Jesus who thus spake in compassion to his disciples, is now a living Saviour, in behalf of all chosen ones, who now dwell below and are the subjects of trial, and who know and feel the sting of sin, and know what sore temptation means.

Dear sister Enzor has entered into rest. She was a faithful, loving soldier. I know you miss her, as well as her brethren, sisters and friends. Many of our kindred are falling, but I, a poor pilgrim, still remain. My dear brother, I do not feel that I have half responded to your letter. I am weak and feeble, cold and barren to what I desire, but the Lord is good and perfection alone dwells in him. May your mantle of charity cover all my imperfections, and if in the midst of your cares and labors you should feel to remember an old pilgrim, will gladly welcome your letter. I hope you will be able to attend our association, and others of our brethren in the ministry.

With christain love and fellowship, I remain your aged sister in Christ.

M. M. HASSELL.

Williamston, N. C.

DEAR BROTHER GOLD:—Feeling low down this evening the thought came to write you, and I do not know of a better way to occupy my time than to commune with brethren and sisters in Christ. I feel almost every minute like the tears will start. Why am I thus? Do you ever feel so and can't tell why? I wish I could say something that would be of interest to you, but what am I except the Spirit of the holy one comes down? I feel my utter nothingness and unworthiness more and more every day and hour I live. I desire to live an upright, godly life, to honor the profession I have made, but Oh how full of mistrust I am at times

impatient. Oh, I see my inability in every thing.

This world is truly a wilderness of woe, but the crown is the christian's at the journey's end; then if I am a child of God why am I so cast down, so troubled on every side? There has been a time in my life when I longed to die to leave this world of sin and sorrow, for I felt I never could quit sinning against His holy name 'till breath left this body. Now I have come to where I desire to run the race with patience and be ready when he calls for me to go. Oh! give me submission and strength as my days may demand, is the language of my soul,

"I long dearest Lord
In thy beauties to shine &c."

I feel that when the Lord withdraws himself from me, to believe it is all for my good, then the mystery is why should I repine? when I do look for this blessed presence again and can't help but feel it will be so if indeed I am not deceived, but among the children of men there were none grater than John the Baptist and he doubted. These are scattering thoughts brother Gold. I wish I could talk to you this evening instead of writing. Pray for me. Yours in christian love I trust.

BETTIE Z. WHITLEY.

Hobgood N. C.

DEAR BROTHER GOLD:—Enclosed find one dollar for our esteemed sister Ruth Taylor, I hope the brethren and sisters will contribute freely.

When I came home and read her letter to Brother Bartley, and his appeal to the readers of the Land Mark, I thought "Who has read her cheering letters and will not be willing to give her something."

I know there are those who read letters, that have a will to have nothing to spare

from their own families. But there are others who can spare a mite, and to them the appeal is made. Whatever enters into our hearts to give, let us give. I believe I have been chastened for not giving when I felt I ought to give. The apostle John tells us, "Who-so 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?" Let us not love in word but in deed.

I have often been comforted and encouraged when I read her precious letters, and have felt like telling her what a comfort they are to me but have not. It is not my habit to eulogise, and often it is harmful; but a word of approbation will never make those the Lord keeps humble become to be puffed up.

Brother Gold, I am alone this afternoon, and feel like I would like to write of the goodness and mercy of God to me, the least deserving of all, but time will forbid it.

Pray for me, that I may live in honor to God and his people.

Your little sister in hope,

S. E. BROYLES.

Wikel, West Virginia.

DEAR BROTHER GOLD:—Please give notice in the LANDMARK of the ordination of brother Thomas C. Hart as follows.

At the request of the church at Sandy Bottom, the church at Mewborns assembled in a special meeting on the fourth Sunday in December 1893, for the purpose of setting apart brother Thomas C. Hart to the full functions of the gospel ministry. Elders Thomas B. Lancaster and John W. Gardner were chosen as the presbytery.

After a few timely and appropriate remarks by Elder Lancaster

the candidate was presented before the presbytery by the brother deacons. In behalf of the church Elder Lancaster opened the ordination services with praise; then he and Elder Gardner offered prayer. Then they laid on hands, and Elder Gardner delivered the charge, declaring him a full ordained minister, and to exercise his gifts where-ever and whenever the good Lord sees fit to send him. We pray the Lord may bless him and that he may be a faithful servant in the Master's vineyard. Affectionately,

L. J. H. MEWBORN, C. C.

ELDERS GOLD, AND LESTER, MY DEAR BRETHERN IN CHRIST JESUS THE LORD,—For sometime I have been thinking of dropping you a few lines, and sending the money for my LANDMARK which comes to me regular: and since reading the first communication in Feb. the 1st, I find that my soul, or mind, is more inclined to speak to the followers of that great Shepherd, whose hands are ever full, ready to scatter around to as many as are found bleating around, after the bread that feeds the hungry soul, that none can hand down except it be through and by the Lord and Saviour who is the Great Shepherd, that is always looking over His flock, saying, this is the way walk ye in it. Brother Durand, (though a stranger to me) knows something of and about this way. He has heard the voice of the great leader and, I must say at the time of his writing the little scrap as he calls it, that he must have been feeding upon the green pastures, viewing the still waters, and drinking from the well of everlasting life. What a blessing! I say again, what a blessing, to feel and hope that the voice of the living God has been heard in the land of His people. For the hour is come and now is, when

the dead shall hear the voice of the Son of God, and they that hear shall live. None will hear the Shepherd's call but the redeemed, and these are they that have come through great tribulation, suffering losses and crosses, persecutions, afflictions and trials of every kind, which are for our good if we only could at the time bear it as such; and were it not for that great Shepherd, who has said, I will lead you in paths not known, and make darkness light, never leaving nor forsaking thee, what would become of us poor, condemned helpless beings who feel that we are nothing having no strength of our own. I say what are we to do? Only to wait and depend upon Him who has said, I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand. It matters not how e'er so hungry we get the Shepherd will come in due time bringing no stale bread. Only the food from the Master's table, will nourish and satisfy the sheep that are bleating around the fold, they know of no other voice only his by whom they are fed. His voice is like no other sound, and blest are they who know it, for they shall walk in the light of His countenance. Brother Gold, I am often made to doubt myself fearing that I never have been born again. But when I look over my past experience, and realize how I have been led along for the last twenty-seven years, having at times, joy and consolation as well as trials and temptations, I can but exclaim with brother Durand, that the Lord is my Shepherd, my shield and hiding place, no other do I know. Yea, no other do I want to know. Oh, for grace to love Him more and serve better who has been so good and merciful to poor, unmerciful me. Oh for a closer walk with Him who has done so much

poor sinners. I hear some say they are doing thus and so, for the Lord, and I hear so much of this kind of stuff that I sometimes ask myself the question, what shall I do? and as yet, have found no where to begin, for "grace crowns all the work through everlasting days. It lays in heaven the topmost stone, and well deserves its praise." One thing I know, where I was blind I now see that all my works are as the chaff before the wind, and if my salvation depends upon my works I am lost and ruined forever. I know whereof I speak. For I have been taught "that all thy children shall be taught of the Lord, and great shall be their peace." David said, "the Lord hath done great things for us whereof we are glad." Jesus says, "I thank thee, Oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes" (that must be fed with the sincere milk of the word that they may grow thereby: and "except ye become as little children ye cannot enter the kingdom." For it is by grace ye are saved, through faith and that not of yourselves, for it is the gift of God: not of works lest any man should boast. "No man shall know the Lord except He be revealed. For the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Therefore He calls them as a shepherd doth his sheep saying, "follow me; he that believeth and is baptized (not sprinkled) shall be saved;" and I am led to feel, that I can almost see them coming up out of the Wilderness, while some are lame, and limping, blind and dumb, some one way, and some another. Just so, are our trials in this life, some are one thing and some in another. When I think of what I heard Chick say once, that it took

trials to bring us to our senses, and indeed it is so, for if no cross, no crown. Often, Oh how often, do I feel cast down and forsaken, and for the last few years, have spent many lonely moments, passing off the time in deep meditation, looking on the grand and noble handy work of God, with a feeling of leanness about my soul, and yet, with all my unworthiness, would have to cry out within my soul, that God is my refuge and strength. He will give grace and glory, and no good thing will He withhold from them that walk uprightly. But oh, where is my upright walk? Can I see it? No. Can I feel it? No. Yet there is an inward sense of feeling, longing to know, and to be in that strait and narrow way that leads to the lamb of God, who has blotted out the sins of His people, and redeemed them with His blood, asking no salaries, demanding no money, only asking if it were possible the cup might pass. For He was in the flesh having no sin, but must die, to save the sheep and little lambs that the Father had given Him, and all that hear His voice know Him, and none is able to pluck them out of his hands. What a consolation to the believer in Christ: Brother Gold, just at this moment, rushes to my mind thoughts about people going to foreign countries to save the heathen, just as though God was not able to save his people, let them be where e'er they may. In a Spiritual sense, are we not all heathens? Until quickened by Him who has all power, both on earth and in heaven. I fear the blind are leading the blind. Time and again have I heard their lectures, and the heathen subject discussed, both in the pulpit and out; and the biggest thing that I could see, was money first and money last and so they go, (Some how I cannot believe in man-

sent men,) never expressing a holy and heavenly calling, and if the blind lead the blind, both shall fall into the ditch. But let the wheat and tares grow together until harvest, then will come the separation when many shall say, Lord, Lord, and shall not be able to enter in, because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Yes, only a few whose robes have been washed and brought through flaming trials, "only their dross to consume, an their gold to refine." So go on brother Gold, feeding the little Flock who inherit the kingdom before the world began, remembering the two milch kine, that were tied and pressed down, having left all that was near and dear to them lowing as they went, turning neither to the right nor to the left, bearing a burden of sorrow that the world knows nothing of. Yet they took the strait way and went along the highway (not ways) lowing, depending upon their leader to pilot them on their journey as all the children of God, when oppressed and distressed, when hungry and thirsty, persecuted and tried, in afflictions and sorrow, (which are off' in mercy sent) that work out for our good, and to all who love the Lord. Whether I am an heir or not, I don't know, for it doth not appear yet what we shall be. But I can say of a truth that I have passed through some of these afflictions, when new scenes were unfolded, and strange to say that some of my happiest moments have been in the midst of the furnace. Oh, how good the Lord has been to poor unworthy me. Help me to praise his name. His presence is dear, and his works are mighty, and past finding out. Remember me to your family, and to sister Greenwood who has realized something of life's journey, and were it not for faith and hope,

which have been given her, she would have fainted by the way long ago. May the Lord bless her in these days of affliction; and also my dear brother A. N. Hall who seems as a father to me, for it was under his voice (that I was made to believe that he was a chosen vessel of God bearing the toils of the day, blowing the gospel trumpet, declaring the power of God, saying ye must be born again. I hope never to forget that day, when the Lord showed me He is the way, and how I had ridiculed his name, and had lived all the days of my life in self-righteous work, thinking that death was a long way off, and at any time I could pick up the whole armor of faith, and go on my way rejoicing. But now, all to the reverse, I found I was helpless and poor, having no city to dwell in, but a wilderness of woe and sin and soon found I was ignorant of the way, (and was under the law which is only a school-master to bring us to Christ. Therefore I sought refuge enquiring the way, and soon found that I must have a leader to pilot me in the right way, for my way was so dark and rugged, and full of sin, that I was brought to a standstill completely hedged in, and gave up all for lost. Suddenly these words were echoed in my mind with great power, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Just then, I felt that storm was over and my soul was embalmed in peace forever, realizing Jesus the way. I must close, for the more I write the more I want to write. I love to speak about these things, remembering they that feared the Lord speak often one to another. I hope you will excuse and pardon me for these lengthy and broken sentences; these may be the last, for people are passing away very very, and I am continually w

Yesterday was my fifty-first birthday, and through these lines of scribbling I spent a portion of the day in speaking to you, which has been a pleasure mingled with pain. I have been confined to my room for some time, but the Lord is able to deliver us all from our afflictions. Pray for me dear brethren and sisters. Your sister in a precious hope.

FANNIE V. FIELDS.

LaGrange, N. C.

ELDER P. D. GOLD, DEAR PRECIOUS BROTHER:—I am glad to be able to say that I have recovered from my illness, and feel as well as ever. The Lord in his mercy has raised me up again, and I desire to be thankful to him. I was sick "nigh unto death," and felt sure in my own mind that I would soon be in my grave. I was beyond the reach of medical aid: the doctors gave me up to die, and even told my wife to prepare herself for the worst. But I could not go beyond the reach of God's power and mercy. He rebuked the disease and has restored me to health again. Many brethren and sisters have written to me giving expression to their sympathy for me and that their prayers to God were that my life might be spared for the good and benefit of the Lord's people, which I greatly appreciate and devoutly trust that I have been spared for greater usefulness to the people of God. As it would be quite a task to write privately to all the brethren and friends who have so kindly manifested an interest in my welfare, will you please give this a place in the LANDMARK that they all may hear from me and know that I am well again and expect soon, the Lord willing, to start out on a tour of preaching. Correspondents will please continue me at Selma Ala. (463

Nance St.) I still feel that the Lord has made it my duty to travel and preach as long as he enables me to do so, whenever the way is open to me, and in order to find out such a way I would like to hear from brethren in each direction. I will also take it as quite a favor to me to be furnished with the name and post office address of the moderator and clerk of all the Primitive or Old School Baptist Associations in all the States and Territories.

Truly and fraternally yours.

J. H. PURIFOY.

Selma, Ala.

BELOVED EDITORS:—I have thought for a number of years that I would write a sketch of my experience from nature to grace, if indeed I have one. In so doing I want, in the commencement, to write something concerning my dear father and mother that have been dead for a number of years. I believe that I had as good a father and mother as ever lived. My father and mother professed a hope in Christ, and joined the Baptist church many years before I was born, and were very strict in raising their children by giving us good advice in all things concerning our welfare while we live, pointing us to the Lamb of God that taketh away the sin of the world. My father, Zaccheus Boroughs, filled the office of a deacon in the church before my recollection. When I was quite small I remember going with my father and mother to their communion meetings and seeing my father take the bread and wine, hand it around to the church, and after communion they would wash each others' feet, and the command that our blessed Saviour gave in washing the saints' feet was kept up until after the division among the Baptists. Then the Missionary Baptists denounced it, and said the

practice of feet-washing sprang from the pope of Rome. My father in raising up his children held family worship in his family. He owned servants and he would call them in; then he would read a chapter in the scripture of divine truth, kneel down, and pray. My father would ask a blessing at the table, and I heard my dear mother, when father was not present, ask a blessing at the table when we would sit down to eat. I could write a great deal more concerning the good qualities of my father and mother. They lived and died in Chatham county, N. C. My mother's maiden name was Frances Farror and was of Orange county, N. C., near Hillsboro. I was reared by good christian parents who taught me to live morally and shun every apperance of evil; but notwithstanding I was brought up by such good parents, I loved sin and rolled it under my tongue as a sweet morsel, till I was in my sixteenth year. While I and two of my brothers and some of the servants were engaged in breaking and dressing flax, I believe that the good Lord shined in my heart by giving knowledge to me that I was a sinner and if I died in that condition hell would be my portion. The noise that seemed to speak to me cut me to my heart which brought tears from my eyes. I then left the flax-brake and retired to a secret place where I thought no mortal eye could see me. There I prostrated myself on the ground, and thought that I would weep away my tears, then I would return to the flax-brake to my work again, and not let my brothers nor servants know anything about my troubles; but I was so much alarmed that I arose from that place and went to the house where my father was sitting, and got down on my knees with my head on his lap and said, father pray for me, for I feel

like I am a lost and rained sinner. My sins that I had committed seemed to rise before me like mountains, as it were. Then I forsook all my former comrades, and would retire to some secret place to pour out my prayers to God to have mercy upon me a poor condemned sinner before God. I was brought to the judgment bar of God, and there condemned to die, which I thought was just. My beloved brethren and sisters, I could not see in this agony of soul how God could remain just and I escape from that punishment that was due to my crimes. I thought that I felt more guilty than one that was guilty of murder and condemned to be hung. I travailed on in this horrible condition for several months, and thought I was the most miserable creature that ever lived. I could not see anyone but what I thought there was a better chance for that one than for me, and thought many times, oh that I had died when I was an infant, or had no soul. I thought the brute creation were better off than I. It appeared to me that all creation was in a mourning condition, and I thought that the cause of all this was on my account, that I in a short time would land in an awful hell; and that on account of my sins; and at one time I felt the pains of hell get hold on me, and I cried, Lord save, I perish, and I believe that the good Lord in a short time after this prayer delivered me out of that horrible pit and miry clay, and established my goings and put a new song in my mouth even praises to God. The evening that I believe my sins were pardoned I was going to the field to gather corn, and was alone, and such a great change took place with me that it looked to me that the whole creation was changed from darkness to light. The sun that illuminates the day it seemed

brighest that I had ever seen it. It appeared to me that the trees in the forest were praising God for the riches of his grace towards me; and I believe that my sins were separated from me as far as the east is from the west. This was the happiest evening with me that I have ever seen. There were several passages of scripture that poured comfort into my mind, such as these, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit."

JAMES H. BOROUGHS.
(To be Continued.)

RESOLUTIONS OF LOVE AND RESPECT.

We the church at Great Swamp, Pitt county, N. C., recognizing and feeling the loss we have sustained in the death of our dear brother and Elder, David House, feel it our bounden duty to manifest our love for him and appreciation of his services as a minister of the gospel of Christ. Therefore be it

RESOLVED, 1st :—That we feel in his death we have lost an exemplary, humble and sincere member of our body, and a wise, safe and faithful counselor and under shepherd. And though taken from the evils of the world, we sorrow not for him as those who have no hope, but believe he has gone to receive his reward.

RESOLVED, 2nd :—That a copy of these resolutions be spread on our church book and one sent to his bereaved family, with whom we deeply sympathize, and also one to ZION'S LANDMARK for publication.

Done by order of conference Saturday before the fourth Sunday Feb. 1894.

WILLIAM A. ROSS, Mod.
S FLEMING, Clerk.

DEAR BROTHER GOLD:—You will please publish in LANDMARK that the colored brethren composing the Piney Grove union have united in an Association. The name of the Association is the Landmark Primitive Baptist association, and its first Session is appointed to be held with the church at Landmark (Peter Swamp) to comence on Friday before the Second Sunday in October 1894, and will hold the 3 succeeding days. The decorum of this Association is found in Hassell's church history on pages 108 & 109 & 110, and they adopted the articles of faith found in the same history on page 882 & 883.

This is done by order of the conference on Saturday before the 5th Sunday in December 1893.

GEORGE ROBBINS, Moderator.

W. W. LANIER, Clerk.

W. A. HILLARD, Assistant Clerk.

Elder P. D. GOLD, DEAR BROTHER:—Please publish in the ZION'S LANDMARK that the next Spring session of the Bear Creek Primitive Baptist Association will be held with the Pleasant Hill church, Iredell county, N. C., six miles Southwest of Statesville, and four miles North-west of Troutman's Depot, commencing on Saturday before the first Lord's day in May 1894, and continuing three days. Ministers, brethren, sisters, and all lovers of truth invited to attend. All coming by the way of Charlotte will stop at Troutman's Depot, and those by the Western North Carolina railroad, stop at Statesville. Also those by the way of Salisbury stop at Statesville. All those coming by rail please write a postal card to brother J. S. Norris, Rock Cut, N. C. Also state which way you will go, and he will have conveyance at either place for you.

J. W. JONES, Clerk.

White Store, N. C.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXVII.....No. 9.

WILSON, N. C., MAR. 15, 1894.

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

EDITORIAL.

Friend M. A. Enoch requests my view of Rev. 12th, chapter.

If I were qualified to do so the limit of this paper is insufficient to express fully the depth of meaning contained in this chapter.

There are however three characters worthy of our consideration, a woman clothed with the Sun; 2nd a great Red Dragon: And 3rd a man child caught up to heaven.

1st. The woman. This is a great wonder in heaven. It is not said here to be a great wonder on earth, or among men, but in heaven. It is in the child of God the wonder is, and especially as he appears in heaven, or as the church appears in heaven that the wonder arises. Why should I a sinner find favor in thy sight? How wonderful is this? Those who feel that they can do works worthy of salvation could not wonder if they are saved. They would be astonished if they are not saved and say Lord, Lord, have we not done wonderful works in thy name.

The woman sets forth the church.

This is a common figure in Scripture to represent the church of God. The woman is of the man, and they were both made in the creation. Of the rib which the Lord God takes from the man he builds a woman that Adam loves, who is the glory of the man. This is a type of Jesus the second Adam, and the church or woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Her clothing is glorious—the sun. For brightness, purity and vitality represented by the sun she has no equal on earth. The moon under her feet sets forth the comforting truth that Justice symbolized by the law supports and upholds her as she stands on their solid foundation, the everlasting arm being underneath. For it is God that justifies, as is shown in the death and resurrection of Jesus for his people.

The crown of twelve stars on her head sets forth the doctrine and order of the kingdom of heaven as declared by Christ through the twelve Apostles of the Lamb who sit upon twelve thrones judging the twelve tribes of Israel. This doctrine is a crown of glory, a diadem of beauty on her head. Her glory is on her head or on Jesus as it shines in the twelve Apostles of the lamb.

How do you know the true church? By the doctrine, power, faith, order and walk of the church of God. She is exalted above the hills or high, noted places of earth. She is lifted up far above all principalities and power in her husband.

head. Her righteousness is of God. No works of men defile the beauty of her clothing, nor weaken the foundation on which as the bulwark of God she stands. No teachings of men darken the lustre of the light of God that shines upon her.

But who sees this wonder in heaven? None save those to whom it is revealed. This great wonder appeared unto John when he was in the Spirit, and the heaven was open unto him. Truly it doth not yet appear what we shall be.

John the apostle did not know how glorious the church is in Jesus until it was shown him by revelation.

Nor does this refer to her in her ultimate glory after the resurrection of the dead, but this woman was glorious even before the birth of Christ. Substance is in heaven hid from us by the swaddling bands of flesh and darkness of our souls. The shadows and types of the legal world did not exist in any sense before the substance. For the substance is older than the shadow. That which is first in manifestation does not thereby prove its priority of existence, or its greater importance.

2nd. Here let us notice the dragon. He is a great red dragon, a powerful beast and red or warlike, having seven heads denoting much heady work, and full of ambition and opposition—ten horns denoting great fighting power, and seven crowns upon his heads denoting that he is regarded and worshipped as king or has great authority.

He also appears in heaven opposing the woman, or as her enemy. Now that such a dreadful dragon or beast should be in heaven with such masterful power and standing up to oppose this woman, and that this noted woman should be with child, and pained to be delivered, and that this dragon should stand up to destroy the child this woman should bring forth, was a great wonder.

The heaven was the legal or first heaven, the Jewish heaven wherein God appeared to his people, and gave them rulers and prophets to do his will, and wherein there were promises of the coming of the just one Jesus; but there were false prophets, and sons of Belial in that dispensation, showing that the dragon or devil exercised his power and dwelt in that kingdom. The many corruptions and perversions of that worship—the many false prophets, and departures of Israel of old from the service of the true God, show that the devil, represented by the great dragon, exercised much power then. Satan seems to have suspected from the beginning the coming of a Redeemer and he sought therefore to slay him, and hence he beguiled Eve. Then God said the seed of the woman shall bruise the serpent's head, and declared he would put enmity between the serpent and the woman, and between his seed and her seed. This enmity displays itself in Satan all the time, Hence under the legal dispensation the old serpent often appears against God's people to entrap and

delude them. In enticing Israel into fornication and idolatry, coveteousness or any wicked work, he appears in that heaven or kingdom. He drew a third part of the stars of heaven with his tail or by false doctrines.

Jesus was in the church in the wilderness by promise—in type and figure—in offerings, and bore the sins of the people in the types. He was also there in the prophetic declarations of a coming Redeemer, and thus in all their afflictions he was afflicted, and carried their sorrows all the days of old. Thus in the figure the woman appears as pained to be delivered of a man-child who is to have all power and all authority, or is to rule all nations with a rod of iron.

When Jesus is born Herod seeks to slay the young child, or the dragon stands up ready to destroy him. For the enmity appears in Satan the dragon. This enmity continues in the Scribes and Pharisees who sit in Moses' seat, or in the seat of authority, and they oppose Jesus and plot his death. Finally it is accomplished, the church flees into the wilderness, or escapes to the place prepared for her of God where she is nourished. The dragon attempts to persecute her seed that worship God.

You see that there is more than the literal virgin Mary who brought forth a Son. There is the church answering to the Jerusalem above which is the mother of all God's people. There is more than what appeared as the man Christ Jesus

the Son of Mary. Hence he can be fully only known by revelation. God gives to every man as it pleases him.

The man-child brought forth by the woman to rule all nations is caught up to the throne of God, and all power both in heaven and earth is given into his hand. Jesus is exalted at the right hand of God on high a Prince and Savior.

Then follows war in heaven, Michael one of the chief princes and his angels fought, and the dragon and his angels fought. But he was cast out of heaven, and no place was found for him in heaven; see Daniel 10:13:10:21 & 12:1.

This shows that in the gospel Jesus our great Michael has cast satan out into the earth, and he hath no place in the gospel heaven; but in that blessed heaven salvation is come to the people of God, and they stand on Mount Zion or in the New Jerusalem on a sea of glass mingled with fire, having the harps of God in their hand, ascribing glory and power, dominion and might to Jesus Christ, the Lamb of God who was slain for us, and hath redeemed us from all iniquity and made us kings and priests unto God, and we shall reign with him.

The gospel is the kingdom of grace—not of works—wherein Jesus reigns, and Satan has no place in this gospel heaven.

He is cast into the earth where he has great rage and persecutes the children of the free woman—casting out a flood of water (wrath and lies,) against the church or people of God. But the eagle helps the woman. Even the

swallows up the lies and falsehoods of Satan so that they cannot destroy the people of God. This is done in two ways. There are men of earth that are friends to the church, and defend her. The earth also swallows or believes false doctrines, and becomes busied with their support and defense so that they are satisfied to drink these lies and relish them, and their minds become occupied and their energies directed and employed therein, and the church being in the wilderness is preserved.

P. D. G.

SALVATION OF BAPTISM.

[Continued from last issue.]

Every imagination of the thought of the heart of man is only evil continually, even from his youth, so that there is no ground or foundation for obedience or well doing in him.

Was Adam able to stand? was he able either to do, or to refrain from doing? was he made able to stand, but liable to fall? The very fact that he did not stand is in itself sufficient evidence that he could not stand, besides we have no warrant from the Scriptures that he could have stood. It seems to me to be as reasonable to claim that Jesus could have refrained from bringing his people into the justification of life as Adam could to have brought his posterity into condemnation and death. The will of God must be, and was done in and by Christ, and shall we say it was done also in Adam? Would it be consistent to claim that

Jesus was made able to save his people, but liable not to save them, as that Adam was made able to stand but liable to fall? If in the weakness of man the strength of God is made perfect, could the utter weakness of man be made manifest otherwise than in and by the strength and power of God? "By man came death, by man came also the resurrection of the dead." While death and life came alike by man, the coming of man is different, in that the one is of God while the other is from God, but neither of them without God. Their name is the same, and in that indicated by it (Adam) they are the same, but in their manifestation they are wonderfully different. The first Adam is of the earth, earthly; the last Adam is the Lord from heaven, a quickening Spirit. As death came by Adam, so also must life come by Adam. As death came by the first, life must come by the last. As life must come by Christ, death must have come by Adam. As death could not come by the last Adam, so also life could not come by the first. As life was not in the first Adam, no amount of doing, or suffering by him could have brought those who fell in him into it. As life was in the last Adam, nothing can prevent those for whom he suffered and died being brought into it.

Matthew in giving the lineage or genealogy of Christ declares him to be the Son of David, and begins his genealogy with Abraham and traces it to Joseph, the husband of

Mary, of whom Jesus was born, while Luke begins the genealogy at Jesus, the reputed son of Joseph, and through Joseph traces it back and declares Adam to be of God. Now as the life of Adam together with his transgression or disobedience and the consequences thereof run along with and in his descent, so also do the life of Christ, his sufferings, obedience and the effects thereof go with and in his ascent. Through the disobedience of the first Adam the people of God descended into death, but through the obedience of the last Adam they ascend into life eternal. Christ having first himself descended into the lowest parts of the earth, the first Adam has also ascended far above all heavens, and Jesus makes his people to ride upon the high places of the earth—and to suck honey from the rock, and oil from the flinty rock by his obedience and sufferings. The suffering which Christ endured for sin that he might bring his people to God was not essentially of aches and pains, trials and conflicts to which flesh is ordinarily heir, but as it was Christ that suffered rather than Jesus, and Christ meaning wisdom—it was in the knowledge of sin that he suffered essentially. “He who knew no sin, was made sin for us.” His knowledge of sin was not as of sin in himself, as of himself, but as of his people, and as a consequence of this knowledge he was a man of sorrows and acquainted with grief, and his soul became exceeding sorrowful even unto death. As his suffering was in soul, mind and Spirit, his obedience must have been a Spiritual rather than a physical one. As His suffering was in knowledge, the obedience which he learned thereby must have been one of knowledge rather than some outward, visible labor, or performance. The consequences of sin and its destruction being a matter of knowledge or wisdom, sin itself must therefore be or consist of wisdom or knowledge rather an overt act. For God doth know that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as gods knowing good and evil. Gen. 3:5. The result of the eating of this fruit was that the eyes of Adam and Eve were opened and they saw for the first time their real condition, and fear fell upon them as they heard the voice of the Lord God walking in the garden. “Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death.” The conception of sin instigated the transgression, and the finishing of sin is the penalty therefor. While Adam and Eve had the knowledge of good and evil, yet it was not of that character of wisdom which prompts one to choose the good and refuse the evil, but which inclines him altogether in the way of evil. Sin is not that kind of wisdom whereby its own character is known, but by the law is the knowledge of sin. “I was alive without the law once, but when the commandment came, sin revived and died.” The wisdom of the Adam—the Christ—was

both in its character and its effects. While he was a man and had the wisdom of man in perfection, yet he was more than a man and had wisdom far exceeding that of man. While he suffered as a man there was more than man in him which suffered. Merely the suffering of a man could but have counteracted or atoned for sin in the simplest sense, and could only have been restorative in its effects, but the sufferings of Christ did not restore man to his primeval state, but brought him to God.

“Christ took not upon himself the nature of angels, but the seed of Abraham, and became obedient unto death, even the death of the cross.” This was the life, nature, flesh and body of the seed of David, the flesh in which he was put to death which he took upon himself. There is a difference between himself, and that which he took upon himself, the body which the Father prepared him, and yet he offered himself without spot to God as well as he was put to death. He laid down his life and took it again, and yet with wicked hands he was crucified and slain, and his Father brought him again from the dead.

The effect of his death was both prospective and retrospective. He died as much to bring Abel to God as the last one who shall be manifested as one for whom he died. While he was put to death in the flesh yet his death could not be said to be a fleshly death, because his work was a spiritual work, therefore he was quickened by the Spirit; by

which Spirit also he went and preached unto the spirits in prison.

The work of salvation being a spiritual work, it has a spiritual application which must be made by the Spirit, or by Christ through the Spirit.

The efficacy of the suffering of Christ in passing through the operation of the Spirit, unto those who lived before Christ, and had died in the flesh is ministered as unto spirits rather than unto men, and in the sense that Christ had not actually died for them, but stood as it had been a lamb slain from the foundation of the world, so in the like figure they though saved, stood as held in prison until his death. Shall the prey be taken from the mighty, or the lawful captive be delivered? The captivity of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. Isa. 49: 24, 25. These captive ones are the children of God who because of sin became the prey of the mighty and terrible one, and were held lawfully and justly as captives until the ransom price should be paid by the living Redeemer. This captivity was in force upon the vessels of mercy before the coming of Christ as it has been since upon those yet unborn, even of the flesh. We have been saved and called with an holy calling, a calling in and by the Spirit, not according to our works, but according to the purpose of God and grace, which was given us in Christ Jesus before the world

began. Abel, Enoch, and Abraham were saved when and as we were. But this salvation was not made manifest unto us until in these last times, by the appearing of our Saviour Jesus Christ who hath abolished death, and brought life and immortality to light through the gospel. 2nd. Tim 1:9,10. We notice this salvation is made manifest by the appearing of Christ. It is not said of him that he appeared to any one until after he had suffered and rose from the dead. It was in this manner that he went and preached unto the Spirits in prison. There was an appearing unto the Patriarchs and Prophets before the coming of Christ, but not in this manner. Life and immortality was brought to light, but not through the gospel. Then day unto day uttered speech, and night unto night shewed knowledge, but now we have neither day nor night, but light. This light shines unto the perfect day. This perfect day is not as of the evening and the morning, but is the light of the knowledge of the glory of God in the face of Jesus Christ. "In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not." This light has ever shined with eternal brightness in Christ, but because of the misty, cloudy darkness of the former days it was not comprehended, neither is it now except by faith. And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day, nor

night: but it shall come to pass, that at evening time it shall be light Zech 14:6, 7. At evening time light and immortality was brought to light. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. "In thy light shall we see light." This light is the knowledge of God, which is life eternal.

Christ was not only full of life but also of living waters which should flow out and give life to every thing found in its way.

These waters went out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. Zech 14:8. These waters flowed back to the offering of Abel which was the first type of the suffering and death of Christ and gave efficacy to it; and flows forward unto the manifestation of the last vessel of mercy, and will shed forth in him the healing effects of His wonderful suffering. As Jesus is the judge of the quick and the dead, or the living and the dead—those who lived and died before he came being the dead, and those living then and afterwards the living—it was necessary that the gospel should be preached not only to the living, but also to the dead, that they—the dead—might be judged according to men in the flesh, but live according to God in the Spirit. 1st. Peter 4: 6.

The disobedience of these spirits, like the obedience of Christ is peculiar to them. Their disobedience was not in every respect like

Adam, neither was it like that of those to whom the law was given, nor is it like that of the people of God to-day. These spirits seem to me to embrace those who lived in that dispensation extending from Adam to Moses. "Death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression." They did not eat of the fruit, nor were they tempted so to do. The law was not given to them as given by Moses, nor were they as we are, the recipients of the blessings of the gospel under the law of Zion.

Their disobedience was during the time that the long-suffering of God waited while the Ark was being prepared. The Ark, prepared by Noah, stood to that dispensation as the Ark of the covenant did to the law dispensation, and Christ does to the gospel dispensation.

Noah and his household were baptized in the flood, but saved in the Ark. The waters of the flood represent the elements of death, as water itself is such when swallowed up in it, while the Ark is a type of Christ, and the law in the cloud is the sign of the covenant of God to Noah.

Noah in a figure is brought forth from the dead in and by the Ark, and the bow is a sign that he shall not see such death again, and that he is saved of God, and is righteous in him, and it is an abiding sign to him of the ever faithfulness of Him who hath promised that seed time and harvest should not cease for-

the long-suffering of God by the Ark is typical of the everlasting love, and loving kindness of God, and the suffering and resurrection of Christ by which all his people are saved in an everlasting sense.

I do not understand, as the Roman Catholics claim, that these spirits were in Purgatory, and that the spirits of all go there immediately after death and must be quieted, and redeemed therefrom through the intercession of the priest, but that it is in and by the Spirit, as a matter of faith, of which Jesus is author and finisher, that this work is done.

The election of grace is a spiritual work, and was done before the world was, but is manifested in time. It being a spiritual work it must have been done by the Spirit: and while the subjects of election are men, yet they must have a spiritual identity and standing in order to the conception of their election. And this divine substance in and by which they are identified as chosen in Christ, and manifested in the new birth, and in the ministration as to those who shall be heirs of salvation, is spoken of as spiritual, spirit and spirits. "But ye are not carnal but spiritual; that which is born of the Spirit is spirit; know ye not that they are ministering spirits sent to minister for them who shall be heirs of salvation? From this last we learn that each heir of salvation has a ministering spirit.

P. G. L.

(To be continued.)

salvation of Noah through

UNION MEETINGS.

The Contentnea Union is appointed to be held with the church at Autrey's Creek, Saturday and 5th Sunday in April.

The Skewarkey Union is appointed to be held with the church at Great Swamp, Friday, Saturday and 5th Sunday in April.

The Toisnot Union is appointed to be held with the church at the Meadow, Saturday and 5th Sunday in April.

The Black Creek Union is appointed to be held with the church at Creech's Saturday and 5th Sunday in April.

 OBITUARIES.

MISS MATTIE LONG.

Died at the residence of her brother, Dr. B. L. Long, in Hamilton, N. C., Nov. 15th, 1893, Miss Mattie Long of typhoid fever. The subject of this notice was born in Martin county, February 29th, 1856, and was the daughter of Samuel and Martha Long. She was from her childhood remarkable for her quiet, affectionate and winning disposition, and seemed to attract toward her all with whom she was associated, and was one of those persons with whom the more we were associated the more we love. I have known her for several years, and never knew nor heard of her speaking ill of any one. She was a sincere and devoted lover of the truth as it is in Jesus, and for several years had a precious hope in the blood and righteousness of our Lord Jesus Christ, though never did make an open profession of his name by following him in the liquid grave. She was one of those fearful and trembling ones who never seemed to have that strength of impression and faith to enable her to take up the cross, but manifested many indubitable evidences that she was a child of God. She was taken with typhoid fever, and had partially recovered, but had a relapse which ended in death. A few days before she died I was sent for

as she wished to see me. When I went, I found her very weak, so much so that she was able to talk but little. She said she wished me to read and pray for her, which I tried to do, and afterwards talked awhile with her. She said she felt so vile she could not pray for herself, and felt that she did not have that assurance that she needed to die with. I told her I was sure the Lord would give it to her in His own good time, which he did. Just before she died the Lord manifested himself to her in a wonderful manner, and she passed from this world of sin and sorrow, we are sure, to a world of perfect rest and peace with the presence of her Savior to conquer her last enemy and give her a glorious and triumphant victory. She leaves five sisters and two brothers besides many other relatives and a host of friends who sadly miss her, especially her devoted brother, with whom she lived, and who so tenderly and anxiously did all that could be done in her sickness. But in the hearts of those that are made sad by her absence there rests the confidence of her better resurrection to comfort them. And may the hope that when the time of their dissolution from earth shall come that such a death as hers shall be theirs. Truly it is written "Blessed are the dead that die in the Lord." May the blessed Spirit of the reconciliation possess the hearts of all the bereaved ones and that grace that can save the vilest and support the weakest be their strength and support

Yours Affectionately,

M. T. LAWRENCE.

Hamilton, N. C.

MRS. LEONA SHEPHERD.

Sister Shepherd was born the 9th day of August, 1823, and died of Consumption January 5th, 1894. She was married to brother Huel J. Shepherd, January 25d, 1845. They had 12 children, but six of them preceded their mother to the grave. She joined the Primitive Baptist church in November, 1837, and remained a faithful and devoted member 'til she was summoned to the bright courts of heaven. She lived in the church nearly fifty seven years during which time she looked through a glass darkly, but now, to her, "that which is perfect is come." A few days before her departure she said, "The Great Judge is near at hand and everything looks peaceful and pleasant." She expressed a willingness to depart, and said, "I cannot

I have been spared so long." A short time before her death by her request I, in company with Elder Joel E. Marshal, preached at her house, and she seemed to greatly rejoice, although she was suffering much. She glorified God in speaking of his goodness. She made choice of Elders Allen Thomas, Joel E. Marshal and the writer to preach her funeral which we did. May the Lord bless the bereaved ones with a spirit of reconciliation, and enable them, with one voice, to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

F. P. BRANSCOME.

JEREMIAH BASS.

Died at his home near Lucama, Wilson Co., N. C., Nov. 13th, 1893, brother Jeremiah Bass, in the 70th year of his age. He was born June 1, 1823, married in October 1843, and leaves the wife with whom he had lived over fifty years to mourn his loss, irreparable to her, also leaves two children who are settled in life. Like all men he was a stranger to the religion of Jesus Christ, until arrested by the Spirit of God and made to see the wickedness and rebellion of his heart against the High and Holy one, and to mourn and cry for mercy which God only could bestow, until Jesus was revealed, "the hope of glory." Hence he was made willing to be the servant of God, and follow him in his ordinances; so he went before the church at Lower Black Creek, and having told an experience of grace was received into the fellowship of the church and baptized on the 14th of September, 1873. His qualifications as a deacon appearing to all, he was ordained to that office in about one year after. As a member he was prompt in attendance at church meetings, and enjoyed and rejoiced in the preached word, and was always ready and willing to help bear the expenses of the church. As deacon, he filled his office well, and purchased to himself a good degree and great boldness in the faith. He visited the church but a few times in the last year or two of his life, as his afflictions were great, but a glad smile would ever play upon his countenance, indicating joy within when the brethren called in to see him and talked with him on the theme nearest his heart, and dearer to him than life itself. He loved the good ways and religion of our fathers and to walk in the old paths, and not to be deceived by those who lie in wait to

deceive. The humble writer visited him in his last sad affliction and was glad to see his faith was strong and unmoveable, and while he could see and know he was going from earth, it rejoiced him in soul to think on and speak of the precious Savior of sinners, of the good Physician, of the God of Jacob, a present help in every time of need. He would often say I know Jesus is all and in all, and can fashion this vile dust like unto his glorious body, &c. He was patient and resigned to his Master's will, and oh, what a sweet and happy release he must have had when God broke the fetters which imprisoned him here in sin, sickness and extreme pain and death, and took him into the rest, peace and glories of heaven. He has gone. We shall see his face no more; but let us pray that we may meet him in glory. He was a kind and tender husband, and shared in all the joys and sorrows, suffering and comforts of life with his companion, whom we feel has a good hope through grace though not openly confessed. We pray the Lord to sanctify this dispensation to her good and give her grace to bear with patience all earthly trials and to follow Jesus in the way. May their children be directed to Jesus and he made to know him in redeeming love.

A. J. M.

PENINA WEAVER.

In compliance with a request made by her children, I try to write an obituary of our aged mother in Israel, sister Penina Weaver, the wife of Hines Weaver, who died, I think, a year, or more before her death. I lived near her for a number of years and therefore know something about her as a natural, as well as a spiritual mother. She was born in Edgecombe Co., December, 19th 1819, and died October, 4th, 1893, aged 73 years, 9 months and 15 days. I was acquainted with her about 25 years, and my knowledge of her is that she was a kind and devoted wife, a loving and patient mother—a faithful friend and a very useful woman. Indeed, in her day and generation she was a devoted and loving christian, a faithful attendant to her church meetings and duties, and a great encourager and comforter to her brethren and sisters. While she has passed from our view her light is still shining, and though the sound of her voice is hushed, yet her words and actions picture in lively features a life worthy to be imitated by all of us who are trying to walk in that strait

and narrow way which is Christ. Sister Weaver was the mother of 14 children, six of whom still live. Five of them now belong to the Primitive Baptist church. Sister Weaver joined the church at Union in 1838 and remained a peaceful, orderly, member all her life thereafter. My wife and myself will ever remember her as a good neighbor, a loving sister and great comforter. She often told me of her strong faith, and said she felt, that when the happy welcome should come to depart from this life she would be as a caged bird turned loose to soar away to the happy regions above. I can rejoice and feel that she is free from all trials and troubles and is with Jesus in heaven, our home, where I hope to meet her again. Your brother,

M. B. WILLIFORD.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the announcement continues in this paper until day of appointment or not.

A. N. HALL

Wilson Tuesday after 3rd Sunday in March.
 White Oak.....Wednesday
 Meadow.....Sat. and 4th Sun
 Autrys Creek.....Monday
 Old Sparta.....Wednesday
 Tom Creek.....Thursday
 Union.....Saturday
 Mill Branch.....1st Sun in April
 Falls.....Monday
 Tarboro.....Tuesday
 Little Creek.....Wednesday
 Cross Roads.....Sat. & 2d Sun.
 Lawrencees.....Wednesday
 Kehukee.....Friday
 Conoho.....Sat. & 3d Sunday
 Hamilton.....Wednesday
 Spring Green.....Thursday
 Flat swamp.....Saturday
 Bear Grass.....4th Sunday
 Briery Swamp.....Tuesday

Thence to Union Meeting at Great Swamp.
 He will need conveyance.

E. C. Smith.

Cross Roads N. C.....4th Sun in March
 Handcocks.....Monday after
 Red Banks.....Tuesday
 Tysons.....Wednesday
 Old Sparta.....Thursday
 Tarboro.....Sat. and 1st Sun. in April
 Conctoe.....Monday after
 Great Swamp.....Tuesday
 Briery Swamp.....Wednesday
 Flat Swamp.....Thursday
 Bear Grass.....Friday
 Smithwicks Creek.....Saturday

Singleton.....2nd. Sunday
 White Plains.....Monday After
 Morattack.....Tuesday
 Jamesville.....Wednesday
 Skewarky.....Thursday
 Hamilton.....Friday
 Spring Green.....Saturday
 Conoho.....3rd Sunday
 Lawrence.....Monday After
 Kehukee.....Tuesday
 Deep Creek.....Wednesday
 Whitakers.....Thursday
 Williams.....Friday
 Falls Tar River.....Saturday
 Mill Branch.....4th Sunday
 Toisnot.....Monday
 Union.....Tuesday
 Old Town Creek.....Wednesday
 Autrys Creek.....Thursday
 Meadow.....Sat. and 5th Sun.
 Wilson.....Wednesday night
 Goldsboro.....Thursday night
 LaGrange.....Sat. and 1st Sun. in May
 Conveyance needed.

M. F. STUBBS OF GA.

Smithfield N. C. Tuesday after 3rd Sun April
 Bethany.....Wednesday
 Cross Roads.....Thursday
 Memorial.....Friday
 Wilson.....Sat. and 4th Sunday
 Union.....Monday
 Old Town Creek.....Tuesday
 Sparta.....Wednesday
 Conoeto.....Thursday
 Great Swamp.....Friday Sat. 5th Sun
 Bear Grass.....Monday
 Smithwick Creek.....Tuesday
 Shewarky.....Wednesday
 Spring Green.....Thursday
 Hamilton.....at night
 Cross Roads.....Friday
 Tarboro.....Sat. and 1st Sunday in May
 Lawrencees.....Monday
 Conoho.....Tuesday
 Kehukee.....Wednesday
 Deep Creek.....Thursday
 Williams.....Friday
 Falls.....Saturday

He will need conveyance.

J. A. BURCH

Surl (at section meeting) Friday Saturday
 and 1st Sunday in April.

Roxboro N. C.....Monday
 Shiloh.....Tuesday
 Stories Creek.....Wednesday
 Flat River.....Thursday
 O Briens School House.....Friday
 Wheelers.....Sat. and 2nd Sunday
 Prospect Hill.....Monday
 Lynchs Creek.....Tuesday
 Arbor.....Wednesday
 Country Line.....Thursday
 Pleasant Grove (section meeting) Friday
 Saturday and 3rd Sunday.

Will need conveyance when not on railroad.

FOR SISTER RUTH TAYOR

J. H. Griffin 50 cents.

WILMINGTON & WELDON R. R. and Branches. & Florence Railroad

COND. SCHEDULE.

Dated: ED Jan. 1, 1894.		No. 25, Daily.	No. 35, Daily.	No. 41, Daily.	No. 50, N. Y. and Fla. Spec.
Lv Weldon.....	A. M.	11 47	P. M. 9 51	A. M.	12 02
Ar Rocky Mt.....	12 55	10 45	.....	.....	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 07	.....	.....	.....	.....
Lv. Rocky Mt.....	12 55	10 45	6 00	.....	.....
Lv. Wilson.....	1 55	11 45	.....	1 57	.....
Lv. Selma.....	2 45	.....	.....	.....	.....
Lv Fayetteville.....	4 25	1 15	.....	4 00	.....
Ar. Florence..	5 05	3 27	.....	6 15	.....
		No. 47, Daily.			
Lv. Wilson.....	2 05	.....	A. M.	.....	.....
Lv Goldsboro.....	3 00	.....	6 35	.....	.....
Lv Magnolia.....	4 13	.....	7 40	.....	.....
Ar Wilmington	5 50	.....	8 20	.....	.....
	P. M.	.....	10 00	.....	.....

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 75, Daily.	No. 14, Daily.	No. 40, Daily.	No. 50, N. Y. and Fla. Spec.	
Lv Florence.....	A. M. 7 3	P. M. 7 05	.....	P. M. 11 59	
Lv Fayetteville.....	10 27	9 26	.....	11 23	
Lv. Selma.....	12 10	.....	.....	.....
Ar. Wilson.....	1 05	11 8	.....	4 30	
		No. 1, Daily.			
Lv. Wilson.....	A. M. 9 00	.....	P. M. 12 05	.....
Lv. Fayetteville.....	10 40	.....	12 37	.....
Lv. Selma.....	12 00	.....	1 45	.....
Ar. Wilson.....	12 15	.....	1 35	.....
		No. 7, Daily.	No. 11, Daily.		
Lv Wilson.....	P. M. 1 15	P. M. 11 23	P. M. 10 40	.....	.....
Ar Rocky Mt.....	2 07	12 05	11 45	.....	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....	.....
Lv Rocky Mt.....	2 07	12 05	.....	.....	.....
Ar Weldon.....	3 17	12 20	.....	6 01	.....
	P. M.	A. M.	P. M.	A. M.	.....

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m., Kinston 7 35 p. m. Returning leaves Kinston 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday.
Trains on Washington Branch leave Washington 7 30 a. m., Arrives Parmele 8 40 a. m.; Tarboro 9 15 a. m., returning leaves Tarboro 4 40 p. m., Parmele

6 10 p. m. arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Ahemarie & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m., 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m., Sunday 9 30 a. m., arrives Tarboro 10 22 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving Ahfeld, N. C., 7 30 a. m. Returning, leaves Ahfeld, N. C., 8 00 a. m., arrive Goldsboro, N. C., 9 30 a. m.
Train on Nashville Branch leaves Rocky Mount at 7 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 5 20 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m., arrive Dunbar 7 40 p. m. Return if leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m., Returning leaves Clinton at 7 20 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. N. F. DIVINE.
General Sup't

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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

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Per dozen, by mail, \$9.00.

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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

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Wilson, N. C.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,
J. W. GILLIAM, Prin.

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A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

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4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D., to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connerville, Ind. Eld. Chas. M. REED, General Agent, Connerville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B's, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Kv.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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Wilson, N. C.

CARLEAR & YADKIN VALLEY RAILROAD COMPANY.

Company Schedule—In effect Dec 3, 1893. All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesle.....Lv	3 45 p m
11 42 p m	Lv.....N. & W. Pct.—W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. Pct.—W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
5 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 03 p m	Ar.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
5 35 p m	Ar.....Ramseur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	0 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, Gen'l Mang'r. W. E. KYLE, Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1883. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

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MRS. MARY G. WINSTEAD, Artist, Care of Elder P. D. Gold, Wilson, N. C.

VOL. 27.

APRIL 1, 1894.

NO. 10.

Zion's Landmark.

Kadensville
104 94
PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getting up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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, Wilton, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

"Remember the Sabbath day to keep it holy."—Exodus 20: 8.

This subject has been lately upon my mind, and I feel like talking a little about it, for we hear so much said about the keeping of the Sabbath in this religious day in which we live, that the question arises, who are they that keep the Sabbath, and who are the Sabbath-breakers. To my mind if we, according to the strict letter of the law, examine the works of men, we will find that those that pretend to keep the Sabbath are Sabbath-breakers. For in this day men are trained up in schools to earn their bread by performing certain duties on Sunday, which is called the Sabbath; thus their own works testify against them, for the law expressly says: "Remember the Sabbath day to keep it holy." "Six days shalt thou labor, and do all thy work, but the seventh is the Sabbath of the Lord, thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."—Exodus 20: 8, 9. Thus according to the laws all such are Sabbath-breakers, for the religious world doth not keep the law perfect, and if guilty in one point they are guilty of the whole. But in this article I wish to show who are the people that remember the Sabbath day to keep it

holy, for that command was given unto the children of Israel before the law was given from Sinai. It was given when the Lord gave unto the Israelites bread from heaven, and in the gathering of that bread this law was to be observed. They were to gather manna six days and to rest on the seventh, for that day was to be kept a Sabbath, holy unto the Lord. This commandment of the Lord is figurative of the experience of every subject of grace. The six days represent the travail of the soul under the conviction of sin and of death, and the seventh that peace of conscience received when you cease from your labors and rest in the Sabbath of the Lord, who hath delivered you from the presence of your enemies, and you acknowledge him as your deliverer, your Savior and your God. These characters remember the Sabbath day to keep it holy. To them that day is a memorial that time cannot remove; it is the passover into the congregation of the saints, and the door of entrance into the church of the living God. Nothing in this world is so dear unto them as a memorial as the Sabbath day. When the Lord gives rest unto their souls it is truly a holy day unto all such to whom the Lord has given rest, and they remember it and keep it holy. But with worldly religionists the day is different, they have no rest, that is the day they have set

apart for doing the most work, they move heaven and earth to convert the world on that day; all the powers of man, money and means are brought into requisition to save sinners on that day. Work, work, is their cry when they law says "Thou shalt not do any work." But some one will say we are working for the Lord. Then what does the Lord tell you to do, to break his Sabbath? Let us look at the figure. The bread the children of Israel gathered was bread that came down from heaven, not the production of man, and all God required of them was to gather this bread to sustain natural life, and satisfy their hunger. Yet it had to be gathered according to commandment: they could not lay it up in store only on the sixth day, and that extra allowance was for the Sabbath day. Thus we find in our own experience, God must give us day by day our daily bread, both natural and spiritual, no surplus stock over to feed worms upon. Only for the Sabbath day can we lay by in store to be used on that day, and to remember the goodness of the Lord, in saving us from our destroyers as we pass through our pilgrimage here on earth. The world have their Sabbaths in forms and ceremonies, and plenty of bread of their kind but Old Baptists have no relish for that kind of food. They have a remembrance of it, while living in Egypt, also the flesh pots, the melons, leeks and onions. But having tasted of the heavenly bread they know the difference between that which is heavenly, and that natural bread which suits the carnal appetite. But I did not design to go back to Egypt to find the Sabbath day. Though we are in nature all born in Egypt, and to be prepared to keep the Sabbath day have to be brought up out of Egypt by the mighty hand of the Lord, a little of

our experience in our Exodus from Egypt, both literally and experimentally. You have read how the Lord sent Jacob down to Egypt to sojourn there many years, and of Joseph and his brethren, and after that time of Moses and Aaron, and how the Lord sent Moses and Aaron to bring Israel out of Egypt, and the plagues visited upon Pharaoh and the Egyptians, and the way the Lord led them out of Egypt, through the Red Sea, the wilderness of Sin, and of the destruction of the Egyptian host, and the great joy of the Israelites when they sang, "The Lord hath triumphed gloriously, the horse and the rider hath He thrown into the sea;" and the praises they sang unto the Lord, saying "Who is like unto thee, O Lord, among the gods, who is like thee, glorious in holiness, fearful in praises, doing wonders." Did you ever sing that song in your own heart. When he brought you up out of the land of Egypt and in your own experience when it appeared that mountains of sin were on each side of you, the Egyptian host in the rear, and the Red Sea in front; and it seemed to you in that condition you must perish and die: no way of escape. It was there the word came unto you to "stand still and see the salvation of the Lord." The same word that was spoken unto Israel by Moses the servant of the Lord. We all recollect that part of our experience, when we were without hope. Yet the Lord opened the way, and you passed through the waters on dry land, and the waters of that sea which seemed to be an impassible barrier were made a deliverance for you from your enemies, by swallowing them up. Just so in your experience, the mountains of sin surrounded you on either side, and a watery grave seemed ready to receive you in front and in the

rear. Your old task-masters were pressing you forward to destruction, and you no doubt remembered your sins and gave up all for lost. Yet your God was between you and your enemies, and he commanded you to stand still and see his salvation. Did you not in your experience pass through the same doubts and fears that Israel did when they were called out of Egypt. I can well remember my own experience, when it seemed to me there was no hope of escape. I thought like the children of Israel did, when they cried unto the Lord, "And they said unto Moses, because there were no graves in Egypt hast thou taken us away to die in the wilderness." In that condition we learn the lesson that salvation is of the Lord; there is no Sabbath day to the poor soul in the land of Pharaoh. He must cross the Red Sea; the mighty hand of God must deliver him out of the hand of his enemies. The waters of death must be rolled back as a testimony to remember the Lord that delivered him, and when he has passed through all the appointed ways the Lord leads him, then on the other side of the sea he looks back over the journey he has passed, takes up the song of Moses and the children of Israel saying, "I will sing unto the Lord for he hath triumphed gloriously, the horse and the 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." Did you ever sing that song my dear brother and sister. Yes you sang it on the banks of deliverance, when the Lord called you up out of Egypt, and it is your favorite song of songs through the journey of life. It was then a Sabbath day of rest to your soul, and a beginning of days in

your pilgrimage here upon earth. Brother Gold, I have rambled over this subject as my mind has run. There is a beauty in it to me. The christian Sabbath is precious to every believer in Jesus. He is their Sabbath day of rest, and when they shall see him as he is they will be satisfied, for all the types, shadows and figures used in the Scriptures of divine truth center in Jesus, the christian's rest, the Sabbath of the Lord. None that have eaten of the heavenly manna, and drunk the waters that flowed from the rock can forget the day that the Lord took them by the hand to lead them out of nature's darkness into his marvelous light. No, it is imprinted upon their minds and written in their hearts and they have this promise, "That he will be their God and they shall be his people." With love to yourself, brethren and family I remain, I hope, a poor sinner saved by grace.

Affectionately Yours,

JOSEPH BRODERS.

Alexandria, Va.

EXPERIENCE.

DEAR BROTHER GOLD:—I feel that I want to give you a few hints of what I think the Lord has done for my soul. In 1839 I become to feel myself to be a great sinner, and I tried to pray to the Lord for his mercies. I went on in that way until the next year when the Free Will Baptists were carrying on a protracted meeting near me and my husband belonged to them. I felt like I should die so I joined them thinking I would find relief. In about four months my troubles came back again worse than ever. I could only look to the Lord for his mercy, and felt like I wanted every body to pray for me. I found out I could do nothing myself. In 1890 the Lord came to me in my

sleep. I thought he carried me to a beautiful place and placed me on his right and told me my sins were forgiven, and I felt better than I ever had before and loved everything on earth. In 1891, it seemed I was led to a place of water and I could see no land except the place I was standing on, and that was so small I had to place one foot on the other until I was taken off and put with the happiest people I ever saw, and I was happy too, and before day the two first verses of, awake and sing the song of Moses and the Lamb was sung to me, and when I awoke was singing and felt like I was lightened, and the same year I was carried to a place of the prettiest water, and there were six little children all dressed in white and I made the seventh one. I was in the midst of them and one of them was standing beside me and baptized me and I felt like I loved the Primitive Baptists better than any other people, but I did not feel worthy among them, but still I had a desire to be there. I went on that way until the next year and felt impressed to go to the Primitive Baptists and tell what the Lord had done for my soul. Before the meeting I became so troubled I could hardly do my work. The same year in May I felt like I wanted to go and that I was living out of my duty. On Friday before the meeting I was sick and tried to pray to the Lord to enable me to go to preaching one more time, and this hymn came to me, "A few more days on earth to spend, and all my toils and cares shall end," and I felt like I would be able and did go, but did not offer to the church. I still went on feeling I was out of my duty. My trouble seemed to be worse. On Saturday before the fourth Sunday in last April I offered and was received, and after I went home that evening I felt like

I wanted a brighter hope for myself and I prayed that the Lord might show me if I was deceived; and this was presented to me, the first and second verses of the 14th chapter of St John, and I felt like it was great satisfaction to me, and was baptized the next day by Elder G. D. Roberson.

Yours in hope

MARY. L. HADDOCK.

Hamilton, N. C.

THE WORD.

Surely the word of the Lord is a treasure out of which (or in which) those who are instructed or taught of the Lord, bring forth things new and old. So I feel to-day, although it is a dark, rainy day such as usually depresses one. When we are given a glimpse of the Kingdom lighted by him, and are enabled to bring out things new and old, we are contented and nothing seems to go wrong. Then it is we can say and feel that all things work together for good to them that love the Lord. What a treasure we have and how little we grasp of its vastness and value. Every day we find something new and yet we can say that it is old as the eternal promise, and so pure and perfect, that it cannot change. We cannot grasp the immensity of the earth, and we stand and wonder at the beauty of the rose by the road-side. Then can we say much of the kingdom of God and the rose of Sharon? When some gifted Artist hands to a fellow-student a drawing of the human hand he feasts his eye and artistic feeling on the beauty translated before him, and by a quick sketch an artist will suggest, to others who have the same knowledge, much of the truth and beauty of nature. So those who are gifted spiritually can by a few words suggest to those

who have the same knowledge much of the truth and beauty of that world that man in nature's blindness never is able to see, in the kingdom of God.

If these things in nature are beautiful and worth the time and trouble taken to learn to see them, how much more this world in which we see their Maker. While I enjoy nature in all her moods, yet when I can see Him I say the world of nature is lovelier than before, but how much more beautiful is His Kingdom.

Then if the rose in nature is beautiful and the human hand so fair, let us think of the Rose of Sharon and the hand of God. If we can see these it will enable us to find new beauties in nature, beauties that an artist cannot paint. Nature is indeed beautiful, God has made no mistake in her creation. Every step that man has taken, from sun to sun, from pole to pole, has revealed new beauties and mysteries. "This world's a wilderness woe" does not seem to apply to the landscape I see before me at sunset, for this is a picture by a Master workman that tells me that rest and sleep are near, and that joy cometh with the morning. The wilderness of woe is in me, my own wicked heart. The Lord in showing us our sinfulness hath blest us with a knowledge of our need of a Savior, a better world and a beautiful life. We have felt the bite of the serpent and the need of an almighty power. So we look upon Jesus and live. Not look and be made alive. This brings me to the text I wish to speak, God willing.

"And as Moses lifted up the serpent, &c., Jno. 3, 14. What was it lifted up for, and how? The people of Israel spake against God and against Moses: and the Lord sent fiery serpents and they bit the people so that many of them died.

"Therefore the people came to Moses (a type of Christ) and said, We have sinned, for we have spoken against the Lord and against thee, pray unto the Lord that he take away the fiery serpents. Moses prayed for the people, and the Lord said unto Moses, make thee a fiery serpent and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man when he beheld the serpent of brass he lived."—Num. 21: 7, 8, 9. Please read it over as I have not tried to quote it all for brevity's sake.

Bear in mind that these are the Lord's chosen people. He had led them from the darkness and oppression of Egypt on towards the promised land. He saw their trials, temptations and sin. He heard their murmurings, but all this did not change him nor his purpose. For he is faithful that promised. They must be made to feel the need of help. So the fiery serpents were sent, and in the conviction of sin, and fear of death they came to Moses confessing their sin, and asking him to pray for them. Now, "As Moses lifted up the serpent in the wilderness so must the Son of man be lifted up." The serpent of brass was not lifted up until the children of Israel had been bitten by the serpent and after they had felt the dire effect of that bite; their sin against God and their leader. Then when they saw the serpent of brass they lived and were healed. It did not make them alive, for they had natural life and were promised that whosoever looked upon the brazen serpent should live. They asked Moses to pray that the serpents be taken away, but just when they were taken, if at all we do not

know. We do know though that when any man was bitten when he looked upon the serpent he lived. So the sting was healed and the effect of it. It seems to me that looking upon that brazen serpent was at once a confession and an appeal for help. In seeing it they remembered their sins with sorrow and the promise with joy. So do we at the present time hear one crying, "I am lost, a poor sinner, bitten by the serpent of sin and am nigh unto death: and a little later, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." The fact of their feeling the sting, the bite of the serpent, was proof that they were alive naturally. So the fact of your sorrow for your sins is proof of spiritual life. This desire for strength to live a better life is a proof of a better life within. You would not cry out on your bed at night, "Lord have mercy upon me a sinner" if you did not know the Lord. If a child knows its father he goes to him for help, so do you. Why don't you cry to someone else? Because you know there is help no-where else. A dutiful child loves his home and family, that is why you are seen lingering among your Father's children. But are you dutiful enough to help them bear their burdens and so fulfill the law of Christ? Just as sure as you desire salvation, as sure as you feel the need of a Savior, as sure as you cry, "Lord, have mercy upon me a sinner," in bitterness of spirit feeling your burden: then just as sure as the Rock of Ages, just as certain as God is great; you will see, or have seen the Son of Man lifted, by our great Law-giver, and seated at his right hand. So with all his people when they see him they remember their sins, and in the love-watches of the night they cry out in anguish of soul, God help me a poor sinner. I am

wicked and unclean! Then looking at the Son of man lifted up and pointed to by the law that he fulfilled in everything, they live and love their God and his people. At such times I think they can say, I thank thee Father that thou canst read my heart aright. No friend on earth can except by the Spirit. But thou canst, and I am comforted, for although he sees the sins and sinful thoughts, He reads also the earnest prayers for help and strength to walk worthy of the vocation," to lead a better life, and the desire to resist evil. Though he sees each sin committed, he also hears the cry of sorrow when you think the household is sleeping, when those who love you best are sleeping not knowing your trouble. They cannot comfort you, but God can speak peace and he will when your duty is done, and when you have obeyed his command manifestly as you have in Spirit. "Look unto me and be ye saved, all ye ends of the earth." His eye never sleeps and he is a Father of love who in his own time will give you praise. May you, my brother or sister in tribulation, as you read this be enabled to say, "His yoke is easy and his burden light," and may you find rest for your soul, is the prayer of an unworthy brother, if one at all.

DUDLEY G. JOHNSON.

Lawrenceburg, Ky.,

MISS BETTIE F. HYMAN,—BELOVED SISTER IN THE LORD:—Your Epistle of love and sweet fellowship was received the other week, how glad I was to know I am remembered by such a dear sister. How wretched I feel to know that I have neglected you so long. You asked me in your letter Dec. 1st to write my experience for publication, but it is so much below your expectation was why I did not do so. I always feel

a delicacy in telling my hope fearing that I am deceived and will deceive others. My reason for a hope is so small I scarcely can claim any, yet I would not take the world for it. I have been raised up by Primitive Baptist parents and I believe them to be Baptists in deed and in truth, though my father is not a member but is a strong believer of the Primitive Baptist doctrine. My mother has long ago tried the realities of another world. When I was very small I would try to do the best I could until I would tire, then I would do just as I pleased let come what would after I died, for I could not help sinning if I enjoyed myself any. As I grew older I would think there was no hope for me such a poor sinner as I was. I went on thinking I could get religion at my own will until '92 when it pleased the Lord in his infinite mercy to show me how far I was from the path way of righteousness. I had no power to come to him if I tried but all my efforts were in vain, all unholy, all unclean, nothing but sin. The more I tried to do good the more I felt my weakness and imperfection, forgetting it is written that Christ came to save sinners, of whom I felt one of the chief. I must confess that I never before saw any beauty in Primitive Baptists, but now I loved those Old Baptists and loved to get in their company and listen attentively to hear them tell their hopes and fears to see if theirs would accord with mine. Oh how sweet their conversation was. I thought I would live content where I was. I was so young, fearing I was deceived and would deceive others, bring reproach upon them and be a stumbling stone. In June '93 my impression to join the Baptist church became such a burden, I felt like I could not live where I was. I felt like David "I had rather be a door-keeper in the house

of my God than to dwell in the tents of wickedness. I had rather suffer affliction with the people of God than to enjoy the pleasure of sin. I prayed to the Lord if it was my duty to make it plain to me and remove my doubts and fears, and I believe my petition was answered. For the first time I was given strength. On July 21st I went to the church, was received and baptized by Eld. Joshua T. Rowe, he being with us at our union meeting: he is to me a dear Brother and Father in Israel. If the Lord's will may he live long and be given grace to comfort the weak and trembling ones. It was one the happiest days of my life. I sincerely believed that I would never doubt again, but oh how different, well might the great Apostle say oh wretched man that I am, who shall deliver me from the body of this death. If saved a sinner saved by grace. Dear sister, may you be given grace to sustain you in all your troubles, trials, and afflictions knowing these afflictions are but light to be compared with the Glory that shall be revealed in us and working out for the far more exceeding and eternal weight of glory. Write soon, and come to see us when you can. Yours in hope of a better resurrection,

NANNIE M. JAMES.

GAY AND COSTLY DRESSING.

Dear brethren, the above subject has been much discussed in some sections and perhaps entirely neglected in others, and in as much as the brethren are not agreed in regard to it, and it is the duty of gospel ministers through gospel teaching to endeavour to bring about a unity, I feel impressed to write an article on the subject. I am sure that we desire to know and do what our Master has required of

us in regard this portion of the scriptures as we do in regard to other points. One of the worst evils now amongst us is paying all attention to some portion of God's word to the neglect of other scriptures. David said, Then shall I not be ashamed when I have respect unto all thy commandments. My attention was first called to this subject by Elders Isaac Jones and B. H. Wooten, this was about fifteen years ago: it was new to me. I had never heard of it before, and their arguments seemed strange and uncalled for, and I felt to condemn their preaching on that point just as most all Bptists do perhaps upon first hearing it. I condemned it from a human or fleshly standpoint, and not from scriptures, for I never once thought of referring to the scriptures as the perfect rule. Custom, habits have a strong hold upon us, hence what we are accustomed to wear seems right and that accounts for the ease of mind which some have who disregard the commandments of Christ on this point. Several years ago I wrote an article for the Gospel Messenger on this subject which met the disapproval of some. Elder J. H. Parifoy of Alabama on first reading it intended to reply to it, but when he reread it he said he found scarcely anything that he wished to say against it. I will now offer some reasons why we should not wear gay and costly dressing: 1st. The scriptures condemn it, and really it would seem that other reasons are unnecessary as a wise Judge once said to a gentleman who proposed to give twenty-seven reasons why a certain witness was not in court: the first he said he is sick and cannot attend. That is sufficient said the Judge. In like manner also that women adorn themselves in modest apparel with shame—facedness [modesty] and sobriety, not with

braided hair or gold or pearls or costly array 1st Tim. 11. 9. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or putting on of apparel, but let it be 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, 1 Pet. 3: 3-4 By braided and plaited hair is meant a certain gay or fancy way of dressing presenting a vain and showly appearance, hence the Master forbade such in sisters, and if it was forbidden to them it is to brethren too of course; see James 11: 2-3. Now to refuse to heed those Scriptures manifests a stubborn and rebellious disposition which is as the sin of witch-craft and as iniquity and idolatry for which refusal to obey God's word Saul was rejected from being King. 1st Sam. 15: 23. And to refuse to heed those words of the Holy Ghost is to resist the Holy Ghost and God will as certainly reject us in our petitions to him and refuse us the rain and dew of his refreshing presence as he rejected Saul when Saul rejected God by rejecting his word. God would not answer him by Prophets, nor dreams, nor urim. What a solem warning to us: we ought to prize his word more than health, wealth, father, mother, or even life itself. The poet has said, it were better the prison, the iron, the sword, than to quench but one spark of the God-given word.

2nd. To heed the commandments of Christ is to serve him, and he hath said, whosoever serveth me him shall my Father honor, and it gives us a right to the tree of life, which the disobedient forfeit by disobedience, and he has promised to his obedient ones that they shall abide in his love, and that they may ask what they will and it shall be granted. John 15. "Then shall ye

call and I will answer, ye shall cry and I will say, here I am. Thy light shall break forth as the morning," Isa. 58, and we read, "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Acts, 10; which means that he will as certainly comply with his promises of blessings to the obedient of all nations, as he did to the Jews and that in the day that the righteous man turneth from his righteousness he shall even die thereby or fall short of the blessings. Abraham was justified by works when he offered Isaac upon the altar. He was justified as an obedient servant and would have been condemned had he disobeyed, but he was justified by grace as a son years before. To refuse to heed those Scriptures is to refuse to fast from pride; whereas to fast from pride and the many lusts of the flesh is far more acceptable to God than to fast from bread and meat.

3rd. Some brethren and sisters are too poor to wear gay clothing, gold watches, rings etc. Hence they feel cramped, and there is a want of equality among us, and no one knows how cramped some poor saints feel unless they have been in the same condition, and as the poor cannot keep pace with the rich it would look like the rich might afford to return or go to them in these things. I have heard of sisters of a country church refusing to visit some church in town because of these things, and so a coldness is gotten up between them.

4th. It is not economy to buy a gold watch when as good a silver one can be bought half as cheap, hence to buy the gold one is to refuse to set an example of economy, and to disregard the commandment of Christ to be the salt of the earth to some people from extravagance and pride, as well as to save

them from other evils, for if the salt hath lost its savor it is thenceforth fit for nothing but to be cast out and trodden under foot of men. A refusal to practice those things because we are not willing to take up the cross, is to become like a dead fish which floats down stream. Besides the gold watch not being bought merely for service it is bought for vain show. Would it not be better to buy the silver one and take the balance of the money required to buy the gold one and give it to some poor sister in the poor house, or some one oppressed because of debt. Some one will say well I worked for my money and have a right to spend it as I please. Well you may have a civil right but you have not a Christian right. The Apostle says, "The lust of the mind, the lust of the eyes and the pride of life is not of the Father." Then I ask, of whom are these things? Answer, of the devil. The love of vain show has caused many a person to steal, rob, extort, murder. It hardens the heart, blinds the eyes, sears the conscience, perverts judgment, produces envy and jealousy, has broken many a heart, and produces untold and unnumbered evils. I am not certain that created angels have not fallen through being lifted up with pride. 1st Tim 3: 6 2nd. Peter 2: 4. Jude 6. We are all proud but we should mortify it. But jewelry and costly array says one does not make me proud. Therefore I may wear it, but notice my brethren, that the Scriptures don't say you may wear these things if they don't make you proud, but you are forbidden to wear them. Beside if we are to take the motives of brethren for service to God without the deeds in this thing, why not apply the same rule to every other duty and quit baptizing, communing &c. Oh my brother, this is one of Satan's snares to catch you. One

may say, that my arguments look rather pharisaic. I answer, it is not to our praise to let Pharisees be more obedient to Moses than we are to Christ. I once asked a northern Elder what those Scriptures meant: he answered that the people in those days were poor, hence forbidden to wear costly array; but I remember that the proverb says that a drowning man will catch at a straw." Another Elder answered me "If a man's religion consisted in his dress his religion is vain." I might have retorted then, if one's religion consisted in obedience to any other command of Christ his religion is vain. I had not hinted that obedience to Christ in this thing would produce regeneration or hinder it. I have heard that when some brethren go to the Northern Associations they dress more finely than at home Associations. I wonder if they wouldn't feel a little ashamed of homefolks. I once prayed to the Lord to show me what was right on this subject. That night I dreamed that two Elders and myself were in a room, one of them dressed in costly clothes and very fine, with gold watch and chain. I asked if such was not condemned in God's word? The plainly dressed brother answered "it is." The other Elder immediately changed his costly clothing and gay ornaments, and dressed Scripturally. That dream satisfied me. Thus God who revealed things to prophets in dreams did the same to me. If the Scriptures condemn sisters for dressing their hair in a vain and showy way, does it not condemn them for vain and showy head-dressing, and other showy ornamentation. But says one, "Elder A and Sister B dressed that way and they were excellent and exemplary Christians." Well I don't deny but that they were far ahead of some who have not erred in dress, but were behind in that

respect. If some brother is ahead of another in some practice it does not justify his other wrongs. We should never point to the practices of esteemed brethren to prove a point, the Scriptures are the only and sufficient rule of faith and practice. 5th, To refuse to heed the Scriptures on this or any other point tends to a refusal to heed other Scriptures. I am opposed to this system of spiritualizing away the literal meaning of the Scriptures. It is a snare of Satan and a mark of infidelity. Some refer to the gold of the Temple and Altar to justify themselves in wearing gold; thus trying to array one Scripture against another to justify their pride. The gold of the Temple and Altar were typical of the Spiritual ornaments of the church and the Gospel, &c. Brother Gold, I think I have written this through a good motive in honor to Christ, and for the good of his cause; but even if my motive is bad still what I have written is true. Of course it is like myself in its composition: it is imperfect, but in matter it is like Christ. I more and more see the need of showing God's people their transgressions, and the house of Jacob their sins. Isa. 58. We spend too much time fighting Arminians.

I. J. TAYLOR.

La Grange, N. C.

ELDERS GOLD, AND LESTER, DEAR BRETHREN:—According to promise made to the brethren while South to write to them on my return home, and let them hear from me how I am when I returned, I will here state 'hat I reached home on Saturday night after leaving them on Friday. I was almost senseless part of the time from high fever. I hardly remember taking the train at Wilmington, and changing cars at Newbern. I put myself in care

of the conductor, and told him where I wanted to get off, and they brought me safe through the line after Brother Hart left. I was very sick after changing the cars at Newbern. I scarcely remember getting off the train at Newport, but reached the store and put my valise in brother Hardy's care, and went home finding my family all well, and also brother Hardy's family. I continued very sick for three days. Since that time I have greatly improved, so I can go about the village as usual, and attend to my business as well as could be expected, for which I feel thankful to God. I also desire to return my heart-felt thanks to the brethren South for all this kindness to me, and trust that God, the giver of every good and perfect gift, may sustain them in all their trials and difficulties in this life, and finally bring us to our eternal home that remains to the people of God, when we may see him as he is and be satisfied, and not before. We shall be satisfied when we awake in his likeness. During my short time in the ministry of about four years I have met with many trials, conflicts, afflictions, disappointments, and have been made to wonder why it is this way with me, if I am a child of God, and often times I have thought that all these things are against me. My way is hedged in and my path obstructed and shrouded in darkness, without a ray of sunlight to illuminate the gloom of mortality. I feel left alone to grope my way through the dark, isolated world, having no friends, and no sure abiding place, my soul cast down, and my spirit disquieted within me. I try to seek him whom my soul loveth, but find him not; and oh that I knew where I might find him whom my soul loveth. I would go even to his sea'. Then again, the God of Israel appears' to me as

my deliverer, as holding his hand on the throttle valve of the universe, as upholding all things by the word of his power: hence he delivers me out of my distress, the sunlight along my pathway, gives me beauty for ashes, the oil of gladness for mourning, leading me beside the still waters, making me to lie down in the green pastures, covers me with the shadow of his wing, as the shadow of a great rock in weary land, all of my troubles it seems are turned into joys, and I feel like the goodness and mercy of God are unspeakably great to me, and that I have Jesus to myself, a whole Jesus and more to thank him for than any one else. In my times of trouble I can realize the hand of the Lord more powerfully in my deliverance, his love and mercy seem plainer manifested to me at such time than when all things seem to be moving along smoothly with me. I did not feel able to take the trip when I left home, but felt that I could only try and leave the result with the Lord. My feeble health did not excuse me, no brethren, there is no excuse for that man that God has placed on the walls of Zion. They are not to hold their peace day nor night. Necessity is laid on them, and woe is unto them if they preach not the Gospel. It is a power that compels them to turn their back on house and land, wife, brother, mother and sister, to spend and be spent, live or die, trust their lives in the hands of God that giveth and taketh away, that he hath delivered and doth deliver, and in whom we trust he will yet deliver, and sustain us as the sparrows of the air, and lilies of the field which toil not, nor spin, neither have they store-house or barn, yet Solomon in all his Glory was not arrayed like one of those. I will close hoping that the Lord will strengthen

me for the labors he has, or may require at my hands, far or near. With desire to be remembered by the people of God at a throne of Grace, I am your afflicted Brother in Christ with a precious hope through Grace. E. C. SMITH.
Newport, N. C.

BROTHER GOLD :—To-day I received the LANDMARK for the first time in seven months. I wrote you a letter from the Insane Asylum where the worldly and ungodly put me, to have me out of their way, to keep from hearing my objection to their worldly and ungodly practices. The truth stings and cuts, and is very unpleasant to the deceivers who say, "We know God, we love God, we have God in our hearts," when in reality they are unconverted sinners. What they say of God is only to deceive their fellow-creatures. A child of God, one who is born again of the Spirit, is born of the Father, is loved by the Father, is loved by Jesus, the Christ; is filled with the Spirit, his or her talk, his or her rejoicing. Happiness has a good cause and reason, not a worldly pretension, not an object to deceive, not a way to mislead. Let thy light shine for the benefit of men. A child of God, one who has a spiritual experience, feels delighted to work in his Father's vineyard, regardless of worldly compensation, regardless of worldly praises, regardless of fine clothing worn; God's work, God's will, the love for God the Father, Jesus the Christ, and the love for the neighbor is and should be reward enough. As in the words of Solomon, where he asked for knowledge, wisdom, love and patience to rule Israel. The Father said, as you ask for this only, and not for wealth this shall be added." All that is on earth, all that is in the sea belongs to God, the Father, and it was plac-

ced here for men to receive and to enjoy. Not for men to become lovers of the world, not to become idolators and lose sight of God, by and through earthly engagements. Gold and silver were placed in the earth to become a benefit, a convenience, in exchange for all merchandise. Our All-wise God knew what men needed before the world was created. The children of Israel became lovers of gold rings, &c. When Moses left them to go to the Mount and receive the commandments, the Father knew their hearts were on gold, their minds were worldly, and they demanded a calf. This calf did good because it did away with all the gold ornaments.

If ever a country needed a Redeemer, if ever a people needed a Reformer, if ever a nation was on the downward road it is the American people. The rich are dissatisfied, the poor are displeased, the House of God is corrupt, and the churches and synagogues. Why? Mammon rules. When the poor in heart are mocked, the God-fearing are persecuted, imprisoned. They are taken away from their houses and homes, regardless of what becomes of their families. Why? To satisfy Satan. How long Oh God can such continue? How long, oh Father will you permit Satan and his agents to rule? I pray Thee beloved Father, to make an end soon by setting up thy kingdom on earth as in Heaven. Your brother in Christ,
MOSES NYE.
Newark, Ohio.

ELDER P. D. GOLD, DEAR BROTHER.—I notice an article in the LANDMARK of February 15th, from Brother T. J. Bazemore, Chipley, Ga., which makes me greatly fear. I trust that my poor heart thirsts for the truth. It is the truth that makes us free, and I wish to rejoice in the truth of our blessed Lord.

Brother Bazemore writes in the spirit of meekness which makes me feel that I love him, and what I shall ask for is information. As perhaps I have been rejoicing in something that is not the truth. As you are aware of the fact it is a custom for the Primitive Baptists of Georgia to commune; that is, to break the bread and eat, and to drink the wine. After which they wash the saints' feet. Brother Bazemore says, "While the blessed Saviour washed his disciples' feet and told them that they ought to wash one another's feet, He did not tell them that they ought to do so in a church capacity, and it is a remarkable fact that in all the New Testament we have no account of the saints' washing one another's feet in a church capacity." &c. Have we an account in all the New Testament where they eat the bread and drink the wine in a church capacity, or where Christ told them to observe this in a church capacity? Are we observing these things from tradition? If so would it not be best to leave them off? Whatsoever is not of faith is sin—and if it is from tradition it certainly is not of faith. If I was baptized from custom it was not of faith. I trust I was exercised by faith in our blessed Master who gave us all the ordinances, precepts and examples that we might follow him. I would not want to eat and drink with a brother who did not do it in faith. Neither would I want a brother to wash my feet who had no faith in it. I have greatly rejoiced in these things, and if I have rejoiced in tradition it is a sin to me, and if a sin I want to leave them off, that I sin no more, and I shall thank brother Bazemore if he will enlighten me upon the subject, or you my dear brother, if you have the mind to write. JOHN F. LORD. Tennile, Ga.,

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.

GREATER WORKS.

"Verily, verily, I say unto you, He that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

Brother Cliett of Ga. requests my view of the above Scripture. He desires to know WHAT GREATER WORKS are meant. In this chapter equality of Jesus with the Father is taught. Ye believe in God, believe also in me. And again he said, he is the way, the truth and the life, and there is no way to go to the Father except by him. Further he said, "He that hath seen me hath seen the Father;" and that the Father dwelt in him, and he in the Father, and that the Father does the works in him. Hence the divine nature and character of Jesus must be revealed and dwell in our faith, if it overcomes the world. It is the one in whom we believe does the work. If we have faith in God that means that God does the work. The power in which we believe and trust is the power that gives charac-

ter to our professions good or bad. If we worship devils it shows that we are led of the devil, and our course is shaped by him, and we are partakers with devils. A man whose hope is in the Lord is influenced by the power of the Lord in what he does.

Jesus says, he that believeth on me the works that I do shall he do also, and greater works than these shall he do because I go unto my Father. The exaltation of Jesus to his Father was to invest him with all power in heaven and in earth, and prove his divine character beyond doubt and this blessed power would operate and work in him that believed in Jesus the greater as Jesus is the more exalted. For the work of Jesus was not finished, nor the blessed fruits and effects of his glorious work fully manifested until he ascended to his Father. But when the work he came to do was accomplished, namely redemption for his people, or when he was delivered for their offences and raised again for their justification, then his glorious power in saving perfection would be displayed in the Holy Ghost sent down from heaven in his name, and manifested in those that believe in him. For it was expedient for the disciples that Jesus should go away, for if he did not the comforter would not come, but if he went to the Father he would send the comforter, who should take the things of Jesus and show them to his followers.

The greater works to be done by him that believed on Jesus, because he had gone to his Father,

meant that the works would be a greater display of grace. This shows that it is the work of God to believe on Jesus, and that the Spirit quickens and does the work. For instance, on the day of Pentecost when Peter preached the resurrection of Jesus, or that he had gone to his Father, there were about three thousand souls added.

The miracles of Jesus while he was in the flesh were such usually as healing diseases, casting out devils, raising the dead to life, but here the more glorious order, or greater miracles wrought by the Holy Ghost, as the apostles preached the gospel with the Holy Ghost sent down from Heaven, were displayed and that Scripture fulfilled. Jesus straitened in the flesh did not do many mighty works because of their unbelief. But after he had sown the good seed by his death, in the resurrection is the harvest when the saving power of Jesus is most wondrously displayed in those that believe.

There is nothing impossible to him that believeth. Ask what ye will in the name of Jesus and it shall be done: "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it:"—John 14: 13—14. This proves that it is the Lord himself doing the works in the believer, or that Jesus does greater works through the Spirit in his people after his exaltation than were the works he did while humbled in the flesh, and that many more believed on him.

after his resurrection than before, and that the greatest fruit of his redemption is the eternal salvation of his people as brought to light or revealed in preaching the gospel with the Holy Ghost sent down from heaven. P. D. G.

SALVATION OF BAPTISM.

As they have their standing in the Spirit, as is the Spirit so are they, and upon the other hand as are they so is the Spirit. While those who lived and died before Christ died, were free from sin by faith in Christ, yet in the Spirit, by faith, were they held as prisoners, just as those yet unborn of the flesh, who shall be heirs of salvation, though perfect and free from sin in Christ are yet shut up under the law unto the faith which is yet to be revealed.

There is a sense in which the ancient saints could not be perfected or made perfect without those of modern times. "And these all, having obtained a good report through faith, received not the promise." "God having provided, or foreseen some better thing for us, that they without us should not be made perfect."—Heb. 11:39, 40. While I am unable to say in what respect they were in every particular not perfect, yet it is reasonable to conclude that the going and preaching of Christ by the Spirit unto them as unto spirits in prison liberated them wherein they were held, and perfected them wherein they were lacking or deficient.

Just as that which was written aforetime was written for our learning that we, through patience and comfort of the Scriptures, might have hope. So also that which came after, directly touching us, was for their perfection, that they together with us might be brought into the unity of the faith of which Jesus is author and finisher; which was once delivered unto the saints, and for which we are to earnestly contend. "Behold, how good, and how pleasant it is for brethren to dwell together in unity."—Psalm 133:1.

As faith is a fruit of the Spirit, and there is a unity of the faith, there must be a unity also of the Spirit. Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:1.

There being but two classes of men—the Jews and the Gentiles, the elect in either are reconciled unto God by the cross of Christ, and of the twain one new man is made in him, so making peace. Christ having slain the enmity—the law of commandments in ordinances—in himself—came and preached peace to them that were afar off, and to them that were nigh; those who sometimes were far off having been made nigh by the blood of Christ. Through the death of Christ all the elect of God from the first to the last are gathered up and brought into him in one living Spirit and faith. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles—(Greeks)—whether we be bond or free; and have been all

made to drink into one Spirit."—
1st Cor. 12 : 13.

This salvation in and by the ark as used here by Peter is that of the living rather than of the dead, and in that sense it is mainly considered in these thoughts.

Noah's life, character, sphere, state or condition were in no wise different after the flood than they were before, except he was free from the tauntings of his enemies, and had much ground for comfort in those things which he had learned in passing through the flood and the blessed assurances reflected from the law, one of which was that he had the answer of a good conscience toward God that he was righteous. This was a figure of better things, and Noah's benefit and comfort in it were equal to the degree of the assurance and the foretaste of that which was assured. The salvation of Noah was by water in that he was, in the ark, borne upon it above the tops of the highest mountains, and quietly lowered by it to rest upon the top of the mount, and passed thence into the possession and enjoyment of the earth which was his inheritance.

The children of Israel were baptized in the cloud and in the sea. The cloud kept them hid from their enemies, and reflected the preserving presence of God. It advanced them on their way and retarded the approach of their enemies. The water by which Noah was saved drowned the world. The waters of the sea which stood as walls upon either side of the Israelites and afforded them an easy passage, swal-

lowed up the Egyptians. The waters of the Jordan separated at the approach of the priests with the ark of the covenant, and stood upon an heap, while Israel entered the land of Caanan. Twelve stones were set up by Joshua in the midst of Jordan where the feet of the priests stood, and twelve other stones were taken up from this place by twelve men, one from each of the twelve tribes, and were taken to where they lodged the first night after passing over, and were lain there for a sign and a memorial unto Israel forever. This was a kind of answer for them toward God of an abiding consciousness of the righteous judgment of God in their redemption and salvation, as is signified by the word "Jordan." This was such a constant reminder as it stood there, and as they were to rehearse to their children the wonderful deliverance which the Lord had wrought, that they could never forget it and regret having passed over this Jordan. Neither does one ever regret having been baptized to whom it is an answer of a good conscience toward God.

As Jesus, the great Shepherd of the sheep, was brought again from the dead by the blood of the everlasting covenant, and as it was his own precious blood that was shed, he must have been himself the very embodiment of that covenant, and his body the Ark thereof. And as it is appointed unto man once to die, but after this the judgment, so Christ was once offered to bear the sins of many: submitting himself to him that judgeth righteous-

ly. This judgment upon the part of Him that judged, took place just prior to and in the operation of the resurrection, by which act the judgment of God is declared to be that, by the blood of Christ his people are freely justified from all things from which they could not be justified by the law of Moses.

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Those who are justified by the blood of Christ stand unchargeable, unrebukable and without blame before God in love, and when through the revelation of the Spirit they are made conscious of their justification, by faith they have peace with God, through the Lord Jesus Christ.

They having been kept shut up under the law, unto the the faith which should afterwards be revealed, are, in the revelation of this faith, buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk—by the glory of the Father—in newness of life. Having been in this vital sense baptized into Christ, and into his death, and quickened together with him, and been raised up together with him: and having, in the revelation of faith, been made partakers of his life, they are declared, by the Spirit of God to be the sons of God, by which Spirit they are sealed unto the day of redemption. By the righteousness of the righteous servant of God, who should justify many, are they now justified and become in faith identified

with the general assembly and church of the first born, with the spirits of just men made perfect, and with Jesus the mediator of the new covenant. In this mystical assembly we find Noah, who was a living man and a preacher of righteousness. His salvation in the Ark was not to give him life or make him righteous, but he was thus saved because he was righteous, and this salvation was a figure of that by which he attained unto righteousness. The like figure whereunto baptism doth also now save us, by the resurrection of Jesus Christ.

Baptism is a figure of the resurrection. Just as a figure stands in relation to the substance so that of the benefit of the figure stands to that of the substance. In the same sense that baptism is a figure of the resurrection, the salvation of baptism is a figure of that of the resurrection.

In what sense are we saved by the resurrection of Jesus Christ, or what is the salvation of the resurrection? What new thing was the result of the flood? The first thing was the establishing of a covenant by the Lord, which should be between him and the earth, and with Noah and his seed after him, and with every living thing: and the token of this covenant between Him and the earth was his bow which he set in the cloud, which was to be a perpetual one, which is even so unto this day, “And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will

look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." When this bow appeared in the cloud, Noah looked upon it and had hope in God that he would never cut of all flesh again by the waters of a flood, and also remembered the salvation of God by the Ark. These clouds were a constant reminder of the wonderful exhibition of the wrath of God by the flood, and the bow as constantly reminded Noah of the covenanted promise of God, whereby he was saved from fear and utter despair. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Ps. 27-13. This bow is an abiding assurance of the continued mercies of our covenant keeping God unto this day, and is a figure of the promise of God as made in that everlasting covenant ordered in all things and sure, and reflected in that blessed hope which abides, and which we have as an anchor of the soul both sure and steadfast, and by which we are saved. The bow stands to the covenant with Noah, and the salvation of the Ark, just like our hope stands to the everlasting covenant of God, in eternal salvation, and the death and resurrection of Christ, wherein and whereby we have the blessed assurance that as Christ died unto sin once, but now liveth unto God, so also we being dead with Christ shall live with him. When the dark clouds from Mount Sinai roll over the earth and we hear the thunder-

ings of His awful voice, we should utterly faint but for the shining forth again of that blessed hope even in the receding face of those angry clouds, whereby we are saved, and moved again to trust in God. And I said, My strength and my hope is perished from the Lord : remembering mine affliction and my misery, the worm-wood and the gall. My soul hath them still in remembrance, and is humbled in me. This I call to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. Lam. 3 : 18-22. Just as we are saved by hope through the revelation of the efficacy of the blood of Christ by the resurrection, so are we saved by baptism through faith in the obedience of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God. Who hath raised him from the dead. Col. 2 : 12.

When one is led by the Spirit to receive the ordinance of baptism the work to him is a matter of faith, and his baptism becomes to him a sign that he is purged of his sins by the blood of the Lamb, and by faith he receives a peculiar manifestation of his sonship which is the answer of a good conscience toward God. It is said of Jesus that he was made of the seed of David according to the flesh ; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Rom. 1 : 3:4. He did not become to be the Christ by this

operation, but by this was he declared to be even what he was. So also baptism does not make one a child of God, but being one, he is led by the spirit into it and is thereby declared so to be with power, according to the same spirit, and by the same operation. The sonship of Christ was declared when he was baptized, his Father testifying and saying: "This is my beloved Son, in whom I am well pleased." The Father thus recognized the answer of a good conscience in his Son, and doubtless does the same in the baptism of all his sons.

While Christ was engaged in a sense in his Father's business before, yet he did not engage in what might be termed his ministerial work until after he was baptized. He was then fully empowered to do the work which he came down from heaven to do, having received commandment of his Father whereby he could speak and act with authority as one having authority. By what authority can a child of God do anything or claim any right or privilege in a gospel or disciplinary sense until after he has been baptized, save the right of baptism?

Everything is to be done decently and in order. Baptism is the first in the order of the ordinances of the church, and admits one regularly to the others, and a full participation in all the privileges of the church. Being baptized and walking orderly in the House of God, he is saved from disobedience, disorder and confusion, and comes into the enjoyment of the answer of a good conscience toward God, the

fellowship and communion of the saints, and the rest that is found under the yoke and burden of the master who has said, "My yoke is easy and my burden is light."

As I have intimated before, this salvation is the result of that obedience which is of faith. The obedience of Noah was the result of an implicit belief in God, and his belief was the result of faith in him, which was of God, it being the faith which was once delivered unto the saints. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith Heb. 11:7.

This saving of his house was not an eternal, but a temporal or time salvation, and so is the salvation of baptism. God's people are warned of him, and thus by faith are moved to the work of baptism, whereby they are saved from the wrath to come, whatever that may be. When the Pharisees and Sadducees came out to John's baptism, he said unto them: "O generation of Vipers, who hath warned you to flee the wrath to come?" This clearly shows that those who brought fruits meet for repentance, and were baptized of him, had been warned of God to thus flee, and enter the refuge afforded by and in baptism.

Peter on the day of Pentecost said unto those who cried out to know what they should do—"Save yourselves from this untoward genera-

tion." How were they to save themselves? By repenting and being baptized in the name of the Lord Jesus, as he had told them before.

Baptism is prefigured as a cutting off or as separating from. It is a sign to others and a seal to us that we have put off the body of the sins of the flesh by the circumcision of Christ, in whom we are circumcised with the circumcision not made with hands. Col. 2: 11. In this figurative sense it was said unto Saul; Arise and be baptized and wash away thy sins calling on the name of the Lord, Acts 22: 16. The one thus baptized signifies thereby that there is a work done in him that is not done in the world, and by this act, in the obedience of Christ through faith, he condemns the world and becomes an heir of the righteousness which is by faith. He then enters into the enjoyment of this righteousness. This is not the righteousness which Christ is made of God unto us, but is righteousness which is of and by faith, and answers to the salvation of baptism. Just as that which is of God saves us from condemnation as a consequence of sin, so that which is by faith saves us from condemnation as a consequence of disobedience. The one is of God in a covenant sense, the other is of faith in a disciplinary sense.

Baptism is not the putting off or washing away of the filth of the flesh, but is the answer of a good conscience toward God. God makes the conscience good, purges it through the offering of Christ, to

Himself—from dead works to the service of Himself, and the good conscience responds or answers to Him by the work or service of baptism, by which the good character and faith of the conscience is proven. A man's faith is only shown and proven by his works. "Shew me thy faith without thy works, and I will shew thee my faith by my works." What right have we to believe one has faith when he does not prove it by his works? What is the difference between our judgments respecting two, one of whom comes to the church and gives the reason of the hope that is within him, and asks for baptism at the hand of her servant, while the other, who talks equally as well, does not thus come and prove the sincerity of his profession? We are bound to confine our favorable judgment to him who proves his faith and the reality of salvation and righteousness by his work or right doing.

The first five verses of the first chapter of this epistle of Peter clearly prove that our eternal salvation is wholly and absolutely of God through Jesus Christ our Lord.

Therefore the salvation of baptism must be somewhat in the sense as intimated in the thoughts herein submitted.

P. G. L.

REMARKS ON DRESSING.

In Elder Taylor's communication he has given us some of his views on dressing. We should not be afraid of letting our views

be known, provided they are scriptural. One man has a disposition to magnify one thing, and another man exalts something else. The self-righteous or vain spirit often shows itself by its manner of dressing or objection to dressing, or by attaching undue importance to a matter of small moment compared with some other things of more importance.

The ancient Pharisees made broad their phylacteries (parts of dress) as as a religious matter—what we might call religious pride—like a preacher having a certain style of dress to show that he is a preacher, and thus saying, "I am a preacher." Now if an Old Baptist preacher in order to condemn that, by pride equally as great, should dress in a very droll manner on purpose to show his contempt of such dressing that would also show his hobby. Neither one of these is to be approved.

If one should tithe anise, mint or cummin to make a show of religion, yet neglect the weightier matters of law that would be hypocritical.

When Jesus referred to the father bringing forth the best robe and putting it on the returning son and a ring on his finger, he made no condemnation of a good robe or a ring. While this has a spiritual signification yet it is supposed to be a literal circumstance.

If you literally interpret Peter's language, 1st Peter 3 : 3, (or of putting on of apparel) you will deprive the sisters of any clothing at all. He is not condemning wearing clothes—but is condemning gay clothing—and instructing them to

wear decent or suitable clothing. They should be chaste in conversation, or manners, and submit to their own husbands, not dressing in the gay attire of a harlot to attract others and get their admiration. For in the olden time harlots dressed in gay attire to charm men. This is condemned among believers. Our people are free from it. In the case referred to by James (See Jas. 2: 3—5.) the man coming in with goodly apparel is not so much condemned as the brethren are condemned if they make a difference between one thus dressed in gay clothing and a poor member dressed in vile raiment, and thus are partial, or show partiality by paying more attention to the man in goodly apparel than they do to the poor man in vile raiment. The brethren should receive both alike and make no difference, or show no partiality. If they favor either one any it ought to be the poor one. But our carnal nature allures us toward the richly dressed one.

If a brother dresses so as to attract attention by his gay clothing or gold ring he should be condemned, or if he dresses so shabbily in vile raiment, going filthy, so as to attract attention, he should be condemned for that. Let each one be neat and cleanly. A brother, or sister is not condemned in Scripture for dressing in a neat and modest manner. Good clothes should not condemn one, and vile raiment should not recommend one. We should not prefer one above the other. It is cheaper to buy good clothing for it lasts longer.

In the matter of gold or silver watches, neither one is named in the Bible, nor is a clock named. If one says that Judges 7:19, means that they wound up a watch it would be about as sensible as some interpretations I have seen or heard of Scripture. It is not wrong to have a brass watch, or a silver watch, or a gold watch if one gets it honestly and it does not puff him up. But if a brother who has not got one thinks the one that has one is proud perhaps the one that thus judges is proud without one.

Baptists can do much by their whims to hurt the cause of truth. We should dress according to our circumstances, or business. When I go to plowing in the field or cutting briars I want an old, common suit on. When I go in the pulpit I do not want to go in rags. When I visit my brethren North, or South, East or West I like to put on a decent, nice suit of clothes, if I have one. If another does not want to wear a neck-tie or collar all right with me. Let him follow his feeling in that matter, and I should not think less of him if he would allow me to wear one if I desire to do so. I never have been able to see much common sense, not to say pure love, in objections to such parts of dress, provided a man does not wear these things to show his pride.

Clothes do not make a man, and going dressed shabbily gives no proof that one is not as proud and vain as one is who dresses decently so as not to attract attention. When I meet a person who is so dressed that I have not had my attention called to his dress on account of

any uncommon feature about it, either because of its gaudiness or vileness, I should say he is well-dressed. A man who is always noticing how another is dressed shows a little, meddlesome mind.

One that spends much of his money in fine dressing, and does not help the poor is wrong. One that dresses with pride to make the poor members feel that he is above them is wrong. One that dresses so as to appear vile and filthy, or is so careless about his dress that decent people are ashamed of him, is wrong. If one is very poor and not able to buy fine clothing, he can wash his face, and keep the tobacco juice off of his shirt, and keep cleanly, provided he is not too slovenly to wash his face or clothes.

Let all things be done decently and in order. Dress so as to cover your nakedness, and not feed your vanity. If others are naked help to clothe them too. Far better it is to spend your surplus money to feed and clothe the naked than to display your pride by costly dressing. One that feels that he is vile would not desire to display fine clothing.

Baptists are often too slack and careless about many things. One is their places of meeting to worship. While I condemn the costly and stylish houses other denominations often use, yet it is a shame on Baptists to be as careless and indifferent as they often are in not providing comfortable places of meeting. We should build meeting houses for comfort. We believe the most precious doctrine ever delivered to saints. Why should we act as though we are ashamed of it, or of those that preach it? Be decent in your dress—in your meeting house—in your conduct. Do nothing for vain-glory, but all to edification.

P. D. G.

MISCELLANEOUS.

Please publish in the LANDMARK that the Mayo Association will meet with the church at Goodwill, in Henry county, Va., on Friday before the third Sunday in May next. Ministers and brethren coming from a distance will be met at Ridgeway, Va., Cascade, Va., and at Leaksville, N. C., on Thursday evening, and conveyed to or near the place. By order of the church in conference.

SAMUEL T. HOPPER, Clerk.
Hopper, Henry County, Va.

ELDER P. D. GOLD :—Dear brother, will you please correct a mistake made in publishing our association Rules of Decorum. There was a mistake as to the pages of the Decorum in the LANDMARK. They are found in the history on pages 708, 709, 110. And oblige your poor unworthy servant.

GEORGE ROBBINS.
Dardens, N. C.

The next session of the Smithfield Union is appointed to be held at Smithfield on Saturday and 5th Sunday in April 1894. Brethren are invited to attend.

Brother John Stephenson's post-office is changed from Polenta N. C., to Atfa, Johnston county, N. C.

with paralysis and it gradually got into his head and throat, after it reached his throat it was impossible for him to swallow. He lived in that condition nine days and said he perished to death. He prayed to the Lord to allow him to swallow just one glass of water. He manifested a spirit of patience, resignation and gratitude to the Lord for his wonderful mercy to him, and prayed for his children : told his daughter to read the bible. He said many good things and told us all not to grieve for him, also what he wished done. He was a Mason, and said he wished to be buried according to their custom, and for brother A. N. Hall and A. Blalock to preach his funeral sermon. He desired to talk as long as he was able and was glad to see his friends come in. The day before he died he said Christ had come and had been there all day, then asked his friends to raise him up, clapped his hands and praised God for letting him live as long as he had. Oh, may the Lord be a father to his children and save us to meet him in heaven, if it be his will. May his kind friends receive a full reward for their many kind acts, in his time of need. He was rational to the last hour. Much more might be said, but the half has not been told. He leaves five children, all belonging to Primitive Baptist churches, one brother who does not belong to any church, with many relatives and friends to mourn their loss. Hoping to meet him in heaven, may we all rest in hope of gaining the prize of the high calling of God world without end.

Written by his poor, unworthy sister.
REBECCA ROYSTER.

OBITUARIES.

GREEN DEE SATTERFIELD.

My dear brother was born April 24th, 1832, and died February 24, 1893, making his stay on earth sixty one years, ten months. He lived and died in Person Co., N. C., and married Mary V. Lea. He had four children, three living and one dead. He was a good farmer, a most obliging neighbor, and preferred to wrong himself than to wrong a fellow-man. He never made a public profession of religion, but told his family that he had a hope for sometime, and that he had no fear after death. He was stricken during the war

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the announcement continues in this paper until day of appointment or not.

A. N. HALL.

Cross Roads..... Sat. & 2d Sunday in April
Lawrences..... Wednesday
Kehukee..... Friday
Conoho..... Sat. & 3d Sunday
Hamilton..... Wednesday
Spring Green..... Thursday
Flat Swamp..... Saturday
Bear Grass..... 4th Sunday
Briery Swamp..... Tuesday
Thence to Union Meeting at Great Swamp.
He will need conveyance.

E. C. Smith.

Singleton	.....2nd. Sunday in April
White Plains	.....Monday After
Morattoack	.....Tuesday
Jamesville	.....Wednesday
Skewarky	.....Thursday
Hamilton	.....Friday
Spring Green	.....Saturday
Conoho	.....3rd Sunday
Lawrence	.....Monday After
Kehukee	.....Tuesday
Deep Creek	.....Wednesday
Whitakers	.....Thursday
Williams	.....Friday
Falls Tar River	.....Saturday
Mill Branch	.....4th Sunday
Toisnot	.....Monday
Union	.....Tuesday
Old Town Creek	.....Wednesday
Autrys Creek	.....Thursday
Meadow	.....Sat. and 5th Sun.
Wilson	.....Wednesday night
Goldsboro	.....Thursday night
LaGrange	.....Sat. and 1st Sun. in May
Conveyance needed.	

M. F. STUBBS OF GA.

Smithfield N. C.	Tuesday after 3rd Sun April
Bethany	.....Wednesday
Cross Roads	.....Thursday
Memorial	.....Friday
Wilson	.....Sat. and 4th Sunday
Union	.....Monday
Old Town Creek	.....Tuesday
Sparta	.....Wednesday
Conoeto	.....Thursday
Great Swamp	.....Friday Sat. 5th Sun
Bear Grass	.....Monday
Smithwick Creek	.....Tuesday
Shewarky	.....Wednesday
Spring Green	.....Thursday
Hamilton	.....at night
Cross Roads	.....Friday
Tarboro	.....Sat. and 1st Sunday in May
Lawrences	.....Monday
Conoho	.....Tuesday
Kehukee	.....Wednesday
Deep Creek	.....Thursday
Williams	.....Friday
Falls	.....Saturday

He will need conveyance.
I hope to accompany Elder Stubbs on some, if not all, of his appointments.

P. D. G.

JOHN TRENT.

Spoon Creek Va.	.....April 7 and 8
Oak Level	.....10
Camp Branch	.....11
Snow Creek	.....12
Leatherwood	.....13
Axton	.....14
Sugar Tree	.....15
Cascade	.....16
Goodwill	.....18
Ridgeway	.....19
Matrimony N C.	.....20
Sardis	.....21
Buffalo	.....22
Pleasant Grove	.....23
Russels Creek	.....24
snow Creek	.....25

State Line	.....26
Tom's Creek	.....27
(Will brother Henderson Rain arrange for him 28th half way between Tom's Creek and Fishers River.)	
Fishers River	.....29
Dot	.....30
State Road	.....May 1
(Will brother Wyatt please arrange appointment from May 3 to May 7 in the section of brother Isaac Webb's in Carroll Co, Va.)	

ISAAC JONES.

Cedar Hill Surry county N C Thursday before the 4th Sunday in April.
Thence to Fish River Association. Elder J M Wyatt will arrange appointments from thence for six days to Lambsburg, Va.
Sister Hawks (junera) 5th Sunday in April
Crooked Creek.....Monday
Mt. Zion.....Tuesday
Harmony.....Wednesday
Good Hope (near Elder Lundy's, Thursday.
Crooked Oak.....Friday
Flour Gap.....Sat and 1st Sun. in May
Stuarts Creek.....Monday
Tom's Creek.....Tuesday
State Line.....Wednesday
Aarons Fork.....Thursday
Friends arrange for Friday.
Snow Creek.....Sat and 2nd Sun.
Russell Creek.....Monday
Pleasant Grove.....Tuesday
Spoon Creek.....Wednesday
Buffalo.....Thursday
Thence to Mayo Association.
Wolf Island.....Monday
Pleasant Grove.....Tuesday
Mr. Straders (near Yanceyville) Wednesday
Stories Creek.....Thursday
Roxboro.....Friday
Durham.....Sat and 4th Sun.
He will need conveyance.

GEG. D. ROBERSON.

Morattock Monday after 1st Sunday in May.
Pungo River.....Tuesday
Shallops Creek.....Wednesday
Cypress Grove.....Thursday
Beulah.....Friday
Goose Creek Island.....Saturday
Fandy Grove.....2nd Sunday
Bethel.....Monday
Blounts Creek.....Tuesday
Galloways.....Wednesday
Red Banks.....Friday
Conoeta.....Sat and 3rd Sun

J. D. DRAUGHN.

Stanville Wednesday night before 1st Sunday in April.
Shiloh.....Thursday
Matrimony.....Friday
Ridgeway Va.....Sat. and 1st Sun.
Goodwill.....Monday
Wolf Island.....Tuesday
Reidsville.....At night
Lick Fork.....Wednesday
Rock Academy.....Thursday
Arbor.....Friday
Lynch's Creek.....Sat. and 2nd Sun.
He will need conveyance.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATE ED Jan. 1, 1894.	No. 23. Daily.		No. 35. Daily.		No. 41. Daily.	No. 501 N. Y. and Fla. Spec.		
	A. M.	P. M.	A. M.	P. M.		A. M.	P. M.	
Lv Weldon	11 47	9 51	.....	.....	.....	.....	.....
Ar Rocky Mt.....	12 55	10 45	.....	.....	.....	.....	.....
Ar Tarboro	2 35	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 07	.....	.....	.....	.....	.....	.....
Lv. Rocky Mt.....	12 55	10 45	.....	.....	6 00	.....	.....
Lv Wilson.....	1 55	11 35	.....	.....	.....	.....	12 02
Lv. Selma.....	2 45	.....	.....	.....	.....	.....	.....
Lv Fayetteville..	4 25	1 15	.....	.....	.....	.....	4 00
Ar. Florence.....	5 5	3 27	.....	.....	.....	.....	6 15
	No. 47. Daily.							
Lv. Wilson.....	2 05	.....	.....	.....	A. M.	.....	.....
Lv Goldsboro..	3 00	.....	.....	.....	6 35	.....	.....
Lv Magnolia.....	4 13	.....	.....	.....	7 29	.....	.....
Ar Wilmington	5 50	.....	.....	.....	8 29	.....	.....
	P. M.				10 00			

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 78 Daily.		No. 14 Daily.		No. 40 Daily.		No. 600 N. Y. and Fla. Spec.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	7 30	7 05	.....	.....	.....	.....	.....	.....
Lv Fayetteville	10 27	9 20	.....	.....	.....	.....	.....	.....
Lv Selma.....	12 10	.....	.....	.....	.....	.....	.....	.....
Ar. Wilson.....	1 05	11 8	.....	.....	.....	.....	.....	.....
	No. 43 Daily.							
Lv Wilmington	9 00	.....	.....	.....	.....	.....	.....	.....
Lv Magnolia...	10 40	.....	.....	.....	8 37	.....	.....	.....
Lv Goldsboro...	12 00	.....	.....	.....	9 45	.....	.....	.....
Ar Wilson.....	12 45	.....	.....	.....	10 35	.....	.....	.....
	No. 28 Daily.		No. 14 Daily					
Lv Wilson.....	1 15	11 25	.....	.....	.....	.....	.....	.....
Ar Rocky Mt....	2 27	12 05	.....	.....	.....	.....	.....	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt....	2 07	12 05	.....	.....	.....	.....	.....	.....
Ar Weldon.....	3 17	12 50	.....	.....	.....	.....	.....	6 01
	P. M.		A. M.		P. M.		A. M.	

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leaves Weldon 3:40 p. m., Halifax 4:00 p. m., arrives Scotland Neck at 4:55 p. m., Greenville 6:37 p. m., Kinston, 7:35 p. m. Returning leaves Kinston, 7:30 a. m., Greenville 8:22 a. m., arriving Halifax at 11:00 a. m., Weldon 11:30 a. m., daily except Sunday.

Trains on Washington branch leaves Washington 7:00 a. m. Arrives Farme 8:40 a. m., Tarboro 9:50; returning leaves Tarboro 4:40 p. m., Farme

6:10 p. m. arrives at Washington 7:35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m., 5:20 p. m. Returning leaves Plymouth daily except Sunday 5:40 a. m., Sunday 9:30 a. m., arrives Tarboro 10:25 a. m. and 11:45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:05 a. m., arriving 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 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6:30 p. m.; arrive Dunbar 7:40 p. m. Returning leave Dunbar 6:30 a. m.; arrive Latta 8:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4:10 p. m., Returning leaves Clinton at 7:30 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.
General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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Plain sheep binding, single copy, by mail 60cts.

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In all cases, at these prices cash must accompany the order

Send money in Registered Letter, or Money Orders, or by Express. Address

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Wilson, N. C.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

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Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,

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At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

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It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. B. Co., Connersville, Ind. Eld. Chas. M. REED, General Agent, Connersville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky., Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexion, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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The Spring term begins Monday, Jan. 22, 1894.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.
All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Lv	2 15 p m
12 52 p m	Ar.....Greensboro.....Ar	2 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 45 p m
11 42 p m	Lv.N.&W.'ct—W. Cove.Ar	4 20 p m
11 35 p m	Ar.N.&W. Pct—W.Cove.Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
MIXED		
No 3		No 4.
5 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
DAILY EX SUNDAY		
No. 15		No 16
5 35 p m	Ar.....Ramscur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
MIXED		
No. 15		No 16
Daily Ex		Mixed
Sunday		Daily ex
2 35 p m	Ar.....Greensboro.....Lv	Sunday
1 05 p m	Lv.....Stokesdale.....Lv	9 40 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, W. E.KYLE,
Gen'l Mang'r. Gen'l Pass Agt.

WILLIAMS' HOOG CHOLERA CURE.

This remedy was discovered by him in 1888. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

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MRS. MARY G. WINSTEAD, Artist,
Care of Elder P. D. Gold,
WILSON, N. C.

VOL. 27.

APRIL 15, 1894.

NO. 11.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

SONG OF THE SPECKLED BIRD.

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assembl'e all the beasts of the field, come to devour."—Jer. 12 : 9.

TUNE, SOCIAL BAND L. M. S.

There're many birds of different wing,
The world delights to hear them sing;
But there is one that's seldom heard,
The poor, despised speckled bird.
This speckled bird is much abhorred,
By all who do not love the Lord;
And do you ask the reason why?
Her treasure is laid up on high.

She lives on food which others hate;
What she calls small the world calls great;
And food that o'hers love to eat,
Is to her taste like putrid meat.
This speckled bird has food from heaven,
Not bought by her but freely given;
It's food that Christians love to eat,
While hovering round the Savior's feet.

All others live on tainted meat,
Just such as vultures have to eat;
Because the speckled bird won't join,
They all affirm she is unkind.
Upon her head her specks appear;
Look on her breast, you'll find them there,
On every part where feathers grow;
Her specks do shine and brightly glow.

This speckled bird delights to sing,
The praises of her God and King;
She views her specks as marks of heaven,
And pledges which her Lord has given.
Thousands have tried to learn her song,
They do their best but still are wrong;
Their notes will do in every place,
Except 'mong those who're saved by grace.

The speckled bird will loud contend,
Her song too good for them to mend;
And when she brings them to the test,
They talk and do like all the rest.
All other birds unite and say,
Let us throw little things away;
The things that split us are but few,
For we are birds, and so are you.

The speckled bird now shows her robe,
The finest one that's on the globe;
And in this dress made clean and white,

She's satisfied that all is right.
This robe's complete without a seam;
In it a fault cannot be seen.
For it is all the gift of God,
And only found in Christ our Lord.

The others then their robes bring forth,
From east and west, from south and north,
But warp and woof and shape and size,
Are linsy-woolsey in her eyes.
She did behold, although combine,
They were not gold, although they shine;
For iron, brass, and steel are bright,
When polished well, and please the sight.

Then said one of the vulture crew,
"We know not what to do with you;
If you are right then we are lost,
And all our hopes of heaven are crossed.
Now we can pray and shout and sing,
And make our meeting houses ring.
But if you ask us for the cause,
We must admit we're at a loss.

"Come every bird, we'll all unite,
To put this speckled bird to flight,
Although we do not see alike,
We'll all agree at her to strike."
The battle now is in array,
And they are sure they'll win the day.
Before they know what they're about,
The speckled bird puts them to rout.

They stand amazed and wonder why,
The speckled bird doth them defy,
But if they knew who's at her head,
They'd wonder why they're not all dead.
While thus whipped out they cannot rest,
They promise each to do their best.
Each one pretends his heart is stirred,
And that he loves the speckled bird.

They are an undivided band,
They work things to each other's hand,
Their own disputes they lay aside,
Till they the speckled bird have tried.
Each one has his own work assigned,
One pitiful and another kind,
Each one of them is now at his post,
And each one tries to do the most.

One tries hard to arrange his dress,
And seems to be in deep distress;
They're willing now to be the tool,
If they the speckled bird can fool,
Their skill is tried but in vain,

They have their labor for their pain.
The speckled bird is still secure,
Kept by God's almighty power.

(Soon on the wings of love she'll fly,
To join the saints beyond the sky,
And on the hill of sweet repose,
She'll bid adieu to all her woes)
The speckled bird at last shall rest,
From all her woes among the blest;
And heaven afford her sweet repose,
When ruin shall confound her foes.

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN :—It is with much weakness that I now take my pen and try to write part of what I hope to be the Lord's dealings with me. I have had the impression ever since I joined the church, but knowing that I am unlearned and unable to express my feelings as I wish, I have abstained from doing so; but as the impression grows stronger I will try to relate my feelings in my own ignorant way the best I can. In 1888 I became in great trouble. I did not know the cause of my being in so much trouble, until the good Lord showed me what a sinner I was. My mind was running on things of God, and I would often ask the good Lord to pardon my sins, as they felt so great, felt like I was the greatest sinner on earth. Sometimes I would feel like I must choke to death, and would try to pray, but some of my prayers would not reach as high as my head. At other times I would feel like the good Lord was near. Oh how often I was made to cry for mercy, for I was soon made to see that I could not do anything to save my poor sinful heart and soul from hell. I saw that I must be saved by grace alone. So I went on in great trouble until one night in January, 1891, I hope the good Lord relieved me of my trouble and sorrow; for when I went to bed that night I thought it would be the last time, for it had got so with me that everybody looked good but me. I felt

like I did not have a friend on earth nor in heaven. I saw everything that night that I ever did. My sins looked like they were hanging over me by a little thread. I felt like they were going to fall on me and kill me. I thought if I would turn myself over that they would miss me, but I could not turn for I felt myself to be as helpless as a little babe. I thought I would choke to death. I tried to cry aloud, but I could not speak above a whisper. I said, Lord what must I do to be saved, and it seemed like someone said to me, What can you do but beg for mercy. Oh, then I felt willing to beg the good Lord for mercy as long as I had breath to spare, for I thought I would be in torment in a few minutes; but I cannot say that I spoke one word, for the first thing I knew I was praising the Lord. I felt happy for the first time in a long while. Everything in the house looked new to me. I can't tell how the rest of that night was spent, for I have not been able to tell any one yet; and when the morning came I was in a great hurry to get in the yard to see how everything looked out of doors, and everything looked like it was rejoicing with me. The trees seemed to be praising God. Oh, I thought how happy I would be if I could but see his face and hear his voice. All of my choking was gone. Brother Dameron was the first one I thought of that morning. I felt like if I could see him and hear him pray that morning I never would see any more trouble. Oh, brethren and sisters, I lay in a vast, howling wilderness and in the miry clay, and no one could give me any aid until the good Lord saw fit to take my case in hand. Next morning the joy and love that filled my heart tongue cannot tell, and pen cannot describe. I praised God with my whole heart, and rejoiced

in Him who had brought such a wretch out of trouble and sorrow, and placed a new song in my mouth. Then my mind was turned from the world. The sun shone brighter that morning when it rose than I ever saw it. I thought it was the loveliest morning I ever did see. I loved the Primitive Baptists that morning better than anybody else on earth, wanted to be with them, for my desire was to obey my blessed Savior, but could not feel myself worthy to go and be with as good people as I thought Primitive Baptists to be, and could not rest to stay away; but I stayed away for several months for fear I was deceived, and besought the Lord to undeceive me if I was. One night about four months after I was relieved of my burden I went to bed in my doubts and fears, and a man stepped up beside me, and I went to speak to him, and he spoke to me. He said This is Christ Will you follow me? and stepped away. Oh how happy I was for a little while. Then I prayed to the good Lord to show me myself baptized in a dream if I was prepared to be, and I saw myself baptized in a dream. I felt the water running off my face as plainly as I did the day I was baptized. So I went to preaching at Lick Fork the first Saturday in November, 1891. After preaching brother Dameron came down out of the stand, and when he said, If there is any one that wishes to talk to the church come at once. I felt like I wanted to go. I tried to ask the Lord to give me a will to go, and commenced choking, and it seemed like some-one said to me, if you will go and confess me before the church I will relieve you of that choking. Right then I was willing to go, so I went and was received into the church, and was baptized next morning by brother Dameron; and that was a happy day with me.

I thought I loved the Primitive Baptists before that day, but I did not know what love was until that day. It was shown to me that day I thought when brother Dameron raised me from under the water. I thought he was the loveliest human on earth. He did not look like he did when he went in with me. He was as white as snow. Oh I loved him with a kind of love that I never had before, for I thought he was an angel, I still keep that kind of love for him, for I believe the good Lord showed me that morning what he was. Oh that was a happy day with me, and one never to be forgotten. I could do nothing but give thanks to my Maker, and bow in praise to his holy name. I now thought mourning and sighing were gone never to return again, but oh how sadly mistaken I am. Instead of the battle being ended I found it had only begun. I soon began to mourn over my imperfections. My pathway soon began to be darkened with doubts and unbelief, and even now I sometimes nearly give up all hope of being ever saved, and then I will feel like I would not take this world for it, and what does me so much good. Brother Gold, I cannot see one thought that I ever had myself to cause me to have this little hope in Christ. Sometimes I get so low spirited that I feel like everybody and the good Lord has turned against me, for I went to hear brother Wyatt the fourth Saturday and Sunday in August last, and I did not enjoy preaching Saturday, but I went back Sunday, and I never heard an abler sermon preached or the power of God any stronger proclaimed from any pulpit. Every word he said seemed to have a place in my heart. Oh I was made to shed tears of joy, felt like the good Lord was with both of us that day. I was so full of love for brother

Wyatt I could not talk to him after preaching, and I hope I will meet all the good preachers in heaven. Well I will come to a close for fear I will weary you. Pray for your little, unworthy sister, if one at all,

ELIZA F. BLACKWELL.

Ruffin, N. C.

DEAR BROTHER GOLD AND READERS OF THE LANDMARK:—For the last several months my mind has been led to write to you, though a deep felt sense of my weakness and inability to write to the comfort of those I love has prevented me. But to-day I feel so lonely and sad while my heart yearns for the sweet communion and companionship of God's dear people, it refuses to be comforted without speaking to them through the medium of the pen, though it be in much weakness. O for words to tell them how much I appreciate their love and fellowship and a name among them who are so unworthy of such blessings, the least in my Father's house. Yet I feel that they are enabled by the spirit of the Lord which dwells within them to "save a soul from death, and hide a multitude of sins." By converting the sinner from the error of his way saves the soul from dying to the joys of salvation. And by casting the mantle of charity over his imperfections, hides a multitude of sins. Therefore I desire to live, die, and be buried with them, their people to be my people and their God my God. O where on earth is the people to whom I could tell my joys and sorrows or who could understand my speech or speak words of comfort and encouragement to my often almost overburdened heart, if driven from their fellowship. How good, how inexpressibly good and kind is our God, our own dear God who gave his only Son Jesus Christ our Saviour and redeemer to be a propitiation

for our sins, and by the shedding of his blood cleanses us from all sin and purchases for us "An inheritance incorruptible and undefiled, and that fadeth not away reserved in heaven for you." Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. And while this is in store for them, yet without a knowledge of this while in this unfriendly world, they would be miserable, poor and naked. But blessed be His holy name, He will not leave them comfortless, but manifests himself unto each of them as he does not unto the world by his Spirit which bears witness with their spirits that they are the children of God. Thereby raising the beggar from dust and ashes, making him a joyful inhabitant of Zion the perfection of beauty whose walls are salvation and gates praise. Well may we say with the poet, "Blest inhabitant of Zion." Washed in the Redeemer's blood, Jesus "whom our souls rely on makes us Kings and Priests to God." Beside these precious tokens of His undying love which the blessed comforter brings to their hearts enabling them to cast all their care upon him, He gives them companions in the spirit, kindered souls, who are made one by his unchangeable love. "He hath not dealt so with any nation; and as for his judgments they have not known them. "Praise ye the Lord." True there are some of the Lord's dear poor and afflicted people, who seldom if ever hear the glad tidings of the glorious gospel of Jesus from the mouth of his servants, and seem to be almost banished from the fellowship and communion of His people, and in their deprivation are often made to weep and mourn, and as one of old declared, feel that they "are as the sparrow alone upon the house-top." Yet they have fellow-

ship with Jesus their great high Priest and King, with prophets, Apostles, and all the ancient worthies. For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope. Then "seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit, it hath gathered them." Well may the Prophet "say to them that are of a fearful heart. Be strong, fear not: behold your God will come with vengeance. Even God with a recompense; he will come and save you." Yea dear trembling one, He will come ere long and give your burdened spirit ease, it matters not how hard and rugged the way seems at present. He is the same dear sympathizing friend which crowneth thee with loving kindness and tender mercies. His thoughts concerning thee are of peace and not of evil. If we believe not, yet he abideth faithful: he cannot deny himself. His everlasting arm is ever underneath his sinking ones, his eyes are over them and ears open to hear their cry. O blessed hope, O rapturous thought that these vile bodies shall ere long be fashioned like unto His glorious body, and in this flesh see him as he is. This sin-sick soul be forever free from satan's poisonous darts, no more feel the piercing dagger which he so often now injects, but the weary spirit find undisturbed repose in that city which needs no light of the sun, neither of the moon, for the glory of God doth lighten it, and the Lamb is the light thereof, whose temple is the Lord God Almighty and the Lamb. Who is that child of God in the most remote dwelling place that does not have moments of sweet com-

munion with Jesus, and a bright assurance of a home in heaven, when the fleeting things of time and sense are no more. The poorest, miserable place is made pleasant by His presence, none dare to molest or affright the soul when he speaks that sweet peace be still. Yet they who live in a gospel land and are enabled to sit under the dropping of His sanctuary and drink in the glad tidings of salvation as it falls from the lips of his servants, have much to be thankful for. And indeed they are thankful and their hearts made to overflow with gratitude while they sing unto the Lord with thanksgiving when gathered together with kindered spirits in heavenly places made (heavenly by his presence) realizing their relation to Him and to each other. And when thus circumscribed how our spirits sink within us at the thought of the approaching moment of separation, knowing that we must again return to our worldly serving and there be subject to the alluring vanities which daily come under our observation, and which so often steal from our hearts the sweet messenger of rest. O for more of this holy Principle to lead our roving feet "in the way everlasting" that we may be able to render acceptable service to God our heavenly Father and to his dear people. I feel that we should pay strict attention to the brother-hood at all times and every where that we have an opportunity to do so, but especially to our brethren and pastor at home. What an exceeding great and precious blessing is peace among ourselves. The Psalmist well said, "Behold how good and how pleasant it is for brethren to dwell together in unity." Let us therefore follow after the things which make for peace and things where-with one may edify another," not seeking to please our-

self alone, but ever having the good of the church at heart. Sometimes our natural sympathy goes beyond Scripture teaching and thereby brings us trouble when not thinking to do so. Perhaps we give our voice in excommunicating members, yet continue to fellowship and plead their innocence, forgetting that such a course may leave room for the offended one or the one who may bring the accusation to doubt our confidence in them or their testimony, and thereby ere we are aware sow the seed of discord among our brethren, which thing the Lord hates. We should be very careful not to join ourself to the world in any way, especially at the risk of destroying the peace of the church, not only to abstain from evil, but to "abstain from all appearance of evil." O may our hearts be filled with that love which will enable us to watch over one another for good, not only to teach the erring the way more perfectly, but to bear on our hearts the necessities of our poor who cannot help themselves, and especially our faithful pastors who by the command of our God leave those who are near and dear to them, to impart unto those whom he serves a spiritual gift, the fruit of whose laborious toil have so many times quenched the longing thirst of our famishing soul. And not only should we remember his carnal needs, but hold up his hands by showing our spiritual interest in him, and in the church and offer our feeble petitions to God in his behalf that we may be benefited and comforted by his coming. O it is so pleasant to go to a good Old Baptist meeting and find them all wide awake. I love to look at such brethren and sisters, but more especially do I love to be on that holy mount of transfiguration myself, but it is so seldom that I find myself there, and I know that it is

not by my good deeds that I am taken there at any time, nor yet for my evil ones, but alone by the tender mercy of a loving Saviour. Brother Gold, sometime ago I saw a card from yourself to Brother T. F. Holdia from which I understood that you expected to visit our church sometime soon, since then I have anxiously listened for the news of your coming. May the Lord send you and others of his servants among us if his will. I have somewhat expected a visit from dear Brother and Elder J. E. A. this month as he most always visits us in March, hope that when he or other traveling ministers pass this way they will consider our humble home a place for them to rest. Such travelers have always been our welcome guests and to me their conversation sweet. To my private correspondents I wish to say that I hope each of you will accept this feeble effort as a token of my warmest christian love and remembrance. I desired to write to you all but knew that I could not at present do so separately, so I choose this way to let you hear from me. I know not how to thank you aright for your labours of love which have been such a comfort to my sorely tried heart. Hoping to hear from you soon and asking of all God's humble poor their prayers in my behalf, and with unfeigned love to all who love His appearing, I am I hope. Your little sister.

SADIE D. LIVERMAN.

Columbia, N. C.

JESUS WEPT.

DEAR BROTHER GOLD:—This is marked as the shortest verse in the Bible, but it is a long one to me. Here is an evidence of Christ's sympathy for those who mourn. Here the tears were streaming down the great Messiah's cheeks weeping with sinners. How wonderful to

see the Son of God come down from the shining heaven above, to suffer and die for rebellious man, for breaking his Holy Law, and partaking of his poverty, and weeping with sinners in sympathy for their troubled hearts. Here he comes to these troubled ones, weeps with them, and turns their trouble into joy by raising their brother to life. His mission was not long with his people in the flesh, because he said, I go unto my Father, and if I go unto my Father I will send you another comforter, and he will testify of me. When we sink down in grief and almost in despair, and the heavy veil of darkness is spread over us, and we can see no light, then let us remember the evidence of Christ's sympathy for troubled hearts, and hope for the coming of his comforter. There is not anything so precious to the saints as Christ. How absurd it is for men to say that Christ lived such a life of misery for the sake of those whom he loves with an everlasting love, and died such a horrible death to save them from destruction without making their salvation perfectly secure. How absurd it is for men to say that Christ would suffer all these things and yet leave the earnings and the fruits of all his good works to stand upon as feeble a foundation as the will of man. I love to muse on the humiliation of Christ. As we travel through this veil of tears let us remember the tears Christ shed in sympathy with the weeping ones.

ISAAC S. WEEDON.

Richardsville, Va.

EXPERIENCE.

(Continued.)

BELOVED EDITORS, BRETHREN AND SISTERS IN CHRIST:—In thinking over what I have written in my former letter, and seeing so much

imperfection in it and myself, and that I have left off so much that I ought to have written I wish to mention it in this. Before I was delivered from the dominion of sin, I thought I was the worst sinner that ever lived, and that the brute creation were better off than me; and where the Scripture says, "the dog has turned to his own vomit, and the sow to her wallowing in the mire" was applicable to my condition. I would read the Scriptures but could not get any comfort out of them, they all condemned me. I would then go off and try to pray, and my prayer was, "Lord save, I perish." I went on in this horrible condition for a considerable time, and was brought before a just tribunal, condemned and found guilty, and no one to plead my cause. Then it was that I felt the sentence of death in myself and the pangs of hell got hold on me, and I cried unto the Lord. This was in the fall when farmers gather their corn. Two of my brothers and I, with some of my father's servants were going to a field about a mile from home in the afternoon to pull corn. I did not go to the field with them because I wanted to be by myself, but I started and went by a lane that was grown thickly on either side with bushes. There I got down on my knees to pray. But about the time I got on my knees light sprung into my soul, and I looked all around and upward too. It was all brightness. The sun I thought shone the brightest that I ever saw. I went on to the fields and it appeared to me that the whole world was changed, and my soul was shouting and praising God for the riches of his grace in my deliverance from sin and death. That evening was the happiest time I ever experienced in my life. I felt as clear of sin as if I had never sinned, and thought that the bal-

ance of my days would be spent in praising God. The wind bloweth where it listeth, and thou canst not tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit. I had a great love for the church of God, such a love I never experienced before. Scriptures would run through my mind, such as these, We know that we have passed from death unto life because we love the brethren. They gave me a great deal of comfort then. The church of Christ was presented to my mind in a very lovely manner. Up to this time I had never heard a Primitive Baptist preach, that I remembered. My father said, the Missionary Baptists did not preach the same doctrine they did before the division. The Missionary Baptists do not hold up Christ as a whole Saviour, but as a partial Saviour. They preach that the Sinner has power to come to Christ and be saved if he will. The sinner has not got the will nor the power to come to Christ, and why, because the Saviour says, "Ye will not come to me that ye might have life." Therefore we have not the will nor the power to come to Christ, and if the sinner was left to himself without the grace of God, the last one of Adam's fallen race would go down to everlasting woe and misery. Men love darkness rather than light, because their deeds are evil. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. We are represented to be dead in trespasses and sin, and we have no more power to raise ourselves out of that dead state than Lazarus had to raise himself from the grave who had been dead four days.

I know that what I have written is not connected as it should be, but I am following the impressions of my mind, and with the ability

that God giveth will do the best I can. After I had met with this change I had a great desire to follow the blessed Saviour down into the liquid grave, as he did, therefore I went before the church at Bear Creek, in Chatham Co., N. C., the next May. After I met with a change from nature to grace, and was received without being asked a question, and the next day was baptized by Elder Eli Phillips. It was not long after I joined the church that they appointed me church clerk, and I served them with the best of my ability about nine years without any charge being brought against me, though I did not fellowship the doctrine that most of their preachers preached, but there were two that belonged to that order that preached salvation by grace. The two I had reference to were Elder Artemus Spatock who had a wooden leg, and Elder Atlas Gilbert, but they were not popular with the Mission Baptists. Elders Gilbert and Spatock both left them and joined the Primitive Baptists. Both are now dead. I took great delight in hearing them preach and engaging with them in private conversation, by hearing them tell their christian experience, and joys and sorrows.

Some of the big Missionary preachers, as they called them, were Elders Noah Richardson, McDaniel, McNab and Wait. Richardson was pastor of the Bear Creek church, the most of the time while I was with them, and he nearly always, when he would get up to preach, had his thumb-paper with the heads of his sermon on it, and at one time when the church was not likely to make up money enough for him, he said it was common for people to take their produce to the best market, and he would do likewise. So you see he was after the fleece, and not the flock. All their

big preachers, as they called them, preached Arminian doctrine. Now dear brethren, we cannot find one passage of Scripture where any man had power given him to quicken dead sinners, dead in trespasses and in sins, and rolling sin as a sweet morsel under their tongue. It is the power of God that visits the sinner dead in sin, and quickens him into divine life. There is a great difference in being dead in sin and dead to sin. The quickened sinner is dead to sin and hates sin in himself, or in any other person. It is sin that still remains in these mortal bodies of ours that causes us to see so much trouble, sorrow and sighing. Soon after I had been changed, I realized that I possessed the same devilish Esau spirit within this sinful body of mine, and I believe that I was in possession of Jacob also. Then it was that this warfare commenced between Esau and Jacob, and a horrible war it was, the flesh lust- ing against the Spirit, and the Spirit against the flesh, so that I could not do the things that I would. I believe that Jacob and Esau represent the flesh and the Spirit. Jacob does not use carnal weapons of war to fight Esau with, but he fights with the sword of the Spirit which is the word of God, and when Jacob is enabled by the power of God to use it right Esau has to give back. Beloved brethren and sisters in Christ, since I was quickened into life, if indeed I have been, I have had a great many hard and trying battles with this old man often within the last 57 years of my life. I will have to leave off a part of my experience, as my communication is already too lengthy, and hasten to the time that I grew up to manhood. I lived with my father until I was twenty-one years old, and then he gave me a piece of land. I still lived with him the next year

after I became twenty-one years old; and he gave me a part of the crop. The land that he gave to me was unimproved. I went to work and built me a dwelling house and other out-buildings. Then, the first day of April, 1845, I married Hannah Kivitt, daughter of Henry Kivitt. My father-in-law was carrying on a large tannery, and wanted me to sell my farm and move there and work in the tannery with him, and learn the tanner's trade, which I did in the fall after I and his daughter were married on the first of April, 1845. Then, on the 9th of April, 1846, my wife gave birth to a son. Then, in July I was taken down sick with chills and fever, and after awhile my dear wife and baby were taken with chills and fever. Neither of us was able to wait on the other. Then I bought the farm where I now live, but before we moved to it my dear companion was taken sick and died while I was gone to Fayetteville with a load of leather to sell, and no company with me but one of my wife's little brothers. and did not hear of the death of my dear companion till I got within about three miles of home. You that never had the trial of losing a good companion do not know how heart-rending it is to lose one, and a dear companion she was to me. Her mother was with her all the time during her sickness. Her mother told me that my wife said to her but a short time before she died that if she had as good a hope for herself as she had for me she could die satisfied, but just before she died she said she saw a bright light, and I believe her spirit has gone to that bright world above, where the wicked cease to trouble and the weary are at rest, there shouting and praising God for the riches of his grace, for redeeming grace and dying love; and it will

not be long before I will leave this troublesome world, but I have a good hope through grace that when this vile body of mine will cease to live that my spirit will go to God who gave it, in that beautiful land where I hope to meet my loving companion and infant son, there to join with them in hymning praises to God and the Lamb forever and ever, in that bright world that my dear companion had a view of just before the breath left her body. My first wife and her parents all belonged to the Missionary Baptists. My first wife's father and mother joined the Baptist Church long before the division, but they went with the Missionaries. They are both dead and I believe they are at peace with God. The next fall after I moved to work in the tanyard with my father-in-law, John Stadler had an appointment to preach at a school house called Shady Grove, in three miles of where I was living, and I thought within myself that if I lived till then I would go and hear him preach. The day came when he was to preach, and I went. The Mission Baptists called him a Hard Shell or Iron Jacket preacher. When the hour arrived for him to preach he got up and made some very appropriate remarks, then gave out a hymn and sang, then prayed. After this he got up and read his text in the prophet Micah, the 5th chapter and 5th verse, which reads as follows: "And this man shall be the peace when the Assyrian shall come into our land; and when we shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men." Elder John Stadler was the first Primitive Baptist preacher that I had ever heard preach up to that time, and it was the ablest sermon that I had ever heard preached. Then it was that

I had a clear view of the church of God. Then I was worse dissatisfied with the Mission Baptists than I had been before. Elder Stadler said the Assyrians represented the false churches that are so popular now with the religious world, and proved it by the word of God. Then he pointed out the true church of Christ and the inmates therein. Elder Stadler preached the doctrine of election and final perseverance of all saints by the grace of God. Then in the spring of 1848 I moved to the place where I now live. It was not long after I moved until I learned that there was a Primitive Baptist Church within six miles of me by the name of Mount Tabor. I and my present wife went to hear them preach very frequently on Saturday and Sunday. Elder Phillip Snider was pastor of the Mount Tabor church at that time, and I believe that he was a gifted preacher. I and my present dear wife continued to go to hear them preach, for I loved the doctrine that they preached, and wanted to be one amongst them, for I thought they were the loveliest people that I ever saw, and that they were the true church of God, though I did not feel worthy to be amongst them, but thought that I would go to their meetings and try to be satisfied. I and my wife and sister Sarah, who was staying with us at that time, went to Mt. Tabor Saturday before the second Sunday in July, it being the regular church meeting time. Elder P. Snider was still their pastor, and was there, and preached a very able experimental sermon, and it so affected me that when the door of the church was opened I and my beloved wife went before the church and were received and baptized the next day by Elder Phillip Snider. I then felt relieved of a great burden in believing that I had found the true

church of God, and the longer I live with them the stronger I am in the faith that they are the true church of Christ. I will conclude, dear brother Gold, by saying that I have a great love toward you ever since I read your experience, and how you were delivered out of Babylon, for I have been there.

JAMES H. BOROUGHS.

Kemp's Mills, N. C.

THE EXPERIENCE.

When I was in my 18th year I was busy at work one day, and there gathered a cloud, and very unexpectedly a flash of lightning fell near-by me which frightened me, and as the fright passed off the feeling appeared to force on me that I had well nigh been sent to torment, and I was made to feel miserable, yes awful, about my condition which I was in, a poor, lost sinner, subject to drop in hell as quick as lightning. Well, I was raised by Baptist parents, though heard but little other preaching except Methodist, and they had made the impression on me that good works were really meritorious, or that we would be rewarded for them; so I set out at once supposing that if I could do as much good as I had evil the Lord would accept of it and forgive me of my sins, as I had not been a very great sinner. So I set out with a fixed purpose to make up my bill of good works, and being so uneasy about my lost condition I really hurried myself to do good, and was over much righteous about one month, when I began to try to bring up my bill of righteousness, and felt that I had gained nothing. So I grew worse instead of better. There was an Old Baptist preacher to preach at two old churches in my reach, but he and the two churches were cared but little for, though I was acquainted

with the old preacher, and thought he was a good man. So I concluded to go and hear him preach, hoping he might say something that would help me. I went and listened attentively, and brother Blalock he ruined me. It appeared to me that he knew my condition. Had I ever told my feelings to any one I should have thought they had told on me. His subject was on good works and those that preached and trusted in good works. While he held that the true love of God in us would produce good works, yet the creature could do nothing, though he gave his body to be burned. Well, that sermon ruined me. I felt as if I had been insulting the Savior more than pleasing him. Oh I was miserable. My bill of righteous works was gone. I became so miserable I wept out bitterly, and what to do I did not know. The preacher seeing my distressed condition (I suppose) after preaching invited all who felt the need of a Savior to come forward and kneel, and he would pray for them. I went and knelt, and he prayed and sang another hymn, then the old preacher admonished us never to look back, but to escape for our lives, and dismissed us. Now I was worse than ever. My young friends had found out what it was that had checked my wild ways. I was seeking religion. I shunned company, and rode home, about eight miles, with a sad and condemned spirit. So I set out to attend preaching, and to shun wild company, and to better my condition before God, and the next chance I had to hear preaching was the same Old Baptist, and he ruined me again, and there was a camp-meeting published to be held at a Methodist meeting-house to commence early in October, 1832. I resolved to attend, for I had not quite given up all my faith in good works, and felt that the Methodists

would give me some comfort on good works, for I had found out that the Methodists did place great importance on good works, or so I understood them to do. The time came to commence the camp-meeting, and I was there good and early, waiting for a chance to get into the altar and get the blessing, and felt in good hope. I was up as a mourner from the start, day and night studying and trying to pray and get religion, and I was talked to and exhorted over, and told to believe in the Lord Jesus and that was all we could do; just believe, said they. But that would not do for me, for I knew that I did believe in Jesus Christ as the Son of God, and I do not remember when I did not believe in him. My parents taught me that, I do not know how early. I felt to be a lost sinner, and I wanted evidence in my soul. I had learned that religion was something felt in the soul, and I felt that I was a sinner against the blessed Savior that I truly believed in with my understanding. But I was miserable on account of sin against the Lord. So I remained day and night trying all the means and works that I could to find relief. The fourth night it was threatening rain, and the preachers made arrangements to hold in the tents, and I went to one where but few attended. The preacher talked but a short while, then engaged in singing and praying over us mourners. There was no stir gotten up. Late in the night I felt sadly disheartened, and began to review my case, and about gave it up as a hopeless one. I can never tell how sad and miserable I felt. I concluded to go off by myself in a secret place alone, where no eye could see, nor ear hear, and offer one more prayer and if I failed I would give it all up as a lost case. I rose upon my feet so nervous that

I could scarcely stand, and a voice said to me, You have done all that you can do. You need not go. I heard that voice in my feelings somehow certain. Well, now I was at the end of my row. I think I could not have stood on my feet but a few minutes I felt so miserable, but in another moment that gloom and miserable load that was sinking me down was cleared away, and love, joy and praise were in me, and all over me, and I felt that I could view my Savior in his pardoning love. I can never tell it as I wish to do, nor keep it as I would, but now whilst I write these lines my old soul is gently feasting on it, although it has been some sixty-two years ago, and I never knew anything about loving christians before. I thought they were the loveliest creatures on earth, and I loved everybody, and felt like I wanted to take them in my arms and carry them to Jesus. I started out to hunt my sister, who was at a certain tent, and it appeared to me the very trees looked up in praise to God. As I went I met an old friend that I had confidence in. He caught my hand, rejoicing with me, and he told me that I thought now my troubles were all gone, but said he, take care, the devil will be after you again, and give you trouble. I left him, thinking he knew but little about it, but I soon after began to think that he knew all about it, and I but little, for when I awoke next morning I could not find a spark of love in me; it was gone, and what to do I did not know. I an empty vessel and felt bad and ashamed that any one knew that I had professed religion. I kept up the best face I could until preaching hour, and I went and took a seat outside, did not want to go in among the christians that I loved so well last night. I was sad and thinking about what that

old friend said to me last night about the devil being after me again, but the preacher struck a subject that caught my attention, and my soul was lighted up again, and I was full of joy, and went through that day very sweetly, but my warfare had commenced and is going on yet. Sometimes in joy and peace of soul, and sometimes in trouble and vexation, with moments to rejoice and hours to mourn; but I must know that my days are few at best, for my body and mind are giving away fast, and I am bound to pass away as our fathers and grandfathers have done, and be forgotten by the living.

E. WINSTON.

Wilton, N. C.

THE TEMPEST.

The mind is the forest-plow. March is the beginning of the Spring and is the preparatory month. It is generally very blustery and the winds are shifty blowing on every side. During the winter there is generally much rain and the water causes the soil to become compact so that the tender roots are pressed tightly to protect them from the chilling blast of the winter's cold. In order for the young roots to shoot forth and give new life to the trees, this compact surface must be broken so as to give loose earth for the young and tender roots. Had one no March winds there would be nothing to accomplish this purpose. Again, during the winter the inner bark of the trees clings very closely to the wood so that sap, which is the life of the tree, cannot rise. The March winds shake the trees in every direction and soften the earth and loosen the bark preparatory for the young growth and for the sap to penetrate to every part that new life may appear. Again, during winter many roots

die as well as their corresponding branches and in shaking the trees the March winds serve as a pruning knife to cut off these dead roots and branches so that the living ones may grow more vigorously. Thus the Almighty Husbandman plows and prunes His great orchard of nature.

Always after these shifting winds comes the opening of Spring when every thing shows new life and one would judge that this mighty forest had never known sorrow for everything now praises its Almighty Cultivator.

In the sacred words of the wise Solomon we have the commandment, "Awake O North wind; and come, thou south, blow upon my garden, that the spices thereof may flow out, etc. Song 4:16.

Here both the north and south winds are alike commanded of the Lord and both to blow upon the Lord's garden. During the summer in our souls (times of much rejoicing) many surplus roots (views) spring out and grow rapidly and from these roots grow much surplus conduct not taught in the Scripture. At these times there is nothing to try our stability, and indeed if all our times were thus times of joy and pleasure we would have no stability, but would soon grow rich and in need of nothing.

How a church does flourish when all is peace. But these times cannot remain with us always; there must be some winter. Now is the time of watchfulness and mourning when each one brings his complaints before the throne of mercy and his views are tried, and after we find much fungus growth, things which we have thought and adopted as right but now are made to fully try them by the divine standard to find to our surprise that they are not taught by the fathers and in con- tending, as we verily thought, for

the ancient landmarks we have been removing them. Here these fungus roots die and our acts which have grown out of them likewise die. These are of no more use to the christian but are a hindrance to him. All this time that he is being thus tried the truth is being more deeply imbedded in his heart, and the love of our Lord is binding around him, and he is hungering for an outgrowth of that love that his hungry soul may feed.

So it was with the true in Israel at the time that John Baptist appeared in the wilderness preaching repentance. Much fungus growth had sprung up among them and John came as the March wind, the forerunner of spring and these corrupt principles, the traditions of the elders, were broken off and those who had been prepared were made ready for the coming of the Lord who was then among them.

So in the church to-day. When times of trial come it proves that which is good and breaks off that which is evil. It may be quite a storm in our souls but it is but to try us whether we be sound in the faith. Sometimes old dead limbs are quite hard to break off so it takes severer tempests to accomplish this. We have principles that are as dear to us as our life and yet they are wrong. According to the old maxim, "It is like pulling eye teeth" to give them up, but the tempest still blows and we are severely tossed and it seems that we shall be destroyed, but God will not allow that. He only purposes to purge us of all that is not glorifying to His name, and to better fit us for His true service. Because we are closely wedded to a thing is no argument that it is right. While thus wedded to it it may appear to us that it is fully sustained by the Scriptures when really there is nothing to sustain it but the beam that has so blinded

us. The beam must be removed so that we can see clearly. We can not produce good fruit while thus blinded, even though all may seem to be peace. In all such cases there is a severe tempest appointed unto us and very unexpectedly it breaks forth on us and brings many heart-rending sighs and bitter tears, but the spring is not far away for this is only the forerunner of a true spiritual revival in the church.

After this north wind shall have accomplished its purpose then the gentle south wind will blow and the cold blast will gently recede and the spring-time will begin to dawn upon us, and we will look back and wonder at our ignorance in holding and contending for a thing nowhere taught by the Spirit of truth.

Thus we learn how false is man and everything in all this world and our affections are placed on things heavenly and our praises go out unto God who has been our support in all our trials.

Some will say, "Oh see how changable such a one is." This is a mistake. Why not say, "See how such a one has been changed?" Perhaps the change has come to such a one against his will and divorced him from something as dear to him as life, but change has come and he is not responsible for it.

Never in the life of my christian race have I felt more the force of the chilling winds than for the past few weeks. May I not hope that the hand of our good Lord is in it and that much may be broken off that is not to his praise, and that the soil may be plowed a-fresh, and all dead and fungus growth broken out so that which remains may produce much fruit to the praise of God.

Dear brethren and sisters, think on this, and may God give us an understanding in all things that we

may be humbled to the praise of his glorious grace wherein he hath made us accepted in the beloved, is my prayer in the name of Christ.

Affectionately,
L. H. HARDY.

Newport, 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.

THE DAY FOR LABOR.

Brother R. Cannon of S. C. requests my view of John 9 : 4 :

"I must work the works of him that sent me while it is day; the night cometh when no man can work."

A man is born blind, and the disciples ask Jesus who sinned, he or his parents, that he was thus born. Jesus answered, neither hath sinned, but this occurred that the works of God should be manifest in him. Those who deny the unlimited sovereignty of God over all events fail to reconcile such words of Jesus with their notions of God's goodness. That a man should be born blind—deprived of one of the most important sources of comfort and usefulness given to him—is not in harmony with man's notions of God's beneficence; or that a perfect man as Job should be delivered without guilt into the hand of Satan for the sorest buffeting is hardly consistent with their notions of God's benevolence: or that Jesus who knew no sin should be made sin for us, with some or much doubt

DEAR BROTHER GOLD:—Some time ago I received a letter from brother Elijah Winston and also his experience, and reason of his hope in the Lord and Savior Jesus Christ. Brother Winston is about 80 years old. I never had the pleasure of meeting him, but I feel like we are acquainted. I have so much enjoyed the letter that I received from him, and now comes his reason of a hope, which has been sixty-two years ago, as fresh and bright as if it had been only yesterday. Oh, dear brother, that is something we can never forget. I have so much enjoyed reading this experience, for I look upon brother Winston as a father in Israel, and perhaps some one else would like to read it, so I send it to you, brother Gold, by his permission, to be published in the LANDMARK. I desire an interest in your prayers. Your brother in hope,
W. R. BLALOCK.

Roseville, N. C.

[The experience is published in this issue, and commences on the 251st page.]

ASSOCIATIONAL.

BROTHER GOLD:—Please publish in the LANDMARK that the next session of the Pig River Primitive Baptist Association will be held with the Chestnut Church, Franklin county, Va., seven miles south of Rocky Mount, commencing on Friday before the first Sunday in May, 1894, and continuing three days. Ministers and brethren are invited to attend. All coming by rail will stop at Rocky Mount, Va. Any one wishing to come will please give me notice, and I will meet and convey to the church. Address Wm. H. Hodges, Sontag, Va.

ZION'S LANDMARK.

about the result—whether he should see the travail of his soul and be satisfied—could be reconciled with their ideas of the mercy of God.

However, if one is delivered to Satan to show the pity and mercy of the Lord this shall not fail. If God makes Jesus, who knew no sin, to be sin for his people, they shall as certainly be made the righteousness of God in him. And if this man was born blind—not because of his sin, nor that of his parents—but for the glory of God, that shall surely be manifested. It was for this purpose Jesus came to earth. He came to work the work of Him that sent him—that the blind might receive their sight, the lost be found, the dead be raised up, his people saved from their sins. Now this is the work Jesus was sent to do. How could God's power and glory be manifested if there are no lost to be found, no sinners to be saved, no dead to be raised up, no blind to receive their sight?

Jesus came not to do his own will, but the will of him that sent him. He was a servant, and worked. His life was one of toil and labor. He said, my Father worketh hitherto and I work. God's work is ceaseless and unerring. Labor is the law of providence and grace. The word of God commands labor. Six days shalt thou labor and do all thy work. Laziness is condemned in Scripture. Idleness and waste or extravagance are great sins now in this country.

Jesus said he must work while it was day. In the night (death) no man could work. He means that

he must do what his Father sent him to do while he was yet alive—that he must finish that work before he was put to death. We say he did finish it, and fulfilled his Father's will.

He was the light of the world while he was in the world. While he is in men he is the light of men.

He spits on the ground and makes clay of the spittle, and anoints the eyes of the blind man with the clay and commands him to go and wash in the pool of Siloam. This he does and comes seeing.

How illustrative as well as real are the works of Jesus? He works on earth. He makes clay of his spittle and anoints the man's eyes. The man was made of clay or dust. Jesus is found in fashion as a man. That which no man would like from another (spittle) is used with clay to anoint the blind eyes. Jesus becomes as one of us and with us. The man is sent to a pool that is called Siloam (sent) to typify Jesus who is sent: he washes and he comes seeing.

How foolish to carnal reason the command of Jesus may appear, yet it is the power of God when uttered and sent by him, and that word never returns void. Jesus works the work of God, and that is that ye believe on him whom God hath sent. This blessed work he works in his people both to will and to do. This is the work of faith and labor of love of his people which he works in us. For thou wilt ordain peace for us, for thou hast wrought all our works in us. Hence we are created in Christ Jesus unto good

works which God hath before ordained that we should walk in them.

Are God's people lazy? No. They are, or should be, diligent in business, fervent in spirit, serving the Lord. But because they have ceased from their own work, and rest in the Lord's work, they are called a do nothing people. To him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteousness. But faith works by love, and purifies the heart. For God purifies the hearts of his people by faith. But faith without works is dead being alone. That is if faith hath no works it is not the true faith of God's elect, but a false one. For the people of God have the faith which is born of God and it therefore overcomes the world, and this faith working in them manifests that greater is he that is in them than he that is in the world, and that they must work the works of God while it is called day for they are of the day and not of the night, and therefore the works of God are manifested in them and they are to the praise of the glory of his grace.

P. D. G.

WHAT SHALL BE DONE FOR HER?

Brother J. D. Wade requests my view of Song 8: 8, 9:

"We have a little sister and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for? If she be a wall we will build upon her a palace of silver, and if she be a door we will inclose her with boards of cedar."

This is love's song—the song of those that love the Lord, sung in them by him, and sung to him in

response by them. We love him because he first loved us. We give to him of that which he first gave to us.

Song of Songs which is Solomon's is an inspiration set to music on all the stringed instruments by the chief singer between Christ and his spouse—the beloved and the loved. She is very full of praise as she sings to him, "O that thou wert as my brother." She desires him to draw near and that she may enjoy the freedom and familiarity that a sister would with her own brother that has sucked the breasts of her mother. Then she could not be reproached for the fullest freedom in his presence. But seeing her own vileness she feels unworthy to be found in his company or with his people. In this holy familiarity and freedom she longs for as she is sick of love, she desires to come to the chamber of her mother that bare her, and drink of that first experience of love where there was no sorrow nor sin.

In this love-frame of mind her anxiety is manifested for her unprovided little sister, the Gentile church, not hitherto fed. She hath no comforts of the breast—no consolations of the sincere milk of the word. There is as yet no appearance of refreshing from the Lord. What shall be done for her in the day of her espousals—in the day when she shall be spoken for. In the day of her nuptials what shall be done for her? She is without any token of love. Who shall make her ready for the marriage? Under the old legal dispensation there was

no provision for the Gentiles. God had put no comeliness upon them. No Scriptures were given them—no breasts of consolation—no prophets were sent to them; yet it was evident that there was a little sister that should dwell in the tents of Shem, that should suck honey out of the rock, and drink of the same Spirit that the Jews drank of.

The spouse appearing as a Jew under the law, but now waxing warm under that love that many waters cannot quench, her bowels yearn for her poor little destitute sister, and she desires the accomplishment of the purpose of God in bringing in the Gentiles that they all, Jew and Gentile, may be one in the Lord, joined unto the Lord and be one spirit, and suck of the breasts.

It is the nature of a loving family to all give their time and labor, gifts and congratulations to a younger child that marries, especially if the marriage is agreeable. So all will be solicitous that nothing occur to mar the happiness of this younger one, and all will vie in giving gifts to exalt this one. Now what shall be done to our little sister in the day she is spoken for?

If she be a wall—a wall of salvation of which God is the glory and defence, if she be as a fruitful vine running over the wall, and the tender grapes appear, we will build upon her a palace of silver. A wall is solid and prominent, needful and useful as a shelter in which protection is given to all that dwell there. The safety of the Jew is in

the prosperity of the Gentile church. It is a fruitful place also, and much to be sought as a place of comfort and safety. We would build a palace of silver. How high and deep this salvation is; and we walk round about Zion marking well her bulwarks, considering well her palaces or dwelling places; a palace of silver denoting brightness and purity, so that beautiful for situation is Mt. Zion the joy of the whole earth. If she be a door we will inclose her with boards of cedars. A door is an entrance into a building. If an effectual door is opened to the Gentiles, so that as doves they flock to the windows, it shows the Lord does what he pleases in saving them, and he will also save the remnant of the Jews. We will beautify her as a door inclosed with boards of cedar or embellished with all the beauty of lily work of the temple. Doors to buildings are made solid and secure, and at the same time carved with cunning work to show their beauty. She shall be shut in and be safe and be honored with great glory. Great honor has been put upon the Gentile church, and an open door of entrance and utterance is given in their behalf. The glory of the Lord is risen upon her, and they flock as doves to their windows, and are taken into the Ark as Noah reached out his hand and took in the dove. All the glory of the Jew is given to the Gentile, and they are made one in Christ Jesus, one new man so making peace, and this proves and assures the final salvation of the Jew—as one is not

without the other. Blindness in part is happened unto Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved. For as in times past ye (Gentiles) have not believed God, yet have now obtained mercy through the unbelief of the Jew, even so have these (Jews) not believed, that through your mercy (Gentiles) they also (the Jews) may obtain mercy. For God hath concluded them all in unbelief that he might have mercy on all. Oh the depth of the riches both of the wisdom and knowledge of God. Rom. 11 : 30—33. In this charity that thinketh no evil (in which Judah never vexes Ephraim, nor does Ephraim ever envy Judah,) the spouse was loving her little sister as recorded in the love song.

P. D. G.

ORDINATION.

Brother J. B. Bass, a member of the church at Wilson, N. C., was ordained to the full work of the Gospel Ministry by Elders J. F. Farmer and P. D. Gold, on the 4th Sunday in March, 1894.

P. D. G.

OBITUARIES.

RHODABELL HILL.

The sad duty devolves upon me to write an obituary notice of the death of my dear wife who departed this life February 6th, 1894. She was the daughter of Harvey D. and Nancy Simmons, of Floyd County, Va. and was married to the unworthy writer February 13th, 1879. She was born Jan. 17th 1855, making her stay on earth 39 years and 22 days. We have six children born to us, five of which are living, four boys and one dear little girl. My darling wife professed a hope in Jesus and five years ago this coming June she went be-

fore the church at White Oak Grove and told them what she hoped the Lord had done for her soul, and was received and baptized the third Sunday in September following by Elder Amos Dickerson, and remained a faithful member until death. Oh it is hard to give up this dear wife and mother, but I am satisfied our loss is her great gain.

She said I am bound to die. I replied I hope not, though if you do I trust you will be happy. She said, "I have that hope, don't grieve for me, the Lord's will must be done, Jesus will carry me home in his arms." So in 24 hours after Dr. Simmons her attending physician left, she calmly passed away. Oh, just to see how calm and patient a dying saint can be. I have no doubt but that her sweet spirit is singing the praise of God in glory to-night, but how can we live without her. A dear wife she was to me, and a loving mother to her dear children, a kind neighbor to all around her. She has always worked for peace in the neighborhood, and had always a kind word for me. It did not make any difference what might happen. Oh I feel she was so much too good for me. "But the Lord giveth, and the Lord taketh away, blessed be the name of the Lord." I hope he will make me thankful for the time he has blessed me with such a darling christian wife. It's hard enough to part with one so kind anyway, and if I felt that I had mistreated her how could I breathe any longer. A thousand times multiplied I have wished that I was as good as she, and often I have tried to thank the Lord that he had blessed me with a christian wife. I well remember what a different love I had for her from the time she joined the church, though I felt to be a wretched sinner, without hope and without God in the world, still there was a love that I cannot express. I visit her grave often and am constrained to say, sleep on dear wife. Then I go home, and oh, the lonely home without a mother. I desire the prayers of all of God's people who may feel impressed to offer a petition to the Lord for me and my little ones.

Your unworthy friend in hope of eternal life,

ENOCH HILL.

DEACON JOHN O. POLLARD.

This beloved brother was born December 1827, and was raised up without a literary education, but being endowed by the good Lord with an acquiring and re-

tentive mind, he accumulated a fund of useful information, and although he commenced in life a poor boy he accumulated quite a competency, and left his family well provided for financially. His property was gained by honest labor on his farm, which he always managed with great skill and wisdom. Naturally he was noted for his industry, perseverance, temperance and honesty. But while he was being blessed in the pursuit of the perishable things of time he was also made to hear the voice of Jesus, saying, "What shall it profit a man if he gain the whole world and lose his own soul! Or what shall a man give in exchange for his soul!" Thus he was called to seek first the kingdom of God and his righteousness, and having by grace obtained peace and forgiveness through a crucified Redeemer, he went before the church at Tyson's on the third Sunday in June, 1874 and was received and baptized on the same day. He lived a consistent member and won the esteem and confidence of the church and of the brethren generally by uprightness and promptness in the discharge of such christian duties as he felt were incumbent upon him, and thus proved the truth of the Apostie's words, "For they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus."

He died on the 13th day of December, 1893, at the residence of his daughter, as he had lived in the faith of our Lord Jesus Christ, leaving a widow and two children and a host of friends, but we do not mourn as those who have no hope, for we feel that our loss is his gain.

Brother Gold, having been requested to write the obituary of brother Pollard I send you the above believing that obituaries should be short so as not to take up too much room in our paper. Affectionately,
D. A. MEWBORN.

JOSEPH ROBERTS.

He was born July 1st, 1814, and departed this life May 12th 1893, making his stay on earth 78 years, 10 months and 11 days. Brother Roberts was born at Hunting Quarter, Cartaret Co., N. C. His father died when he was a boy, leaving a widow and several children. Joseph being the sen or the care of the family fell on him to a great extent. The family soon moved to Portsmouth, where brother Roberts commenced to lead a sea faring life.

I rember hearing him tell some of his experiences as a sailor, such as the following; He shipped on board a schooner, commanded by Captain Dixon of Washington, N. C., laden with oak staves for the West Indies. On going out at Ocracoke bar, the sea being very rough, the vessel struck several times, causing her to leak so much that the pump had to be kept going one-fourth of the time in good weather. After crossing the Gulf stream they encountered a severe storm, that lasted several days, which caused the leak to increase, so they had to keep the pump going day and night until they were worn out, and they saw nothing but death in a watery grave before their eyes. But the storm ceased and there was a great calm, so the vessel did not leak so bad, and they arrived in the West Indies all safe, and sold and landed the cargo, and after discharging the cargo they were enabled to stop the leak, so they had a safe passage home. Brother Roberts seemed not to have fancied going to sea after that, so he engaged in piloting, which was a successful business up to the war. Brother Roberts married Sister Elizabeth Roberts about 1846 or 1847, who died about the beginning of the war, leaving one son. In May 1866, brother Roberts married sister Rebecca A. Goodwin, who with one son survives him. He was received as a member of the Cedar Island church May 1888. He lived a consistent member up to the time of his death, always ready to attend his church meetings when not providently hindered, and always glad to have the brethren visit him. May the good Lord bless his widow and children; may they follow the good example of the dear brother. The church has lost a consistent member, and the community a good neighbor.

Why should we mourn departed friends,
Or shake at death's alarm?
'Tis but the voice Jesus sends
To call them to his arms.

J. L. GOODWIN.

ELIZA J. DAVIS.

Eliza J. Davis was born December 31, 1868, and died May 26, 1893, making her stay on earth 24 years, 4 months and 26 days. She was the daughter of brother Charles W. and sister S. E. Davis. She was a kind and dutiful child, and beloved by all who knew her. She was a cripple almost from infancy, and to the best of my

knowledge about three years ago she took what is known as the hip-joint disease, and soon became greatly afflicted. Her kind father, who never wearied or held back any means or expense in doing for her, took her to Richmond to Dr. McGuire, but all of no avail. Death had to be met. She was a constant reader of the Bible, and on her birthday (31st day of December 1889), while reading the 25th Psalm, it made a great impression on her mind, so much so that she dated it as being her birthday, and called her mother's attention to it, and said it seemed to apply to her case. She never made any open profession of religion, but knowing her kind disposition to her parents, brothers and sisters, and school-mates, besides that she was a firm believer of the doctrine of Christ as preached by the Primitive Baptists, also because she was not like young people, but seemed to enjoy sitting and hearing old people talk on the subject of religion, we hope she is at rest. It had been my privilege to stay with this kind family more than any in the bounds of this country, as they make all pleasant by their generous hospitality. I was called to attend her funeral, which I did in the presence of many friends, and never have I witnessed a sadder time than that was. Three grown persons besides in less than a mile of each other, and only one week and one day between all their deaths. But man dieth and wasteth away, yea, he giveth up the ghost, and where is he? But I feel to say to the dear relatives, weep not for dear Jennie, for she is better off than we. She is gone from a world of sorrow and pains to a land of perfect bliss, where she needs not the care of dear mother to stand by her bed-side and see her suffer, for this has ceased with her, and she is now in the presence of our blessed God, there to reign with him during the countless ages of eternity, and sing the worthy praises of him who has called her out of darkness into his marvelous light.

A. B. PHILPOTT.

Alumina, Va.

WM. JENKINS.

Our much esteemed brother in the faith of the adorable redeemer, Wm. Jenkins, of Martin county, N. C., was born December 4, 1819, and departed this life February 18, 1894, making his earthly pilgrimage 74 years, 2 months and 14 days. He was married to Susan Robuck, who died March

18, 1862. On December 3, he married Minerva Cone. Friday before the first Sunday in September 1366, he offered to the church at Flat Swamp for membership and was received to fellowship, and baptized by Elder Wm. A. Ross. With this church he remained a faithful member until his death, a period of twenty-seven and a half years. He manifested his love for the precious cause of his Lord and master in his Godly walk and conversation and his faithful attendance of the church of his membership and sister churches, unions and associations. His walk was a living epistle of a joint heir of the Son of Righteousness. His life as a citizen was untarnished. By honest toil and care, with God's blessing, he prospered, and reared to honesty, industry and economy nine children. He was a good provider, kind husband and father, and beneficent neighbor. From La Grippe emanated a complication of diseases, which confined him to his bed some months before his departure. During his affliction he exhibited much patience, trusting in Jesus, the hope of glory. I was often struck with his meekness and patience, and the very tender care of his faithful companion and children, who so devotedly rendered every possible attention to his every want, day and night to the last. Doubtless his is a happy exchange of worlds; now free from all that is mortal, and clad in an immortal raiment, and with that "golden harp," strung and tuned with endless years.

"In heavenly strains, from every cord,
Shall flow the charming sound,
The praise of my redeeming Lord,
While angels wander round."

May the God of all grace be unto the bereaved a present help in time of need.

S. W. OUTERBRIDGE.

JULIUS R. HENSLEY.

Died at his home in Orange county N. C., July the 14th, 1893. He was the infant son of Joseph and Lula Hensley. He was born December 12th, 1891, making his stay on earth only nineteen months and two days. His disease was bilious Dysentery, and was sick only three or four days as well as I remember. He was the only grand-child of aged grand-parents living in the house with them, and was the pet of them all. They could not with kind parents and physician relieve his sufferings, but the Lord saw fit and called, "child come home." While your home dear Ma and Grand-ma is so lonely, oh, do not weep, but think of your babe in heaven. None knew him but to love and admire him, he was so bright and affectionate.

A. FRIEND.

ELDER G. T. DANIEL.

Elder George Thomas Daniel, son of Elder John H. Daniel and his wife, Maniza Long, was born near Tarboro, N. C., Sept. 5th, 1847, and died near Wilson, N. C., Feb. 6th, 1894. He married Mary E. daughter of Calvin and Winnifred Woodard, Feb. 15th, 1871, and the fruits of this union were two sons and five daughters, of whom one son and one daughter died in infancy, and one son, John C., and four daughters, Bettie, Fannie, Mary Long, and Winnie survive.

Experiencing a hope in Christ, and drawn by love to the people of God, brother Daniel was baptized, along with his wife, by my father, Elder C. B. Hassell, May, 1876; after the death of his father-in law in 1887, he was the clerk of his church, White Oak, ten miles south east of Wilson; and in July 1877, he was licensed to exercise in public. Deeply feeling his inability and unworthiness, he put off for fourteen years his impressions to preach; but he was at last driven, by sore and manifold trials and afflictions, to take up this heavy cross in 1891; and he was, in August 1893, ordained by Elder Wm. A. Ross and myself to the administration of gospel ordinances. His ministry, though brief, was exceedingly tender and touching. His chief desire was to speak to the comfort of the afflicted people of God; and that desire was wonderfully fulfilled. The Lord rained down showers of blessing under the gracious words of His servant, and it was seldom, when he preached, that tears of love and joy did not flow from many eyes. The only revenge that he wished from any one who had seemed to be his enemy was to be enabled to speak to his spiritual good and comfort. Such was the fitting spirit of one who was rapidly nearing "Heaven above, where all is love," where forever reigns the God whose name is love, and where forever dwell His holy angels and saints in his image of love.

About twenty years ago brother Daniel had a severe attack of typhoid pneumonia, which brought him to the verge of the grave; and his lungs were always weak afterwards. He was subject to catarrh and bronchitis, as well as sciatic rheumatism, and inflammation of the stomach. Caught in a heavy storm while going in his buggy to the Toisnot Association at Castalia, Nash Co., N. C., Oct. 13th, 1893, he took a deep cold, which settled on his lungs, and developed into quick consumption. He was confined almost entirely to his room twelve weeks, and attended by a good physician, and nursed day and night with unwearied assiduity by his devoted wife. He bore his great sufferings with christian patience and resignation. On Saturday, January 6th, 1894, a cold, rainy day, though scarcely able to sit up, he attended his church meeting for the last time, saying that the last place he went anywhere he wished to be his church. Sitting by the stove, in great feebleness, he read the 13th chapter of Hosea, and spoke of the rich comfort he had derived, during his sickness, from the 14th verse, wherein the Lord promises a sure redemption for all His people from death and

the grave; and he declared the perfect reconciliation of his feelings in the matter of the church troubles of recent years. One month after the of this meeting with his church, our dear brother, at peace with God and all the world, consciously and willingly resigned his spirit into the hands of his Creator and Redeemer. And, as I write these words with flowing tears, I pray that my last end may be like his. Our wives were sisters, and few persons knew him better than I; and I rejoice to say that, not only was he a most industrious man, but he was also a truthful, honest, temperate, virtuous, kind, gentle, humble, self-denying, God fearing and God-loving man, who had living grace while he lived, and dying grace when he came to die, and whose body I believe sleeps in Jesus, while his ransomed spirit reigns with his Lord in glory.

SYLVESTER HASSELL.

MALINDA BLANCHE SIMPKINS.

Please publish the obituary notice of little Malinda Blauche Simpkins, daughter of brother J. Wade Simpkins and French C. Simpkins, of East Radford, Va. The subject of this notice was born January 7, 1889, and died February 4, 1894, making her stay on earth 5 years and 27 days. Little Blanche in her babyhood was very delicate, but for three or four years she has been the very picture of health, with that mild, loving disposition which naturally draws the affections of parents, making her the idol of the family circle. With that loving, gentle, self sacrificing principle, so much appreciated and observed, not only by parents and teachers, but by every one who knew her, even at this tender age she was capable of discerning wright from wrong, and was faithful to admonish those she saw in error. But one so good, so angel-like, was not permitted to remain here, to become so contaminated with sin, and be polluted by the corruption of this world, God having provided a better inheritance for her, through the redemption of his son Jesus, who hath said: suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven. The cause of death was Membranous croup, and was not considered serious by the parents and friends until a physician was called in, and used his professional skill to relieve the little sufferer, but the pale horse and his rider would not yield its victim to medicine and science, and on the morning of the 4th of February, little Blanche fell asleep in Jesus. Cheer up parents, weep not, grieve not for your darling one. God in his mercy has taken her from the evils

to come, and just across the dark river on the other shore, lie the sweet fields of Eden, where the tender flowers are transplanted, to bud and blossom eternally under the balmy wings of God's eternal love. Oh! with what anticipations should we look forward to the resurrection morn. May God comfort the hearts of the bereaved and guide them by His spirit in the path of duty, so when the dissolution comes they may be prepared to say: welcome death, I gladly go with thee, and in the Son's bright clime unite with loved ones gone before, where they shall obtain joy and gladness, and sorrow and sighing shall flee away.

G. A. REID.

JOSEPHINE OWEN.

A time to be born and a time to die.

Please publish the death of our beloved sister, Josephine Owen (formerly Josephine Adkins), who departed this life January 1, 1894, after an illness of about five months, aged 43 years. She related a touching experience to the church at Weatherford, and was baptized by the writer about seven years ago, and afterwards she married Mr. William Owen, and waited on him till he died with all tenderness of a good wife. She filled her post in the school-room when a child, and when she grew up she filled it wherever she lived. When on her death bed she suffered for nothing that willing hearts and hands could do. We hope our sister is realizing the joys that mortals are strangers to. May the Lord bless her surviving friends with a good hope through grace.

W. S. M.

Chatham, Va.

LILLIAN IRENE WHICHARD.

Little Lillian Whichard, youngest daughter of Ashley and Bettie Whichard, died August 28, age 1 year and 11 months, lacking three days. She was a sweet, loving child, who endeared herself not only to the home circle. To know her was to be at once attracted by her loveliness and gentleness, and to love her for her friendliness and her many kindly ministrations. God's ways are past finding out, and while we are assured that He doth all things well, poor mortals often wonder at his providences. How freely would I have taken her sufferings, and born them my self if I could, but beyond my power. Since she has been gone from

us there seems to be no brightness about our deserted home. The blessed Lord has said, suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. We feel that our loss is her eternal gain. Jesus can make a dying bed soft as downy pillows are. I do believe that Jesus was there ready to receive my little babe, soon as the golden bowl was broken, and the silver thread let loose. So the dear little sufferer passed gently away without a murmur, and breathed her last without a sigh. So I must say

Sleep on in thy beauty,
My sweet angel child.
By sorrow unblighted,
By sin undefiled.

We should not weep, for our little one's earthly ministry was well done, for the rose does its work as grandly in blossom as the vine with its fruit. I often felt fearful she would be taken from me. So many times have I said to her, Lillian, you are so sweet, I am afraid you will never be raised. I thought she was too good a child for me in this world.

BETTIE WHICHARD.

NETTIE CLAYTON

Died at the home of her grandfather, C. C. Woody, in Person county, N. C. Little Nettie, the only child of Wm. and Fisher Clayton, born March 27, 1891, died June 50, 1893.

Mother on a visit to her parents went,
While there God, the death angel for little
Nettie sent.
So after about three weeks of suffering and
pain,
Fond parents' loss was dear little Nettie's
gain.

"Weep not father and mother, but in humble submission bow
To him who hath said, what I do ye know
not now;
But believe that his providential dealings
are best,
Trust, believe and thou shalt be blest.

BY A COUSIN.

A little flower on my hearthstone grew.
Tender, sweet and fair;
Bright as the drops of morning dew,
It shone in beauty there.

I watched its growth with a jealous eye,
Guarding day and night;
Lest some rude hand should dare destroy,
Or bear it from my sight.

It held the rays of bright sunshine,
Prisoned in its bloom;
Round it were gathered charms divine,
Dispelling care and gloom.

A messenger to my humble door,
Came, knocked, and entered in,
And my fond heart grew faint and sore,
Beneath his shadow grim.

I knew that beautiful fragrant flower,
My own, no more could be;
That it had bloomed its little hour,
And filled its destiny.

"My heart's one treasure, O, spare!" I cried,
"Stay thou thy hand! I pray!
Naught have I on this earth beside,
To cheer my lonely way."

But, quickly grasping my floweret sweet
From out my sight he sped;
And, alone, alone, I was left to weep,
O'er hopes forever fled.—M. WARNER."

APPOINTMENTS.

See change in Elder Smith's appointments.
Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the announcement continues in this paper until day of appointment or not.

E. C. Smith.

Conoho..... 3rd Sunday in April
Lawrence..... Monday After
Kehukee..... Tuesday
Deep Creek..... Wednesday
Whitakers..... Thursday
Williams..... Friday
Falls Tar River..... Saturday
Mill Branch..... 4th Sunday
Toisnot..... Monday
Union..... Tuesday
Old Town Creek..... Wednesday
Autrys Creek..... Sat. & 5th Sunday
Meadow..... Monday
White Oak..... Tuesday
Wilson..... Wednesday night
Goldsboro..... Thursday night
LaGrange..... Sat. and 1st Sun. in May
Conveyance needed.

M. F. STUBBS OF GA.

Tarboro..... Sat. and 1st Sunday in May
Lawrences..... Monday
Conoho..... Tuesday
Kehukee..... Wednesday
Deep Creek..... Thursday
Williams..... Friday
Falls..... Saturday
He will need conveyance.
I hope to accompany Elder Stubbs on some,
if not all, of his appointments.

P. D. G.

ISAAC JONES.

Flour Gap..... Sat and 1st Sun. in May
Stuarts Creek..... Monday
Tom's Creek..... Tuesday

State Line..... Wednesday
Aarons Fork..... Thursday
Friends arrange for Friday.
Snow Creek..... Sat and 2nd Sun.
Russell Creek..... Monday
Pleasant Grove..... Tuesday
Spoon Creek..... Wednesday
Buffalo..... Thursday
Thence to Mayo Association.
Wolf Island..... Monday
Pleasant Grove..... Tuesday
Mr. Straders (near Yanceyville) Wednesday
Stories Creek..... Thursday
Roxboro..... Friday
Durham..... Sat and 4th Sun.
He will need conveyance.

W. W. BARNES.

Washington..... April 26
Briery Swamp..... 27
Great Swamp..... 28 and 29
Little Creek..... 30
Sparta..... May 1
Autry's Creek..... 2
Meadow..... 3
White Oak..... 5 and 6
Wilson..... 8
Lower Black Creek..... 9
Upper Black Creek..... 10
Memorial..... 11
Nahunta..... 12
Mewborn's..... 13
LaGrange..... 14
Sandy Bottom..... 15
He will need conveyance.

GEO. D. ROBERSON.

Morattock Monday after 1st Sunday in
May.
Pungo River..... Tuesday
Shallops Creek..... Wednesday
Cypress Grove..... Thursday
Beulah..... Friday
Goose Creek Island..... Saturday
Sandy Grove..... 2nd Sunday
Bethel..... Monday
Blounts Creek..... Tuesday
Galloways..... Wednesday
Red Banks..... Friday
Conoeta..... Sat and 3rd Sun

J. E. ADAMS.

Bethany..... Monday after 5th Sun. in Apr.
Cross Roads..... Tuesday
New Chapel..... Wednesday
Goldsboro..... at Night
Nahunta..... Thursday
LaGrange..... at Night and Friday
Newport..... Saturday and 1st Sunday in May
Ruhama..... Monday
North River..... Wednesday
Straits..... Thursday
Davis Shore..... Friday
Hunting Quarter..... Saturday and 2nd Sunday
Cedar Island..... Saturday and 3rd Sunday

FOR SISTER RUTH TAYLOR.

L. J. Dawson 1.00. By Mrs. S. R. Payne
\$2.00.

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Jan. 1, 1894.	No. 23. Daily.	No. 35. Daily.	No. 41. Daily.	No. 501 N. Y. and Fla. Spec
Lv Weldon	A. M. 11 47	P. M. 9 51	A. M.	A. M. 12 02
Ar Rocky Mt.	12 55	10 45	.....	.....
Ar Tarboro	3 35	.....	.....	.....
Lv Tarboro	18 07	.....	.....	.....
Lv. Rocky Mt.	12 55	10 45	6 00	.....
Lv Wilson	1 55	11 25	.....	1 57
Lv Selma	4 25	.....	.....	4 00
Lv Fayetteville ..	4 35	.....	.....	6 15
Ar. Florence.. ..	5	3 27	.....	.....
	No. 47. Daily.			
Lv. Wilson	2 05		A. M. 6 35	.....
Lv Goldsboro.. ..	3 00		7 20	.....
Lv Magnolia.. ..	4 13		8 20	.....
Ar Wilmington ..	5 50		10 00	.....
	P. M.			

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 78 Daily.	No. 14 Daily.	No. 40 Daily.	No. 500 N. Y. and Fla. Spec
Lv Florence	A. M. 7 30	P. M. 7 05	.....	P. M. 11 59
Lv Fayetteville ..	10 27	9 20	.....	2 23
Lv Selma	12 10	.....	.....	.....
Ar, Wilson	1 05	11 8	.....	4 30
	No. 48 Daily.			
Lv Wilmington ..	A. M. 9 00		P. M. 7 00	.....
Lv Magnolia.. ..	10 40		8 37	.....
Lv Goldsboro.. ..	12 00		9 45	.....
Ar Wilson	12 45		10 35	.....
	No. 78 Daily.	No. 14 Daily.		
Lv Wilson	P. M. 1 15	P. M. 11 23	P. M. 10 40	.....
Ar Rocky Mt.	2 07	12 05	11 25	.....
Ar Tarboro	2 35	.....	.....	.....
Lv Tarboro	12 54	.....	.....	.....
Lv Rocky Mt.	2 07	12 05	.....	.....
Ar Weldon	3 17	12 50	.....	6 01
	P. M.	A. M.	P. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.00 p. m., arrives Scotland Neck at 4.55 p. m., Greenville 6.37 p. m., Kinston, 7.35 p. m. Returning leaves Kinston, 7.20 a. m., Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.
Trains on Washington branch leave Washington 7.00 a. m. Arrive Parmele 8.40 a. m.; Tarboro 9.30; returning leaves Tarboro 4.40 p. m., Parmele

6.10 p. m. arrives at Washington 7.35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via A'hemarie & Raleigh R. R. daily, except Sunday, 5.00 p. m., Sunday 3.00 p. m., arrives Plymouth 9.20 p. m., 5.30 p. m. Returning leaves Plymouth daily except Sunday 5.30 a. m., Sunday 9.30 a. m., arrives Tarboro 10.25 a. m. and 11.45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.05 a. m., arriving 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 4.30 p. m., arrives Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6.30 p. m.; arrive Dunbar 7.40 p. m. Returning leave Dunbar 6.30 a. m.; arrive Latta 8.00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4.10 p. m., Returning leaves Clinton at 7.20 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.
General Sup'l.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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Plain sheep binding, single copy, by mail 60cts.
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In all cases, at these prices cash must accompany the order

Send money in Registered Letter, or Money Orders, or by Express. Address
J. A. CLARK, local and general agent,
Wilson, N. C.

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Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

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4 B. B. B. B. MEDICINE.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky., Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 14 p m	Lv.....Sanford.....Lv	11 43 a m
1 27 p m	Lv.....Chimax.....Lv	1 43 a m
12 50 p m	Lv.....Greensboro.....Ar	3 15 p m
12 52 p m	Ar.....Greensboro.....Lv	3 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 48 p m
11 42 p m	Lv.....N. & W. P'ct—W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. P'ct—W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No. 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
5 35 p m	Ar.....Ramsour.....Lv	6 50 a m
3 55 p m	Lv.....Chimax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No. 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale, .. Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

A ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

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Gen'l Mang'r.

W. E. KYLE,

Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1888. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

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Care of Elder P. D. Gold,

WILSON, N. C.

VOL. 27.

MAY 1, 1894.

NO. 12.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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

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

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

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

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

Sons of God in Christ united,
May we sing His perfect praise ;
And say when this life is ended,
Thou has blest us all our days.

By the streams of living water,
In the pastures of His love,
We are made to rest, and waiting,
Look to Him who rules above.

Far above all earthly glory,
By the power of grace alone,
We are lifted, and eternal
Rests the sure foundation stone.

In the love of God, our Savior,
On the Everlasting Arm
We can rest secure and blessed,
Safe from sin and every harm.

DUDLEY G. JOHNSON.

Lawrenceburg, Ky.

ELD. P. D. GOLD, DEAR BROTHER IN CHRIST:—I received a letter from our brother, I. J. Taylor yesterday, speaking of several things of interest, and of importance to be considered, and rightly understood. Among other things brother Taylor refers to the several places in the New Testament where brethren are exhorted to greet one another with a holy kiss, the kiss of charity, &c., and asks if I think this is binding upon the church, and the disciples of Jesus now. Some years ago my attention was called to this subject by circumstances not needful to be mentioned here. As I then formed conclusions which have abided with me ever since, and therefore have the merits at least, of standing the test of time and continued thought, and as others besides brother Tay-

lor may have thought about the same things, I feel like answering this much of his letter through the LANDMARK, if the editors are willing.

I want to begin by saying that mere outward forms and customs are, in themselves, of very little account. The Scriptures everywhere dwell upon vital things, rather than forms ; upon life rather than the body that contains and reveals it, upon love, rather than any particular way by which love may be made manifest. Customs and forms may change, even as language changes, but the life of love, and religion cannot change even as the truth expressed by changeable language is eternal.

Therefore we should be more anxious about the love and life of religion, than about any forms whatever. If any form however has been selected by the Holy Ghost as being more fitted to preserve and reveal the body of truth, or the true life of religion than other forms, then we should hold fast those forms whatever they be. This is true of baptism, the Lord's supper, preaching, prayer, and singing.

Again, there are some things in the New Testament which are enjoined as ordinances upon the churches, as emblems of the truth, by the doing of which they set forth the truth and which are to continue until the Lord comes ; but

there are other things enjoined, as customs among them, growing out of the customs and circumstances that then surrounded them, which were only for the time then being, and which could and should change as manners and customs changed among the nations where they dwelt and in the successive ages of their history. I regard this custom of greeting friends with a kiss as being embraced in this latter statement.

The scriptures of the Old Testament as well as of the new, often speak of kissing as a common form of greeting. Among the nations of the east the kiss is still a common form of greeting among those who profess to be friends. Among our own selves it also is still a common form of salutation, of greeting when friends meet, and of farewell when they part. Among the less demonstrative western nations it has grown out of fashion for men to kiss each other, but among others it is still a social custom, a token of friendship and love.

I will also say right here that the fact that we have several instances recorded in the Scriptures of a kiss being given deceitfully, meaning by it to deceive and betray the one to whom it was given, is no argument against it as a custom, but only a picture of the hideousness of deceit, or of professions of friendship which are false.

There are a good many instances in the Scriptures recorded of a kiss being given and received. I cannot quote them of all, but will refer to the places where this mode of salutation is spoken of. I will then speak briefly of its meaning, and then try to show what answers to it now, and how what the Apostles meant to enjoin by it may be fulfilled now.

First. Kissing by way of affectionate salutation was customary

amongst near relatives of both sexes both in patriarchal and later times. Gen. 29th. 11th. Cant. 8th and 1st. Between individuals of the same sex, and in a limited degree between those of different sexes. The kiss on the cheek as a mark of respect or an act of salutation, has at all times been customary in the east, and can hardly be said to be extinct even now in most countries. Mention is made of it, 1st, between parents and children: Gen. 27th. chapter 26th. and 27th. Gen. 31st. chapter 28th. 55th. Gen. 48th chap. 10th. Exodus 18th and 7th. Ruth 1 : 9-14. 2nd. Sam 14 : 33. 1st. Kings 19 : 20. Luke 15 : 20. Second, between brothers, or near male relatives, or intimate friends. Gen. 29:13, Gen. 33:4. Gen. 45:15. Exodus 4:27, 1st Samuel 20 : 41. Third. The same mode of salutation between persons not related, but of equal rank whether friendly or deceitful is mentioned in 2nd. Sam. 20:9, Psalm 75 : 10. Proverbs 27 : 6. Luke 7 : 45. Luke 22 : 48. Acts 20 : 37. Fourth, as a mark of real or pretended condescension, 2nd. Samuel 15 : 5 2nd Samuel 19 : 39. And fifth, of respect from an inferior. Luke 7 : 38, 45. From the places referred to by brother Taylor in the New Testament we may feel sure, I think, that in the churches then existing it was performed not only as an act of salutation, but as an act symbolical of love, and christian brotherhood. Some of these places are Rom. 16 : 16. 1st Cor. 16 : 20. 2nd Cor. 13 : 12. 1st Thess. 5 : 26. 1st Pet. 5 : 14. Now, it seems to me that from all these references, and others that need not be named, we may be sure that it was the ordinary mode of salutation in some form or other from the earliest ages in the countries of the east. It was still an ordinary mode of salutation in the days of our Lord's dwelling upon earth and afterwards. When the

churches were established in Apostolic times and under Apostolic direction, this was still a common mode of salutation among all men. Now it was not the mission of the gospel, or of those who preached it, to change customs or forms of ordinary intercourse among men. They used ordinary every day language to set forth the truth, and they also continued to use the ordinary forms and customs of daily intercourse among men, in their intercourse with each other. But even as the ordinary language of men was ennobled and exalted by being made the vehicle of spiritual truth, so were the ordinary customs of social intercourse among men sanctified and made sacred as the expressions among believers of a deeper friendship, and a more perfect love than natural men could ever conceive of. The Apostles did not enjoin new forms of intercourse among the churches different from what they had been accustomed to in their daily life before, even as they did not invent a new set of words to express the truth which had been revealed to them. It is not by oddities of speech or manners that the people of God are to make themselves known as a peculiar people, but by love of righteousness, and by steadfast adherence to the faith and practice taught by our Saviour.

We have among our churches to-day a custom which will illustrate what I am trying to set forth. It is, in our land and day, a common mode of salutation when meeting and parting to grasp the hand, to shake hands. To give the hand and to take it is among us a token of respect, friendship, or love, as the case may be. We judge which is intended by the strength of the hand-clasp and the warmth of the pressure. This is a common custom. Now growing out of this we

in our churches give the hand of fellowship in receiving members, and upon other occasions. As the common custom of salutation by kissing became the kiss of charity, or love, or the holy kiss among those who loved Jesus and each other for his own sake in early days, so the clasp of the hand becomes among us the emblem of the same holy love and fellowship that in Apostolic times was expressed by the kiss given and received. The kiss or the hand-clasp is but a custom which may pass away or change to some other custom, and no law of the Lord be broken, but the true love meant to be expressed in this way, or in the other, cannot be violated without breaking the second great commandment of the Lord. And it is possible for us poor, weak, fallible mortals to so get things transposed in our minds that we are willing to sacrifice the greater for the less, the love and fellowship for the form of its expression. Love and fellowship must not pass away, but kissing, or hand-shaking may pass away, and give room for other methods of salutation, and no harm is done to the cause of God, and no reproach falls upon the name of religion.

I see that I have already largely anticipated the second and third questions, viz: the meaning of the kiss of charity and what will fulfill the exhortation now, but still I will add a few more words. Its meaning was simply an expression of love for each other; and anything, by which this love may be properly manifested will do as well now. Its application or use among christians then was restricted to what would be judged seemly among men in general. That is, men kissed each other, as did also women kiss among themselves. This was true among all men. It was as customary a thing, and would attract no more

attention than hand-shaking among ourselves to-day. In some parts of the world the kiss is still the common mode of salutation. Churches existing in such places would show their love and fellowship by using this mode of salutation. It would be a holy kiss, because expressive of holy things; it would be a kiss of christian love or charity. Among ourselves it would be out of place, simply because it is not the custom, and if practiced would cause scandal instead of being to the glory of God, just simply because among us, other customs have taken its place. Among us, to say to our brethren, "greet one another with the hand of fellowship" would convey the same truth that was meant by the Apostles when they said, "greet one another with a holy kiss."

But the chief thing is, have we in our hearts, and do we live out in our lives what was signified by the kiss then and what is signified by the hand-clasp now? As brethren then would greet one another with a kiss in token of the special love they bore each other, they would be reminded of the relation which they bore to each as brethren, and of the solemn obligations resting upon each to love and cherish each other. So to-day when brethren greet each other with the warm hand clasp-given in token of fellowship, they are reminded of the same things. If not stirred up to remember these solemn obligations and high privileges, then neither the kiss nor the hand-clasp are anything more than an unmeaning form, a hollow profession, an acted falsehood.

I remember that when as a mere boy of eighteen years, I offered myself to the church at North Berwick, Maine, and though so poor and unworthy, I was received. After the vote of the church had been taken Elder Gilbert Beebe, the

founder of the "Signs of the Times," the first paper in this land that dared to lift its banner against the hosts of Arminian Baptists and their fleshly works, who was present, and whom I revered then as I never have revered any other man on earth, and whose memory I still revere, arose and came where I was seated and gave me his hand and called me "brother." What did not that hand-clasp and that word convey, of love, of fellowship, of fatherly tenderness to my heart? My heart went out to him, and he always had it afterwards. No kiss of charity could have ever said more to any man than did that hand-clasp, and that word brother to me.

Now in conclusion, let me say, Brethren, if any of you have grown cold to each other, if there be any alienation, any enmity, any hatred, any wrath, any emulation among you, remember the hand of fellowship which you have all given and received, and once more greet one another in that way. And as you hold each others hands, looking into each others faces, remember that even among natural men it means that there is no sword in the hand, but that it means that peace, love and good-will are in our hearts to each other. How much more then ought it to mean all this and more among you! I leave the theme. I should be glad to hear from Brother Taylor also upon this matter. May what has been said do good and not harm.

I remain your brother in hope of the gospel.

F. A. CHICK.

Reistertown, Md.

DEAR BROTHER GOLD:—FOR some-time past it has been on my mind to write for the ever welcome LAND-MARK, but knowing a great deal of my own weakness and ignorance and

more still of my sinfulness, I have feared that, if what I might write was permitted to enter its columns, it would be in the way of and probably crowd out some one of the excellent communications designed for its columns. It seems to me that of late the LANDMARK has been unusually interesting. Every article published therein seems to have a binding influence to draw the reader more closely to the writer and the good Lord who by his Holy Spirit has blessed them to write with such great ability and so much comfort.

However, the feeling continuing with me, and hoping to be guided by the same Holy Spirit, I make the attempt, feeling willing to leave the result with the Lord.

We have the command in our Saviour's own language in that notable "Sermon on the Mount," Matt. 5th chapter, 16th verse, "Let your light so shine that others may see your good works and glorify your Father which is in Heaven." This, like all of his commandments to obedience and promises of rest, is given directly to his children, those who have been blessed by the operation of his Spirit to become the sons of God.

Then the question, Have you, christian, been obeying this blessed commandment? Let each one examine and answer for himself.

Experience has taught us that when one is born of the Spirit, when his blind eyes have been opened, his deaf ears unstopped, and he has been given an understanding heart, he commences a search for kindred spirits, with whom he can dwell in harmony and to whom he can communicate his feelings, thereby relieving his mind of the burden to go and tell what great things the Lord has done for his poor soul. Is your manner of life such as to invite him to come. Are you obeying the commandment, "Forsake not the

assembling of yourselves together." "Little children love one another." And "Greet ye one another with a holy kiss." Are you letting your light so shine that others might see your good works? It is not only necessary that we make an open profession that others might know we claimed a good work, but to obey the command it must shine that it can be seen.

We may claim to have a light with us, but if it is shut up in some dark place where its rays cannot be seen, who can know that we have, it, or what good can it can it do us or others? When we meet together do we meet because it is customary duty, or is it the love of the Lord and his children that influences us? If it is love, do we manifest it by warm greetings when we meet, or do we show a cold heart and try to mingle with the brethren as little as convenient? Is our talk about our occupations or things that are transpiring in the world around us, or is it about heavenly and divine things? Would it not be best to leave worldly things alone for the time, and after making our love manifest by warm greetings, continue to show our love of one another and our blessed Redeemer by relating to each other His dealings with us since we met together before or at sometime past, and our reasons for future hopes? Or by reading the Bible or some of the experiences or articles written by our dear brethren and sisters for our comfort? Or by singing some of beautiful hymns of praise to God? Then when we come to part and sing a parting hymn and feel as if we would like to extend the parting hand to our brethren and sisters while singing the parting hymn, shall we refrain from doing so because it is sometimes done by Arminians, or shall we make manifest our love for each other as we

hope we are led by spiritual desires induced by the love of God and the brethren? What have we to do with Arminians or their customs in a religious sense anyway? Do they never do right? If they do, should we refrain from doing right because they have done so? No brethren, it is not our business to consult what they do, but it is our duty to consult the impressions of the Holy Spirit, who is to take the things of the Father and show them to us, and if the love of our brethren and our Saviour as manifest in them leads us to desire to extend the parting hand or otherwise express our love and thus let our light shine it is our duty to do so.

But say some there is danger of getting up a fleshly excitement by being too free with the manifestations of our love and we had best be very careful how much we show of our love. Why brethren, the Bible teaches us that the carnal mind does not love the things of the Spirit. Then the more we show of operations of the Spirit in us the less of the love of the world may we expect to receive. As to this body of flesh of ours, it is but as a glass through which we may look at the works of the spirit within us. Were it not for this we could never see any of the spiritual operations, for we only look at the outward parts, or flesh to see if we can see the effects of the spirit within. And if we have been taught of the Spirit, we have also been taught of its operations and effects upon the flesh so that through the conduct of flesh which we can see, we might be able to see the effects of the spirit which we cannot see. Therefore a tree is to be judged by the fruit it bears. We should not suppress what we have reason to believe are spiritual desires for fear of exciting the flesh, but let our light shine that it can be seen and

leave the result with the Lord.

Whatsoever we sow that shall we reap, and if we sow seeds of coldness and distance from our brethren we may expect a bountiful harvest, for it is the natural bent of the flesh and it will encourage it to its full strength. But if we enjoy light, love, and spiritual joy then let us sow the same and reap a golden harvest of rejoicing in the love of Jesus our Saviour, and the love, union, communion, and sweet fellowship with the church of God.

I have been made to feel very badly at the Associations a few times when some of our dear aged brethren in the ministry would, while seeming to be filled with the love of our blessed Jesus, extend the parting hand and younger brethren would receive it with indifference and even coldness that seemed to say, oh you are ignorant, old brother. This will not do. It will get up a fleshly excitement. And the dear old brother is left to feel that surely coldness is abounding.

For the first time in my life, I attended, in October last, the White Oak Association of which I am a member, and how I was built up and edified to see the brethren loved, to love one another and to make the same manifest that all who have been blessed with eyes to see the operations of the Spirit might see the light and glorify our Father in heaven.

While there I formed the acquaintance of many dear brethren, sisters, and friends, some of which gave evidence of having been spiritually born and of being seekers for the light which I hope they were enabled to see. Some of those acquaintances I shall never forget while memory lasts.

Brethren, do not be ashamed to let your light shine. Pray for me and mine, and may the God of grace be with you and bless you

with His Holy Spirit to cheer you on your pilgrimage here and finally save you with an everlasting salvation is my prayer. Your brother in love,
 GEORGE M. HARDY.
 WIT, N. C.

ELDERS GOLD AND LESTER,
 DEAR SIRS AND FRIENDS:—I have been thinking for some time of writing to you and have started the second time, but my heart failed me for fear I was doing wrong; but it still keeps on my mind to do so, and I will make an effort. The object of my writing is to see if you can give advice as to what to do. I am in a terrible condition from some cause. I have been in bad health for several years, and my physicians say my troubles are caused from bad health, and I want to know if you think bad health will cause such troubles as I have passed through.

I will try to tell some of the troubles I have passed through for the last 18 or 20 months. I will go back and give a little sketch of my life. I was of Missionary parentage. I believed it was the true church of Christ. At the age of 17 I joined the church. I never had any experience of grace. The preachers asked me a few questions which I answered, and was received in the church. I went on about two years when I got married. My husband was of the Primitive Baptist belief, and his people were of that denomination, that belonged to any church. I thought they were the most self-ish people on earth. I would go to hear them preach sometimes just to please my husband, and I could scarcely stay in the house while the preacher was preaching.

I went on in that way until about 2 years ago when it began to appear to me that I was not a christian. I had some serious thought about the matter, but never said

anything about it to any one. One day my father-in-law was at my house, and was talking about the wickedness that was going on, and remarked that some said at the end of this two thousand years the world would come to an end. It struck my mind with some force, but I never thought much about it until a few days after, and the thought appeared to me, are you prepared to meet the end of time. I never had felt to be such a sinner before, and I thought I was going to die (being in bad health,) and if I died the Lord would damn my soul, I did not see how he could save such a sinner as I saw and felt myself to be. I would try to pray, but all I could say was Lord, have mercy on me, a poor sinner. I went on this way getting worse for about three months, and the very breathing of my soul was Lord, have mercy on me a sinner. I thought I was going to lose my mind. But to go back a little; my mind was drawn to the Old Baptists. I wanted to hear Elder H. B. Jones preach whom I had despised before. I got my husband to write for him to come to preach for us, but would not have him to tell who wanted him to come, for I felt I had committed such a sin in disliking his preaching I could not write myself. I wanted to read ZION'S LANDMARK etc.

At the end of about three months one day my husband was at work in the field, and my sins got so heavy on me I thought I would surely die, so I decided to go to the field where my husband was, and it appeared like there was something in my throat choking me to death. I remained there until my husband went to the house, and all at once every thing seemed easy. I had no trouble, but I was made to rejoice like others that I hear talk, and read about. I have never felt my

sins like I did before, but I do feel to be such a sinner I am afraid I am not a christian.

It seemed like Satan and torment were all I could study about, and it does seem to me that if I was a christian I would not study about such things. But I have been convinced that the Primitive Baptists are the church. I love them and love to hear them preach, and to go to preaching every chance I have, but that is seldom, as it is about fifteen miles to the nearest church, and my health is bad.

I love to read ZION'S LANDMARK. I hardly stop when it comes until I read through. Now Mr. Gold, I wish you would tell me whether you think bad health would cause such troubles as I have tried to tell you about or not. If you ever did pray for me that I may be relieved of my troubles, and that my duty may be shown me, if this is a duty for me to perform. So I will close hoping to hear from you. A friend to the Old Baptists.

Remarks.

It does my soul good to read such as the above from our friend. I was much in her condition years ago, thinking the Primitive Baptists the most selfish people I ever saw. But I was brought into trouble and distress, and desired to hear them preach before I left the Missionaries. I loved the Primitive Baptists for years before I went to them. I felt unworthy to go. I had been deceived once, and feared I might be again. But when I did go rest was found in bearing the easy yoke of Christ,

I am still a sinner, and shall remain one as long as I am in the flesh. It does not seem to me that I shall ever be any thing but a sinner.

My advice to my friend is to go and live with the people you love. No, poor bodily health or sickness is not the cause of your trouble. It is heart sickness. Bad health of body will not of itself make one abhor himself, nor love the Primitive Baptists.

But when you confess the Lord Jesus, the answer of a good conscience that you will receive will be as health to your soul.

P. D. G.

DEAR BRETHREN:—I have been accustomed to hearing people say that we O. S. Baptists were opposed to Sunday schools. And as that is an institution that is idolized by most of the religious denominations, and believed to be an important auxiliary to the church and a means of saving any that would otherwise be lost, it seems to be utterly unaccountable to them that any body that was not a heathen or an infidel could object to them. I have not heretofore felt called upon to say anything about schools of any description either in writing for the press, or in public speaking. I have sometimes heard brethren allude to what is called Sabbath schools in a way that implies that they did not approve of them. I have wished when they had anything to say about them they would take time to explain themselves fully and state the grounds of their objections.

It seems to be regarded as opposition to any and all education, and as an indifference to the proper care and religious training of children. I am not writing for the purpose of disturbing the advocates and supporters of Sabbath schools, but simply to enlighten honest inquiry with regard to our faith

and practice on this subject. As to that phrase "opposed to Sabbath Schools," we have no disposition and have never shown the least inclination to disturb any schools of any description that parents provide for their own children. It is their undoubted right to have their children taught in any and all branches of natural science that they believe to be for the benefit of their children, and to provide public and private schools and academies for the purpose. And if they believe they can teach them religion they should be allowed to try it without interference. I remember when the gathering up of poor, neglected children on the first day of the week in order to have them washed and dressed and furnished with books so as to be taught to spell, read write etc, and get some start in the primary elements was first introduced. There being no public provision for the support of schools, or for the purchase of books, and the education of children being very expensive many were allowed to grow up without ever learning even to read. There was then no objection and could be none to this charitable work of of kindly disposed people who would gather up neglected children and give them some elementary instruction without cost to either children or parents. It was a matter in the hands of citizens and not of denominations. And all charitably disposed citizens, whether church members or not, took hold to help along the good work. Sunday morning or afternoon was generally made use of because in villages the citizens were engaged in business during the week.

The reader need not to be told that the "Sabbath Schools" of the present day are entirely another and different institution; and are organized and maintained for an-

other and different purpose. It is the rich and not the poor that are sought after. And each of the several denominations has its Sabbath School in which the children are taught religion as sciences are taught and carefully trained up in the faith and practice of that denomination.

This is all I suppose natural enough that denominations would see in the schools a chance to exercise an influence over the infant mind when away from the care and protection of parents, and so secure the plants as from a nursery to be in due time transplanted within their own pales. The several denominations have each their seminaries, academies and colleges for those farther advanced, but the earlier in life control can be obtained of children the more certain will be the ultimate success. The object being changed, the class and character of the children to be taught must also be changed. The object is no longer to benefit needy, neglected children: it is to benefit the denomination at the expense of the children. As a matter of course the wealthy and those whose parents are leading, influential citizens are sought after, and every possible effort resorted to to secure the attendance of children whose parents belong to some other denomination. The charity is all on the other side. As far as the teachers are concerned it is entirely selfish. I have before me the annual report of contributions from the Sunday schools in one Association of what is called Missionary Baptists. They foot up the enormous sum of \$23,887, for a single year. It is probably generally known that the children are required to always carry some money with them to contribute.

Not only so, but there is a rivalry kept up between the different

schools as to which shall excel in the size of the annual contribution. I suppose somebody must know who gets this money and what use is made of it. About all the satisfaction that the children ever get is that it is for the missionaries. I doubt whether there was ever a grosser imposition palmed off upon innocent, unsuspecting people than this missionary enterprise. Even if the millions of dollars that are collected ostensibly for that purpose was all honestly used in that way, what worth while to send men to China or Japan with a princely salary to convert those people. Don't we all know that they cannot convert their nearest neighbor. If they think they can, let them commence on those that we have here in our own country. We have Chinese and Italians and Hungarians and others of almost every nationality, and then we have heathen that are natives.

If people of mature years and with ample means of information see fit to contribute of their own funds to support and maintain this grasping, gigantic fraud, it is their right of citizens of a free country to do so. But to impose upon these innocent children persuading them that their contributions will save souls that would otherwise be lost, and that Heaven and happiness hereafter will be their reward, constitutes a degree in deception and crime that the heathen themselves would hardly be guilty of. We are not given to inter-meddling with the rights of others, and we do not as a people wish to deprive any other people of their rights to do what they will with their own. They can have as many different schools on any and all days from first to seventh, and send their children so as to keep them ever learning, if they think proper to do so, and we will not have a word to say. In

this sense we are not opposed to Sabbath Schools, or to any other schools that parents see fit to provide for their own children.

I suppose everybody knows that most of the denominations have each their Sabbath School conducted under their own supervision. If we do not see fit to send our children to a Methodist or Presbyterian school why should we be complained of. Why should it be a matter of reproach that we see fit to care for our own children. We only claim the right that we concede to all others. But why so anxious about our children? If any of our people move into a town or village they are immediately set upon and teased about attending Sunday school, that is if there are children in the family. And the different denominations one after another will press their suit. They are called Hardshells and other hard names, but they are not quite hard enough to withstand the pressure that is brought to bear upon them. I heard a very candid, conscientious man who had a grandchild in his family once say that if he was not to let that child attend their Sunday schools that all patronage would be withdrawn from him so that he could not remain in that city. Is the object of this to press contributions from our children? Or is it to enlist them in the Methodist or Presbyterian faith? In either, or in any case, why should we not be opposed so far as our own children are concerned. We do not believe that religion can be taught in that way. But if we did, we would not be inclined to have our children learn it in those schools. I think it is a pet idol with many in our day, and that it is with them the one institution upon which the perpetuity and prosperity of their respective organizations depend; and that to

object to supporting and encouraging it is in their view an incorrigible heresy. I don't know but they may be sincere in this, and that they honestly believe that there is no other hope for the rising generation.

I have only to say in addition to this a word to our brethren. Do you take thought what you are doing when you dress up your children on Sunday morning and furnish them with the required funds to attend a Missionary or Methodist Sunday school! Who will be responsible if in the end your worst religious foes are the men of your own house? Do you attend with them even sometimes to see and hear what is doing there? Suppose we all judge between you and your vineyards. What more could you have done that you have not done in it, to cause it to bring forth wild grapes.

E. RITTENHOUSE.

ELDER P. D. GOLD, DEAR BROTHER:—This Sunday night, after spending the day as much as possible in reading the revealed will of God and a book that you have doubtless read, written by Elder John Rowe, "Sovereignty of God," I feel a desire to write to one of the household of faith, and as I have derived so much comfort, peace and pleasure from the LANDMARK, I will add my simple testimony to many others, and beg you to continue the good work, and let it comfort you to know a poor, weak worm of the dust many miles away looks with eager anxiety for the day when the LANDMARK is due, feeling assured some brother or sister has written a letter that will, in a measure, tell what I feel but cannot express, and when I turn to the editorials I am always repaid. When I tell you, my brother, that I am in this town of 15,000 inhabitants the only one

that claims and loves the name of "Baptist," you will not wonder that I feel alone and love the truth contained in the LANDMARK and Primitive Baptist. Right here I will tell you of an objection I heard one of our ministers make to religious papers, and by the way I love him, a poor—off creature, that certainly has been called to feed the sheep with the "sincere milk of the Word," as he is totally blind. When I saw him get up to preach I thought he could say with Paul, "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God," and certainly when he "opened his mouth God filled it," for I never heard the true gospel set forth with more power, more feeling despite his great bodily weakness. But I have left my subject. His objection was that we often read our papers with more interest than the Bible being content with the version or views brethren would give, rather than read for ourselves. I can speak for myself and say that I am often enlightened regarding some scripture that I cannot take in (so to speak) or rightly apply. As I have said, there is some of every society existing at this place except the little few that contend for the electing grace of God, and "trust that we have an inheritance undefiled that fadeth not away eternal in the heavens." But be assured my faith is strong, and if I could feel that I was one of the "palm trees" spoken of by the brother in the Primitive Baptist I would be happy; but alas, so prone to evil, so forgetful of the dear Savior's love, that I am made to fear my name is not written in the book of life, but of one thing I am assured, my brother, I love the brethren and sisters that worship an all-sufficient Saviour and feel that they have nothing but sin

to give for all his blessings. But ought we not to rejoice that the purposes of God are unalterable, and when we turn to Isaiah 55: 10, 11, we ought to take comfort, and by our own weakness "to run with patience the race set before us looking to Jesus who is the author and finisher of our faith." I attended a Missionary Association in October. One preacher, in all of his sermons, set forth the doctrine of "salvation by grace," but in the wind-up of every discourse he addressed himself to the dead sinner. They claim Paul as their guide, and say they (the ministers) have the commission to go preach. I often told them if the ministers have any claim upon Paul it was when he (Paul) was going with letters of authority from Damascus to persecute the saints, but they could not tell that the Apostle was paid a stipulated salary set apart by the board to make sheep. I feel for the children that are in Babylon, misled by their teachers. Seventeen years I had eyes but could not see, ears but could not hear, until God in mercy opened my blind eyes to see the true gospel and made me willing, yea anxious, to go to my Father's children. Where I have been perfectly content, only fearing I may be as driftwood or a stumbling-block. Lord help me to be humble, and I pray thee to take the lead of my mind that my thoughts may be good, take charge of this sinful heart, purge out all that is contrary to thy service. Brother Gold, if it is not asking too much, please give your views on Ezekiel 33: 8, 9, 10, also Matthew 13. 15. I have studied who are the people spoken of but am not satisfied. I have been much afflicted for several years, and have been tried and tempted much, but thank God he has watched over me, and when troubles and temptations

seem to crowd my way until I would almost feel forsaken, he has mercifully made a way for my escape, and revealed his smiling face until I would cry, My Father, My Deliverer! Only four times have I heard the doctrine I love preached, but I value those sermons. They were delivered in spirit and gave forth no uncertain sound. The Baptists I have found in Texas are firm, and if I was situated so I could go I would often be blessed in meeting with them. God bless the children everywhere; unite them in christiaa love, and help us to remember "we are of the same family and should dwell together in peace." Now Brother Gold, when about to conclude, after looking over this scattering letter, I feel like casting it aside, but it seems to relieve my mind, and I hope your good heart will cause you to sympathize with me and be patient while reading what I have written. I am not able to pay you now, but if I live I hope to be able to pay you before March 1st and to renew for another year, for I will not if I can possibly help it deprive myself of the sweet pleasure I receive while reading the LANDMARK. Now brother Gold, I beg that you will remember me when at the throne of mercy, for I feel the need of my brethren and sisters' prayers to bear me up that my faith fail not. Your sister in hope,

VIOLA HARLAN.

Warren, Texas.

DEAR BROTHER GOLD:—We all enjoy reading the LANDMARK so much, and as for myself I do not feel willing to give it up. The most of the writers are unknown to me in the flesh, and many miles separate us now, but if we are what we profess to be we will meet in that bright world to come. Happy thought. I sometimes feel that it

is too much for me to ever hope for. I am so sinful, so unbelieving. How I wish my life might be what I would admire in another, but alas, it is not. I have such a feeling of unrest I can't describe. Such a gloom has settled over me that for the time being I wonder if I shall ever again be happy in hope. I have so many things to try me. Troubles come in so many forms.

If I could only trust the Lord at all times and feel that his grace is sufficient, but I so often mourn his absence and feel to adopt this language, "My God, my God, why hast thou forsaken me?" I feel to be friendless and alone. But no chastening for the present seemeth joyous, but grievous, nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby. This thorn in the flesh is necessary to keep us humble, and I love humble christians. The more humble they seem to be the more I love them.

If some of us had less pride and possessed an humble and forgiving spirit how much better it would be for us. I so much admire your mild, gentle way of speaking. Some of our preachers have a way of fighting other denominations which, I think, is unnecessary, as we cannot open the eyes of the blind, and besides we only gain their ill-will or dislike. That is not feeding the sheep; it is casting pearls before swine. Now I don't mean to criticize, but simply mention this. We should be patient with all men, and as much as within us live at peace with all men. I know there is a great desire manifested on the part of men now-a-days to be partners with God in the great work of saving sinners, and it seems the same men wish to share glory with him, but he will not give his glory to another nor his praise to graven images. The ministry is for the

perfecting of the saints, for the edifying of the body of Christ. It is through the ministry that the saints are warned of evil and against false doctrine, and not as a means of quickening sinners as some say. That sinners are sometimes quickened during preaching we all admit, but it is by the Spirit of God, for it is the Spirit that quickens, the flesh profits nothing.

The Holy Spirit gives divine life and a foretaste of heaven; gives some assurance that heaven with all it is shall be ours in the near future.

Brother Gold, I am afraid I will worry you with my feeble scribbling, but if I cannot see any of my spiritual kindred to talk with, I can sometimes relieve my mind by writing, and I feel that your generous heart will forgive my intrusions.

The Lord bless you in all your labors and in heaven at last save us.

With unfeigned affection,

ANNIE ROBERTSON.

Mt. Cross, Va.

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P. G. LESTER,.....Associate Editor.

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EDITORIAL.

Brother W. H. Broadway requests my view of Hab. 3 : 3, 4 :

“God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise.”

“And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power.”

This language is used in the prayer of a prophet of God. What a wonderful setting forth of divine truth is expressed in such a prayer. In true prayer God is worshipped. There is no more solemn place to be, nor sublimer words ever uttered, than when man, poor and vile, comes before deity in solemn, blessed, God-given spirit of worship. Earth fades away, rottenness seizes the bones, a man's strength totters and falls to pieces. He abhors himself as vile. Trembling takes hold of him. The understanding of man is opened to consider and declare God's ways.

The declaration, “God came from Teman, and the Holy One from mount Paran,” refers to his wonderful visitation of the Hebrews in bringing them out of Egypt, or the

South country, and by Mount Sinai and the desert with all those awe-inspiring displays of his consuming power before which the earth trembles, and the tents of Cushan, or the heathen, were in affliction. “And he said, The Lord came from Sinai, and rose up from Seir; he shined forth from mount Paran, and he came with ten thousands of his saints. From his right hand went a fiery law for them.”—Deut. 33 : 2. * God is from everlasting. The beginning of his manifestation to deliver Israel is here referred to. He appears to Moses in the back side of Horeb. He finds Jacob in the wilderness.

In the experience of a quickened sinner, when suddenly God comes to the sinner in the desert of waste, howling wilderness, and his fiery law bursts forth as a tempest of wrath upon his naked soul, then rottenness seizes his bones, and all his comeliness fades away, and his strength is gone. The earth trembles, and affliction is in him. He then prays. He confesses his guilt. He worships the Lord.

God's glory covers the heavens. Then the heavens declare the glory of God, and the earth is full of his praise. Then the earth yields her increase. His brightness as a light shines and gives light. His fiery law proclaims his great power and majesty. From his hand goes forth this fiery law. The horn of his strength, in which his power is hid, is this hand. For Jesus is the blessed power and wisdom of God in a mystery. God is manifest in the flesh, and in Jesus the arm of

the Lord is revealed and his law is fulfilled. Here justice is satisfied and judgment enthroned, and mercy and truth meet together. In Jesus is obedience to God's holy law unto death, and satisfaction is made, righteousness revealed, and help is laid on one who is mighty to save. The hiding of God's power is in this horn of strength. When Jesus appeared in the flesh or as a little cloud like a man's hand no eye but a prophet's could foretell how the little one would become a thousand, or what would be his multiplication, for of the increase of his government or kingdom there should be no end. Hence Moses sees him coming with ten thousand of his saints. They come with Jesus. He walks amid the candlesticks and holds the stars in his right hand. In Jesus crucified and risen and glorified is the revelation of this glorious power of God. The work of the Lord shall prosper in his hand. As a man uses his hand to accomplish his purpose, so Jesus is the one by whom God made all things. When he is revealed to the poor, trembling soul that is full of bitterness then the earth is full of God's praise. Thus God shines in the heart to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The principles and power of God, as displayed in the deliverance of Israel from Egypt, and leading him to Mt. Sinai, and through the wilderness, are put in the heart and conscience of every redeemed soul in these days. Hence every one born of God worships the God of Abraham,

Isaac and Jacob, and sits down with them in the kingdom of God. The Old Testament is typical of the new. In the new the old is fulfilled, and all made new; so that as face answer to face in water, that which was in the old shadowy dispensation represented by the water-pots after the manner of purifying the Jews, which Jesus commanded to be filled with water, showing that he would himself fulfill the law giving good measure, and as the guests at the marriage as they drank enjoyed the best of wine, so Jesus the end of the law for righteousness is wells of salvation, and the best wine, so it is that every one brought to this marriage supper of lamb drinks this best wine of the pomegranate.

Thus a great cloud of witnesses, or tens of thousands of his saints appear, and now the soul that was full of rottenness and trembling is full of praise to God, for the earth is full of the Lord's glory.

How sweet the song of praise becomes as we sing how he hath thrown the horse and his rider into the sea, and dried the rivers, commanded the sun and moon to stand still, removed mountains, turned the flinty rock into a pool of water, made the desert to blossom, melted the heathen away, making my feet swift and nimble as hinds' feet to walk upon my high places and sing glory to God in the highest.

P. D. G.

DEAR BROTHER GOLD:—This leaves me in some better spirits than I was a week ago, for I was very sad, felt very much discour-

aged, but this last week I have had some exercises I have not had before since I have been trying to preach. If I could always feel that way I might be of service to my brethren, which state of mind I hope the Lord will continue me in. I trust I felt the Spirit and power of the God of Daniel and Elijah, and I felt a rest in my journey and a willingness to spend and be spent in the glorious work whereunto I hope God has called me: but at times, when I think of my own deformities and weakness and short comings, I am made to shudder at the thought that I bear the name of a preacher. I have tried to reform and mend my ways, but find a weakness in that, and now I fall before him crying unclean, unclean. My only hope is in the abounding grace to the chief of sinners. Well, I would like to ask you in what sense did the Lord move Samson to marry a Philistine, and was Samson under the power of the divine Spirit where he slew the thousand Philistines with a jaw bone, and was Samson actuated by the Spirit and power of God when he pulled down the temple of the Philistines, and destroyed so many and himself also? Further, when David obtained his victory over Goliath of Gath, did he obtain his victory through God, and if so did God ordain that David should kill Goliath with a stone and sling? I have long desired to see you, and have hope yet that it may be my privilege. Pray for me, and may God abundantly bless you in all your labors for Jesus Sake. Yours in hope.

W. LIVELY.

Remarks.

"But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel."—Judges 14: 4.

It sounds strange to think that the Philistines had dominion over Israel. Yet this was true more than once. They were an old enemy of Israel—uncircumcised, wanderers, robbers, spoilers, haters of truth, loving to oppress poor Israel, mockers, making sport of the afflicted, defying the armies of the living God.

But why is Israel so foolish as to be involved in this oppression? Why did Israel so act as to be enslaved by this cruel foe, which they knew would neither spare nor pity? Why do we walk after the uncircumcised flesh of our lustful nature, when we know it will drag us down into miserable poverty and wretchedness?

Samson's father and mother loved him much. He was given to them in so gracious a manner why should they not love him? But little did they think of his marrying a Philistine woman. Was it not against all the precepts of the word—against the honor of Israel—a departure from the custom of the fathers such as Abraham, Isaac and Jacob? Is there, said they, never a woman among the daughters of thy brethren etc? His answer to this decides the matter, "Get her for me: for she pleaseth me well."

His father and mother knew not that it was of the Lord. Many esteem Samson a lustful, brutal man.

But I do not. His character is out of the usual line and uncommon, but it is peculiarly wonderful when viewed as typical of Jesus. He was blessed too with faith.

Remember he was raised up to begin to deliver Israel out of the hand of the Philistines. His strength had no limit, yet it was in the seven locks of his head. It was secret—too. He should be a Nazarite unto God from the womb—no razor, or sharp tool of man, should come on his head.

He hated the Philistines, for the Spirit of the Lord began to move him. That Spirit always moved those blest with it to slay the uncircumcised Philistines that were ruling Israel. As he went to seek a wife among them the Spirit of God came mightily on him when a young lion roared on him, and he slew this lion as easily as slaying a kid one would eat.

Afterward turning aside to the carcass of this lion he finds a swarm of bees and honey therein. Of this he eats. Honey or sweetness is found in this enemy's carcass. Where it seemed was death there the sweetest comfort is yielded. We find tribulation works patience, so that the honey is eaten by us as we see the Lord's power in slaying our enemies. The lion of death, the King of terrors and terror of Kings is destroyed by Jesus, and he gives his people the sweetest food. A great danger appearing to the child of God affords in its carcass much sweet food for meditation afterwards to those who have been exercised thereby.

A feast is given to Samson on the occasion of his marriage. At this feast he propounds a riddle to thirty young men. If they can tell its meaning he shall give them

presents: but if they cannot they must make them to him.

The riddle was, "Out of the eater came forth meat, and out of the strong came forth sweetness."

A riddle hides a deep truth under dark words. They could not answer him and were about to forfeit a penalty. Samson is stronger than they all are. They resort to a device to learn the riddle and avoid paying the penalty. They constrain his wife to entice him to interpret the riddle. She weeps before him and says thou lovest me not because thou hast not told me the riddle. Her weakness prevails and he tells her. She tells them. How much did she love him? By ploughing with my heifer he says you have found out my riddle. You are robbers and meddlers. They seem to prevail: but no. The Spirit of the Lord comes upon him and he slays thirty of them, and takes spoils of them and pays the penalty. His anger is kindled. He leaves them and goes back to his father's house. His wife is given to his companion whom he had used as his friend. They take his wife from him. He then catches three hundred foxes and puts fire brands between their tails—one hundred and fifty fire brands—fastening each two, tail to tail, with fire brands, and turns them loose in their corn fields and orchards to destroy them. Could there be a fiercer method of destruction devised than this? How quickly these foxes scorched with fire in their tails would fire fields and orchards.

It should be remembered that he

was seeking revenge of these uncircumcised Philistines, and that he was always stronger than they in that matter. He typifies Jesus to whom vengeance belongeth.

The fire of God's chastening furnace slays our fleshly natures, and consumes our works. As these cunning foxes with fire brands tied between their tails would hurl fire broadcast, so when our lusts reign in and over us the fires of chastening break forth to consume the enemies.

In revenge to him the Philistines burn his wife that had been given to another. For this he avenges them and slays them hip and thigh with a great slaughter. Then they come up to bind Samson, and the men of Judah tell Samson they are servants to the Philistines, and ask him why he has done so? He replies, "As they did unto me so have I done unto them."

This is the key of the matter. As the flesh of a child of God fights against truth, but is slain, so these Philistines fight against Samson and are slain. It is a war unto death.

The Israelites deliver Samson into the hand of the Philistines, but this is to their hurt. For as they take him bound and shout against him the Spirit of the Lord comes mightily on him, and he breaks the cords on his arm as burnt flax. Finding a new jaw-bone of an ass he slew a thousand Philistines with it. The dumb ass speaking with man's voice rebuked Balaam the sooth-sayer. With the jaw-bone of an ass Samson slays a thousand of his enemies. This shows how that

all the strength of the jaw-bone was in Samson—as all the strength of a gospel preacher is in the Lord. The word of the preacher has no more strength of itself than this jaw-bone had, yet the jaw-bone is needful in the utterance of speech. It is the word or breath of the Lord that slays the wicked.

But Samson became weak, and was about to die of thirst. He cried unto God who clave a hollow place in the jaw-bone and forthwith came thereout water. Of this Samson drank and his Spirit revived. So after a gospel preacher has great liberty and his enemies fall he may almost perish of thirst, until God opens a fountain to him showing him how he was with him in the past, and he drinks and revives. Even Jesus after he was baptized, and the Holy Ghost abode on him, and the heavenly will pointed him out, hungered in the wilderness, and the devil roared upon him, but an angel appeared strengthening him.

After this Samson visited another Philistine woman, a harlot. An objection to Christ was that he received sinners and ate with them. While they watch to catch him he carries off all their strength, the gates of their city, Gaza. Even so Jesus destroys the gates of death and hell.

Again, Samson loves another Philistine woman called Delilah. Then the lords of the Philistines endeavor to reach him by hiring her to entice him. The devil sought to slay and destroy God's people by reaching Adam through Eve.

But why did Samson love such a woman! Why did Jesus love a people that did not love him? Why did he seek a bride of Gentile harlots and guilty of all filthiness? Did they not betray and crucify him?

The Philistines desire her to entice Samson that they may learn the secret wherein is his great strength, and wherein it lay that they might bind him to afflict him. Their great desire was to afflict him, and his great desire was to be avenged of them.

Delilah tries various devices, and so presses on and vexes him that finally he tells her that his strength is in the seven locks of his head, and that no razor has ever come on his head, and that if it is shaven or cut off he will be weak as another man. The strength of Jesus is the divine Spirit.

They take him when this is done and punch out his eyes, and put him to degrading labor, and gather in great multitudes to worship Dagon their god, and sacrifice to him for delivering Samson their enemy into their hand that had slain so many of them. They fetch him to make sport. For as fleshly lusts make sport of a poor afflicted child of God, so do these Philistines. But as Samson is brought up into their temple he prays to be avenged for the loss of his two eyes, and bowed himself and said, let me die with the Philistines. So he died with them, and slew more of the dead in his death than he had slain of them in all his life. Here we have a type of Jesus who was slaying our sins (Philistines) while

he lived. When he is delivered over into the hands of his enemies the eye of justice no longer imputes our sins to us or sees them.

They betray Jesus, nail him to the cross, blindfold him, make sport of him. God withdraws from him. The divine attributes represented by the seven locks of Samson's head are withdrawn from him. He is weak and is crucified in weakness. He dies, and slays all our enemies in his death. He made his grave with the wicked and was numbered with transgressors. One dies for our sins, and no Israelite except Jesus dies.

Jesus dies—none of Israel but Jesus dies, but all the enemies of Israel are slain with him. Was it predestinated of God for David to kill Goliath? Yes David did the Lord's will in killing him and typified Christ himself in this matter. He could not even obey the King in choosing any other weapon, but must use and could use only the sling and stones of the brook. It was one man fighting for all Israel. They had no power to meet Goliath in this combat. David was sent to the camp at that very time to kill Goliath. Was there not a cause for his going. He was predestinated to kill him with that stone and sling.

So Samson was raised up by the Lord God for this very purpose, and the Lord was with him, and he was avenged of the Philistines. Every trap they set caught and entangled themselves. When they thought they had Samson he did them the more damage. His strength

was always above theirs. Wherein they dealt proudly he was above them.

Brother Lively, I have written such as is given me, hoping it may be of the Lord and to your comfort, and that we may see each other at some time face to face.

P. D. G.

WHAT AM I.

ELDER P. G. LESTER, DEAR SIR : I will attempt to write you a few lines. Please pardon me for intruding on your time.

Mr. Lester, I have no hope of being better off after death. I fear death most of all things. I do greatly desire to receive a hope. I read the Bible sometimes, but cannot understand anything in it. I tremble because I cannot trouble about my sins. I do not know what to make of myself. I have been and am a great sinner; and cannot quit sinning. Do you think there has ever been any one else like me? Please answer through the LANDMARK.

A. FRIEND.

Remarks.

Men in nature's darkness are exhorted by men in like darkness to storm the battlements of heaven and take the Kingdom by force, to come boldly to the gates and demand an entrance, while the poor trembling sinner, who knows he is sinful and vile and feels his utter weakness does not feel to intrude upon the time of one who is but a worm and no man. While it seems natural for one who is in great distress to seek relief from many sources, and while I do not feel to refuse to comply the best I can to a reasonable request of me, yet I must say to my friend that the needed in-

formation and sufficiency are alone in Him who has said: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22.

"If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not; and it shall be given him." Jas. 1:5. No doubt my friend has tried to look unto God and to ask of him. There is however a certain state into which one is brought when he may cry out unto the servant of God to know what he shall do, and what he must do to be saved. But my friend has no hope, therefore I am unable to say what is to be done, more than that which has and is no doubt being done. If there is no hope what I may say can avail nothing now, but may hereafter. But is there not great reason of hope in this case? There is, but my friend is blind and therefore cannot see the reason thereof. The saying: "Where there is life there is hope" is not Scripture, but in itself is true and applies in this case. At present the hope for my friend is in me. Christ is the hope of his people, but only becomes individually so when thus revealed. We are kept shut up under the law, unto the faith which is revealed. My friend is now under the law, but the faith has not yet been revealed, so also is the hope yet unrevealed.

By the law is the knowledge of sin, the strength of the law is sin, and the sting of death is sin. You are now being taught this truth, and by sin are you being held under the law until sin is finished which

is death. Death which is by sin, is now working in you. That consciousness of sin in you is a vital knowledge of sin which is effectively the sting of death, and is that which makes you sensible of the consequence of sin which is death, hence the fear of death. When the thunders and lightnings and thick clouds were about and upon Mount Sinai, and the voice of the trumpet exceeding loud, sounded forth, the whole mount quaked greatly, and the people trembled; the sight was so terrible, that Moses said "I exceeding fear and quake." If the giving of the law produced such wonderful effect, what may the poor sinner now expect but to fear and quake, when the commandment comes, sin revives, and he dies! I am persuaded that it is this death of which you are fearful. The fact that you have been brought to see your sins and the end of them which is death to them, will one day if not now stand forth as an abiding evidence of life in Christ, and a blessed hope in his resurrection. You already have one of the two component parts of a hope, which are desire and expectation. You desire a hope, you desire to be saved, but you do not or cannot expect such a blessing. One cannot desire to be saved who does not see himself or herself to be a sinner condemned by a righteous and holy law, and this knowledge cannot be where there is not first given life. You clearly indicate to me that God has given you life wherein you are brought from the dead. The giving of this life is of God, and is a good work, and the

beginning of a good work in the one who has it. He that has begun a good work in you will perform it unto the day of Jesus Christ.

One does not obtain life, forgiveness of sins nor a hope by reading the Scriptures, nor is a knowledge of them thus obtained, but after they are revealed, then the Scriptures testify of them as revealed, hence the reason you cannot understand the Scriptures when you read them. You will not believe what I say unless the truth of it has been revealed unto you. The reason you cannot understand yourself and the things which so concern you is because you are blind. "I will bring the blind by a way they knew not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them."—Isa. 42:16. Are you not in a new way? Did you always feel as you do now? Perhaps your desire for more trouble or more pungent trouble grows out of an idea that if your trouble was greater, more continuous or more direct, you would sooner or more surely obtain a hope or deliverance from your sins and the fear of death. If your trouble is a Godly sorrow, you will eventually have enough, which will finally work a repentance unto salvation not to be repented of.

Do you really fear death most of all things, or do you fear God? "The fear of the Lord is to hate evil." Do you hate evil? Do you desire to be free from sin and from living after the flesh that you may

have peace with God and live unto him? If you really and truly see yourself to be in the world without God and without hope, the work which has brought this condition about is of God, and he will surely bring to pass that which he purposed in himself before the foundation of the world concerning you, even life forever more. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

I doubt if you will ever be able to understand what manner of creature you are, long at a time at least, even when you shall have been given a good hope which you perhaps now think would bring you into perpetual peace and satisfaction. To know what they are and what they ought to be are questions which rise up day by day in the minds of the people of God producing much anxiety and deep searching of heart :

" 'Tis a point I long to know.
Oft' it causes anxious thought:
Do I love the Lord or no,
Am I his or am I not."

It is more the continual working of sin bringing you, through the law, into death to sin that you realize than that you really sin. You are now seeing yourself as you are by reason of sin.

That which you regard as sin which you cannot quit is the revelation of the knowledge of the presence and working of sin in your members as against the law of your mind, bringing you into captivity to the law of sin that is in your members, so that it would be as easy for you to cease to be a sinner

as it would to cease from sinning; either of which is impossible except in and by the grace of God.

You may have thought that your sins consist as much in what you find you cannot do as in what you cannot refrain from doing, which teaches you that your very being is vile, and that the real idea of sin consists in something deeper and more pungent than mere thoughts, words and actions. Our salvation is neither the result of our ceasing to do evil nor learning to do good, but it is of God through the obedience and by the blood of the Lamb of God which taketh away the sin of the world. When mortality shall have been swallowed up of life, then shall we cease from sin and enter into everlasting rest and peace in the Paradise of God.

I am glad you feel to be a great sinner, for Jesus is a great Saviour, which I hope you will be made to see in due time.

Your case is not a strange one to the people of God, they are brought along the way I trust you are being brought. When your heart shall have turned fully to Jesus, then the veil which is now upon it will be taken away, and you will see how God can be just and the justifier of such a sinner as you and I are.

The name of Jesus is the only name under heaven given among men, whereby we must be saved.

May He ever work in you that which is meet, and bring you manifestly into his everlasting love, and into the fellowship of the saints and his name have the praise.

P. G. L.

Elder G. D. Roberson regrets that on account of sickness he will be unable to fill his appointments, as published.

OBITUARIES.

MRS. MARINA A. BENNETT.

Died, at her home near Columbus, in Colorado county, Texas, February 3d, 1894, Mrs. Marinda A. Bennett, wife of H. W. Bennett. She was a daughter of Lovic and Elizabeth Lanier, and was born in Martin county, North Carolina, May 3d, 1820. When about eight years old she remove with her parents to Haywood county, Tennessee, where she was married to Mr. H. W. Bennett in 1840, and with him came to Texas some years later, locating near Columbus where she remained until her death. During her girlhood she united with the Methodist Church, but for the last twelve years she has been a constant reader of ZION'S LANDMARK and the Gospel Messenger, and I think her whole heart was with the Primitive Baptists. She never united with that church, however, because there was none in this portion of the State. She would often say that she wished she could attend some of their meetings and hear them preach again as she did in her childhood. Her life was that of a true Christian. She was ever ready to respond to the call of the sick and the needy—black as well as white—and to the widow and orphan she always extended a helping hand, with warm and loving words of kindly encouragement. Often has she opened her doors to the homeless, taking them in and ministering to their needs as if they were of her own household. It can indeed be truly said of her, "Freely she received, freely she gave." Hers was a life of usefulness. She never liked to be idle a moment, and to her duty seemed a pleasure. In the highest sense her life was a consecration, and through it all she seemed utterly unconscious of her own worth. She leaves a loving husband five, children, eight grandchildren and one great-grandchild, with a host of relatives and friends to mourn her loss. But though our hearts are filled with unutterable sorrow, and life seems almost too bitter to be borne without her dear presence, we feel a sweet assurance that for her all is light and life and joy. For we believe that she is now with the dear Saviour and her loved ones who have gone before. For her all sorrow and suffering are o'er and the last great victory won, and now she is sweetly resting in the presence of her Lord. We hope that the gracious Father will comfort

us, and in his own good time permit us all to meet her again in that blessed home where partings are no more.

HER DAUGHTER.

EVA BELEMV.

ELDER P. D. GOLD, DEAR BROTHER:—According to request you will please insert the obituary of little Eva, youngest daughter of C. N. and M. A. Belevy, that died with that dreadful disease pneumonia, April 18th. They said she was a precious one indeed. It seemed to be endowed with more wisdom than any child of its age, and bore its afflictions with more patience, and was always ready to take its medicine, and said, time and again, that God made her sick and God would make her die. Yes, the Lord giveth and the Lord taketh away, blessed be the name of the Lord. We have never heard of a child so young that used such language. And it must have been a revelation, as it proved to be true. Yes, the Lord is able to reveal himself to little children. For he said, "Suffer such to come unto me, and forbid them not, for of such is the kingdom of heaven." All that a good doctor and loving friends could do did not stop the monster death. It is no respecter of persons, old or young. The funeral was conducted by Elder M. T. Lawrence at our church, to a large and attentive congregation, after which it was interred in the cemetery by the side of its two little sisters who had gone before. May the Lord give the parents grace to comfort them in this time of trouble. It was born October 8th, 1890.

A precious one has gone to rest,

God took it because he loved it best,
Little children are bound to die,

To rest with God above the sky.

May this comfort every heart,

That has been called from such to part.

Your weak brother, as I hope, in Christ,

J. O. SALSURY.

JOHN BATTLE, COL.

This aged brother, a faithful member at the Falls of Tar River, left bright testimony before his death, on February 23, 1894, aged about 70 years. He felt that he was going home to be with the Lord and the fathers, Abraham, Isaac and Jacob and the sanctified host of God, redeemed by the blood of Jesus out of every nation under heaven.

HARRY BATTLE.

APPOINTMENTS.

See change in Elder Smith's appointments. Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the announcement continues in this paper until day of appointment or not.

ELDER W. C. CLEVELAND.

Statesboro, Ga... Tuesday after 2d Sun. in June
 Bethlehem..... Wednesday
 Lake..... Thursday
 Cedar Creek..... Friday
 Bay Branch..... Saturday
 Love's Chapel..... 3d. Sunday
 Beard's Creek..... Monday
 Bethel..... Tuesday
 Belknap..... Wednesday
 New Deloaches..... Thursday
 Upper Black Creek..... Friday
 Fellowship..... Sat. and 4th Sunday
 Lane's..... Monday
 Elder F. M. Stubbs will be with and convey him.

JESSE BROWN AND I. P. BEAN.

Bear Creek Association.
 Randleman... Tues night after 1st Sun. in May
 Central Falls..... Wednesday night
 Pleasant Hill..... Thurs. evening at 4 o'clock
 They will be dependent for conveyance.

W. C. JONES.

Pleasant Grove..... Wednesday before 3d Sunday in May at 12 o'clock.
 Dan River..... Thursday
 Mayo Association.
 Wolf's Island..... Monday after
 Gilliam's..... Tuesday
 Burlington..... Tuesday night.

E. C. SMITH.

ELDER P. D. GOLD, DEAR BROTHER:—I will arrange appointments as requested by you for Elder E. C. Smith, as follows: For him to be met at Summerfield, on the C. F. & Y. V. R. R., on Friday evening before the 2d Sunday in May and preach at Hillsdale or X Roads..... Saturday
 Sardis..... 2d Sunday
 Pleasantville..... Monday
 Shiloh..... Tuesday
 Matricomy..... Wednesday
 Ridgeway..... Thursday
 Mayo Association... Friday, Sat. & 3d Sunday
 Buffalo..... Monday
 Snow Creek..... Tuesday
 Rock House..... Wednesday
 Volunteer..... Thursday
 Cedar Hill..... Friday
 Dover..... Sat. and 4th Sunday
 I will be with him at Stuart's Creek Monday
 Flower Gap..... Tuesday

I will write Elder Webb to arrange from there to the New River Association the 1st Sunday in June and two weeks after.

Yours in gospel bonds,
 JAS. D. DRAUGHN.

M. F. STUBBS OF GA.

Tarboro..... Sat. and 1st Sunday in May
 Lawrence's..... Monday
 Conoho..... Tuesday
 Kehukee..... Wednesday
 Deep Creek..... Thursday
 Williams..... Friday
 Falls..... Saturday

He will need conveyance.
 I hope to accompany Elder Stubbs on some, if not all, of his appointments.

P. D. G.

ISAAC JONES.

Flour Gap..... Sat and 1st Sun. in May
 Stuarts Creek..... Monday
 Tom's Creek..... Tuesday
 State Line..... Wednesday
 Aarons Fork..... Thursday

Friends arrange for Friday.
 Snow Creek..... Sat and 2nd Sun.
 Russell Creek..... Monday
 Pleasant Grove..... Tuesday
 Spoon Creek..... Wednesday
 Buffalo..... Thursday

Thence to Mayo Association.
 Wolf Island..... Monday
 Pleasant Grove..... Tuesday
 Mr. Straders (near Yanceyville) Wednesday
 Stories Creek..... Thursday
 Roxboro..... Friday
 Durham..... Sat and 4th Sun.
 He will need conveyance.

W. W. BARNES.

Sparta	May 1
Autry's Creek	2
Meadow	3
White Oak	5 and 6
Wilson	8
Lower Black Creek	9
Upper Black Creek	10
Memorial	11
Nahunta	12
Mewborn's	13
LaGrange	14
Sandy Bottom	15
Beaver Dam	16
Haskins	17
Sand Hill	18
Muddy Creek	19
New M. H. near H. Fountain	20
Cypress Creek	21
Maple Hill	22
South West	23
Bay	24
Stump Sound	25
Yopps	26
Ward's Mill	27
North East	28
White Oak	29
Hadnotts' Creek	30
Newport	31

He will need conveyance.

FOR SISTER RUTH TAYLOR.

Miss S. L. Woolford, \$1.00.

WILMINGTON & WELDON R. R. and Branches, & Florence Railroad Cond. Schedule.

TRAINS GOING SOUTH.

DATED Jan. 11, 1894.	No. 33. Daily.		No. 35. Daily.		No. 47. Daily.		No. 501 N. Y. and Fla. Spec.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 47	9 51	.....	.....	.....	.....	12 02	.....
Ar Rocky Mt.....	12 55	10 45	.....	.....	.....	.....	.....	.....
Ar Tarboro	2 35	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro	12 07	.....	.....	.....	.....	.....	.....	.....
Lv. Rocky Mt..	12 55	10 45	6 00	.....	.....	.....	.....	.....
Lv Wilson.....	1 55	11 25	.....	.....	.....	.....	.....	.....
Lv Selma.....	2 45	.....	.....	.....	.....	.....	1 57	.....
Lv Fayetteville	4 25	1 15	.....	.....	.....	.....	4 50	.....
Ar. Florence..	7 05	3 27	.....	.....	.....	.....	6 15	.....
	No. 47. Daily.							
Lv. Wilson.....	2 05	.....	A. M.	.....	.....	.....	.....	.....
Lv Goldsboro..	3 00	.....	6 35	.....	.....	.....	.....	.....
Lv Magnolia...	4 13	.....	7 29	.....	.....	.....	.....	.....
Ar Wilmington	5 50	.....	8 29	.....	.....	.....	.....	.....
	P. M.		10 00	.....	.....	.....	.....	.....

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 38 Daily.		No. 14 Daily.		No. 40 Daily.		No. 500 N. Y. and Fla. Spec.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	7 30	7 05	.....	.....	.....	.....	11 59	.....
Lv Fayetteville	10 27	9 20	.....	.....	.....	.....	2 23	.....
Lv Selma.....	12 10	.....	.....	.....	.....	.....	.....	.....
Ar Wilson.....	1 05	11 8	.....	.....	.....	.....	4 30	.....
	No. 48 Daily.							
Lv Wilmington	9 00	.....	A. M.	.....	P. M.	.....	.....	.....
Lv Magnolia...	10 49	.....	7 00	.....	.....	.....	.....	.....
Lv Goldsboro...	12 00	.....	8 37	.....	.....	.....	.....	.....
Ar Wilson.....	12 45	.....	9 43	.....	10 35	.....	.....	.....
	No. 38 Daily.		No. 14 Daily.					
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.	.....	.....	.....	.....
Ar Rocky Mt...	1 15	11 23	10 40	.....	.....	.....	.....	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt..	2 07	12 05	.....	.....	.....	.....	.....	.....
Ar Weldon.....	3 17	12 56	.....	.....	.....	.....	6 01	.....
	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	.....	.....

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Trains on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m, arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m. Kinston, 7 35 p. m. Returning leaves Kinston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m. Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m. Arrives Parmele 8 44 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Parmele

6 10 p. m. arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via APhemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m. 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m. Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 3 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m.; arrive Dunbar 7 47 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m., Returning leaves Clinton at 7 30 a. m. Connecting at Warsaw with main line trains.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. R. KENLY, Gen'l Manager.

General Sup't.

T. M. EMERSON, Traffic Manager.

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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.

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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.

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The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad grats, provided each one writes me one week previous.

Address,

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At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Flitty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. Chas. M. REED, General Agent, Connersville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B's, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky., Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oilphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

WILSON COLLEGIATE INSTITUTE.

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The Spring term begins Monday, Jan. 22, 1894.

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Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokes l...Lv	3 45 p m
11 42 p m	Lv.....N.&W. Pct--W. Cove..Ar	4 20 p m
11 35 p m	Ar.....N.&W. Pct--W. Cove..Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4.
8 00 p m	Ar.....Bennettsville.....Lv	6 45 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15 MIXED Daily Ex Sunday.		No 16 Mixed Daily Ex Sunday
5 35 p m	Ar.....Ramscur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 50 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15 MIXED Daily Ex Sunday		No 16 Mixed Daily ex Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale, ..Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

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Gen'l Mang'r.

W. E. KYLE,
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WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1888. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

For sale by W. B. Williams, Proprietor at, Elm City, Wilson Co. N. C.

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MRS. MARY G. WINSTEAD, Artist,
Care of Elder P. D. Gold,
WILSON, N. C.

VOL. 27.

MAY 15, 1894.

NO. 13.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

DID A DEVIL EVER EAT OF THE BODY OF CHRIST?

DEAR BRETHREN EDITORS:—My mind has been considerably stirred of late on the question at the head of this article and I wish now to present some thoughts in connection with it for your consideration, and also for the consideration of those who may read it.

The bread and wine in the Lord's supper represent the broken body and spilt blood of Christ, that is Christ in the New Testament or gospel dispensation.

Our Lord had twelve chosen men whom he called disciples that were with him continually as witnesses after his baptism by John. One of those men was a devil. Our Lord was not deceived in him for he knew that he was a devil. The work of betraying our Lord was a devil's work for a true disciple, while he could deny our Lord, yet he could not betray him. No christian can sell his hope however little it may appear and however much gold might be offered him for it. Christ to the disciples was an anchor of the soul both sure and steadfast. Their faith was shaken in him for a few days, just for a few days following his crucifixion, but only to be renewed with many times double its former strength when they saw his power over death that was manifested in the resurrection.

This faith Judas did not have and he never saw the crucifixion, death nor resurrection of Christ. He was a devil and could not live to see those things nor to know of their power, he never was a partaker with the Lord only as the Lord was as a natural man.

The broken bread and the wine represent his power in death, his power to save us by dying for us. This salvation Judas could not know for he was a devil. Now the question in my mind is: As Judas could not know the death and eternal life of Christ could he partake of that natural bread and wine that represented those spiritual things? Could he know or partake of spiritual things at all or those things which represented them?

By reference to Matthew 26 : 21, 22, 23, we have the following: "And as they did eat, he said, verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful and began every one of them to say unto him, Lord, is it I? And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me." This told all that it was Judas, and "Judas then answered and said, Master, is it I? He said unto him thou has said."

Mark 14 : 18, 19, 20, 21 fully agree with the above. Here it is plainly taught that our Lord manifested to his disciples who the traitor was be-

fore the communion. This was done during the passover of which Judas did eat, for as a Jew he was entitled to eat the passover. (Among the Jews there were many sons of Belial but they were all of them entitled to eat the passover provided they were ceremonially clean.) But the communion was a new institution and did not belong to the literal Jew, was not of the ceremonial law but belonged strictly to the gospel church and though one were a Jew he had no right to partake of that unless he was born in the gospel kingdom. This in itself would exclude Judas for he was a stranger to such a birth. No doubt he had been baptized with water but he had not the revelation of Christ by our Father in heaven. If he had not been baptized the other disciples would have known the difference in him and themselves and when the Lord spake of his betrayal they would have known at once who it was of whom he spake. But they did not know, and nothing up to that time had been shown to let them know that there was any difference in him and themselves. This the Lord kept with himself until the time appointed, and then revealed it plainly so that there was no mistaking.

This was at the end of the Jewish dispensation, what follows. The setting up of the new or gospel dispensation. The passover belonged to the old but the communion to the new. The ceremonial sacrifices had to be offered all through the old dispensation, for that covenant was a covenant of works, but the sacrifice of the new covenant must be offered in the beginning of the new dispensation for it is a covenant of grace and herein the children of the covenant cease from their labors and enter into rest. Where was Judas at the setting up of the communion or feast of the new covenant? He

had gone out. This is fully proven in John 13 : 26, 30. The receiving of the sop is the same as the eating or dipping with the Lord in the dish "And he went immediately out" etc, proves that after it was shown that he was the traitor he continued there no longer but went immediately out. Mathew and Mark both show that Judas' true character was made manifest before the institution of the ordinance of the communion and John shows that as soon as his true character was made known he left immediately. This is sufficient evidence for me to say that Judas did not eat of the emblems of the body of Christ in the new Testament.

This also is evidence that our Lord did not wash his disciples feet in connection with the communion supper for he washed them before the manifestation of the true character of Judas and washed his feet. No doubt that this will astonish you, knowing how firmly I have contended for feet-washing in connection with the communion, but my brethren I am open to conviction on all points and this conviction has come to me as gradually and as peaceably as the rising sun approaching our view on a clear morning. And views thus given are very pleasant to me and I am willing to submit them to the consideration of my brethren.

Affectionately.

L. H. HARDY.

Newport N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I desire to call you brother, but fear I am not worthy, but sometimes I have a faint hope that the Saviour bore my sins on the cross, and if I belong to that redeemed family I can claim the relationship, and have the greatest reason to praise and adore him, and say with the poet, "O for a thousand tongues

to sing my great Redeemer's praise" for his loving kindness. O how great to a poor sinner like me. If he died for me I am safe, for he will accomplish what he has begun, and what he came to do, for he is of one mind and who can turn him, and what his soul desireth even that he doeth. But my faith is weak and I feel to say, Lord help my unbelief. O how much I desire and need his presence to cheer and comfort me when the way is dark and gloomy, to keep me from murmuring at the trials I am called to endure, and feel there is no one like myself, and not one ray of light can I see, and I begin to look for an evidence, and sometimes it is renewed, and I can say surely goodness and mercy have followed me all the days of my life, or I would long since have sunk in despair. We have read the Treatise on the Book of Joshua, and think the mistake was for good. We were interested and instructed in reading it. I sold one to Dr. Leonard, a Baptist. He said he was paid and took two more. My brother takes the LANDMARK, and I enjoy reading it. I believe you were raised up to comfort and instruct God's people. I wish you prosperity and much comfort, and should you have leisure please write a word to cheer one of the weakest and most disconsolate of all, if indeed one.

Since writing the above I have read Elder P. G. Lester's article in LANDMARK headed, "Why is it?" It brought so many of my thoughts and feelings home. I feel like telling you, but do not want to intrude too much on your time. It called to mind the trouble that weighed me down so that it was with the greatest effort I could keep my mind on the work I was obliged to do. When suddenly and unexpectedly relief came, and I joyfully exclaimed, I have a hope that I shall have a hope, and I felt that

all the sorrows, affliction and sufferings of my life were nothing when compared with the joy of that moment. I wanted to be with God's people and hear them talk of this great salvation, and preferred to be alone rather than hear them talk on any other subject. Being in company where their conversation was trifling, I left the room, did not want to hear it. One of my neighbor's called. I asked her if I should read an experience, thinking it would prevent other conversation. She consented, said that is like my sister talked before she died. I replied, O tell me all about it. I want to hear about it. I said did you ever feel like that. She said no, but I wish I could. I think she was then a member of the Methodist church. I did not think it was love that gave me the desire to be with God's people. I was hoping for a better evidence that I had passed from death unto life, then I should surely know that I loved the brethren; but often when near the water it looked good and I desired to be worthy to follow the Saviour's example, but thought I would not take such a step until I had a better assurance, and that it was not binding on me, for my impressions were not powerful enough. I wanted to feel so distressed I could not help going to the church. In June, 1892, I had my wish. My impressions were so powerful that my trouble seemed to be more than I could endure. I thought all was against me. I prayed and wept but grew no better, but rather worse, and I felt compelled to go to the church with no better evidence, and tell them of my little hope. Then my trouble left me, and I was baptized the next day. (Aug 28th, '92.) On our way home the next day I thought I could see that it was the Lord that had led me to his people, and that

was the very time. I had a great desire that the water would look clear, but I could not have my way, it was very high, and looked angry, but at two different times, although far away, the place where I was buried looked clear and beautiful, and it seemed the sun had left the heavens and was only in that place. You may think it imaginary, but to my view it was lovely, and I found a rest for a few weeks, but again I had to suffer. I attended a meeting, had a pleasant time. On returning home I thought I had done wrong in going to the church, that I was deceived and a deceiver and I felt that I might as well die for I should never take any more comfort, but I was relieved I trust by the still small voice, and again I had a rest. Please excuse me for writing so much. I have told you the cause. I know your discerning eye will see much imperfection in this, but I trust you will be charitable.

EMELINE HIX.

Jefferson N. Y.

ELDER P. G. LESTER DEAR BROTHER IN CHRIST:—In reading your remarks on dancing and a little of your own experience in that way, I felt that I would like to tell you some of my troubles in that I could see a similarity to yours, that we were led by the same spirit. When I was about seventeen years old, there was a political meeting near our place. The band played as they passed by our house. There were some girls in our house at the time. When the band began to play the girls began dancing to the music. I could not keep from weeping. Mother said, "look here, Lib is crying and the rest are dancing." It appeared to me that I was on the downward road to destruction, they were marching near and rejoicing over me. The feeling soon vanished. Uncle H. Horton came and

stopped for some of us to go to the meeting. I was afraid to go, but finally I was persuaded to go. When the band began to play it had no effect on me. That evening I went to a dance as carelessly and unconcerned as ever. Thus I passed and in the spring of 1857, the Warwick association was held, the two first days in the Walkill meeting house. The last day on Friday they held it in Orchard St. Hall in Middletown. Elder E. A. Meaders, of Mississippi, was present. He preached election and called it pudding. Some were very much taken with it. I could not see any beauty in it. Elder St. John followed. I do not remember what he said. It was in his manner, he appeared so sober I felt if there were any of God's people on the face of the earth it was the Old Baptists, but they believed in waiting the Lord's time, but there is no such a time for me. I felt bad and brushed the tear away. My ear was not open to receive it. The company that was at our house was very much taken with the pudding. I spoke and said, I thought St. John was firm. Mother said, "what do you know about preaching, you better get tea ready." I do not wonder she was surprised. I went, but with a heavy heart. Mother had often said to me she believed I never had a serious thought. On Friday it was at Middletown, there was an affecting time, I felt bad, could hardly refrain from weeping, I felt it would be a reproach on the cause if I should give way to my feelings. The friend that was with me and I went out of meeting. As we were walking down the street I began to talk with her about the meeting. She being a member I saw she was not inclined to talk, so I stopped. She told me afterwards she did not know what to say. It took her by surprise. The man we came with was not ready to go, we went back

to meeting and had to take a front seat. The feeling did not leave me. They began to sing, "Oh land of rest." When they got to the verse that said, "To Jesus Christ I sought for aid," I broke down; stood like one struck dumb. I had no feeling until grandmother Horton came and took hold of me. She moved me so I faced the congregation. Oh what feelings came upon me no tongue can tell but those that have passed through. My first thought was, Oh what a disgrace I have brought on the Old Baptists! I would have given worlds were they mine, if the floor would open and let me out of sight. Thus I stood a guilty and condemned sinner in the sight of a just and holy God. The Sunday following Elder Hill preached at the Wallkill meeting house. His text was in reference to the Hebrew children in the fiery furnace; followed by Elder D. L. Harding, who spoke about the pit of mire and clay. They told me where I stood. I thought some one had told them of me. In this I was mistaken. Elder Harding and wife went to our house to dinner. In his blessing he said, "If any member of this family is in heaviness wilt thou continue to pour down thy blessings upon them." I felt the power of those words. I began to feel it was the work of the Lord, and to lie submissive in his hand. Wednesday following, as I stood meditating, my mind was led to the window, when I had a view of the Saviour, and he smiled on me, when these words were addressed to me,

"Behind a frowning Providence,
He hides a smiling face."

My mind was led to the house of my Master's brethren. Tongue cannot express that sweet comfort and peace of a soul in its earliest love. I went to the church on the fourth of July, was received and baptized the fifth. I have not had

a desire to go to a dance since, nor mingle in young company. My brethren and sisters in Christ are as good company as I desire. I do not believe that I am any better by nature, but I got my fill of sin, and long for the time to come when I shall be freed from it. Brother Gold, when you see sister Hassell kindly remember me to her. I saw her before she married Elder Hassell. Probably she will not remember me. She knew my mother, who was a sister of Deacon H. Horton. Her name was Thompson. I will close with kind regards to you and yours. Your unworthy sister in Christ,

MRS. E. HIX.

Remarks:

What an interesting experience this is to me! O that we would feel more the importance of that preaching that goes in power to the hearts of sinners quickened to feel the need of a Saviour, and that we could see more such characters.

Elder Meadows has been called home years ago—but he was a great preacher in his day, and is still remembered, and his memory cherished in Mississippi. P. D. G.

DEAR BROTHERS AND SISTERS IN THE LORD:—I feel impressed for some cause to try to pen a few lines in remembrance of our dear beloved brother, A. J. Gilbert, one I feel has been a good old shepherd to me for the last twenty-nine years, if memory serves me. I believe, if not deceived, that he was one that set forth the gospel to a dying people. I was brought to believe twenty-eight or nine years ago under the sound of old brother Gilbert's voice at Bear Creek while among the Missionaries, that the gospel was the power of God unto

salvation to every one that believes. That night my natural eyes were closed when that joyful news was spoken, "Thy sins are forgiven; go spread the news to all around." I can say I looked up, and behold the old house seemed to me brighter than the sun, and I saw brother Gilbert coming down out of the stand, as it seemed to me, with the sun upon his head, as bright as bright could be, from the throne of grace, and it seemed I could not help from going and telling him the joyful news. But I did not. I remained upon my seat for awhile, and one of my schoolmates came to me and told me to go and tell brother Henry how I felt. I went to him, but could not speak to him, and I went on another year trying to find a resting place, and resolved to offer myself to the church by request of old brother Gilbert, to go forward and discharge our duties. I was received and baptized the next day by brother Gilbert, while he was pastor of the Missionary church, and could go to meeting and enjoy the preaching as long as old brother Gilbert remained there. But after they voted him out for another one I could no longer enjoy myself there. I finally quit going, and thought I would live alone out of the church, and go to hear brother Gilbert when I could, and did go, and it seemed to me that his preaching was better and better every time I heard him, and I was there one Saturday as unexpected as almost anything that ever appeared to me. I was present to offer myself to the church. To my surprise I was received and baptized by old brother Gilbert, among the people who I believe, if not deceived, are the people of Christ. Whether I am one or not, I feel so little, so unworthy I fear oft'times to claim a name among the good people of

God, and wish myself accursed rather than to offend one of his little ones, and dear brethren and sisters in the Lord, when we count up all the cost and not one thing to pay, all is mixed with evil and vexation of the spirit, then to whom shall we go? To Christ who has paid the debt we could not pay. It seems to me sin is mixed with all I do. To grace how great a debtor. Where sin abounds grace abounds more; let us contend more earnestly for the truth. Bear with me in my weakness and pardon all mistakes. It seems that I have got away from what my mind led me in the beginning, and I will say I do believe, if not deceived, that the anointing of our Lord and Saviour is pure love, and if from a Saviour's throne of grace it will bear us to the end. The spirit was shown to me the day that brother Gilbert was buried. I told him I viewed brother Gilbert in the same light that I saw him the night I hope the Lord God of heaven looked down and showed his love and kindness towards poor, unworthy me. I tell you that good brother never said anything in my presence that ever hurt my feelings, unless it was the truth, and I felt guilty and condemned before God. It only brought me to love him better and better, and it seemed to me the longer he lived the better I loved him, and felt oft'times when I was present with him that if I could I would be willing to suffer his affliction to feel what I believed he was viewing in his future happiness. I hope the Lord will forgive all our mis-doings, and help us to follow the counsel of our dearly beloved brother Gilbert, one who went in and out before us so many times—one we loved so much for the Truth's sake—whom we miss so much at Bear Creek, but we sorrow not as those without hope; for we

believe he is now at rest—enjoying that better and eternal life which Jesus gives, and is free from toils, pain and afflictions here in this poor sinful world. He departed this life April 15th, 1893—80 odd years old.

Love to all the household in a precious hope and faith in our Redeemer.

MARY TILMAN.

Goldston, N. C.

VERY DEAR BROTHER GOLD:—I have been asked by several brethren why I did not give my experience through the LANDMARK. My feelings and answer was because I feared it would not be one of grace. But as I have a membership among the brethren at Simpson's Creek, S. C., feeling sure that my name is with a band of soldiers of Christ, who are arrayed in the robe of his righteousness, I am impressed to give as a reason of my hope the following: I was raised up under wicked influence in Horry county, S. C., and until the year 1885, was one of the wicked band who cared not for the setting up of Christ's kingdom in the hearts of men. About this time I decided to join a Sunday school, and did so, which I very much enjoyed for a while. I felt to love the cause of the popular so-called religion. I did contend for it, and would laugh the genuine religion of Christ to scorn. This was a sweet morsel to me till 1886, when I became in a low state of health and decided I must soon depart this life. I related my case to many and sought medical aid for relief, but could not find any relief. My case grew worse, till at last I talked with some of the good old soldiers of Christ, known as Primitive Baptists, concerning my case. They said they were glad to hear of my troubles, and that I would be relieved in God's appointed time. I tried to pray, but

my prayers seemed to have no effect. At length one night as I retired, feeling that I could not longer live, and must die, I asked the Lord I believe with my whole heart if there was any rest for me after death to make it known to me in some way. The next morning about 3 o'clock I was awakened by a coughing attack, and glory to his dear name this is the message I received: There is an exceeding great reward for you. Dear people of the living God, my heart and soul seemed to be filled with praise to God for what he had done for my soul, whereof I was glad. Thus I rejoiced in my hope for a while, when I was told it was my duty to join the church. Then I did not know which was the true church. Then this was presented to my mind, go and hear all and see who has felt as you have, they are your people. This I did, feeling to be the vilest sinner on earth, and to my surprise found the dearest people on earth to be the Old Baptists, and the only people that seemed to have or require an experience of grace. Then I feared I was not led by the true Spirit till these words were sung to me in a slumber,

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love and power."

At this moment I was made willing to join the church at Simpson's Creek, and did so in February, 1887, if I mistake not. I was received by the church and baptized by our very dear brother Thos. Bell, the joy of which I shall never forget, feeling that God for Christ's sake had pardoned my sins which were many. I still hope I thank the Lord for what my eyes have seen, my ears have heard, and my heart has felt. Thus I have given a few hints of what I hope the Lord has done for me, for this rea-

son I ask an interest in the prayers of all God's children. Yours,

J. S. SIMS.

Higgston, Ga.

ELDER P. D. GOLD, MY DEAR BROTHER IN CHRIST:—I write you a few lines to let you hear from our little church. I am glad to say to you that we are all in peace, though we are but few. We feel to hope that if we be faithful we can claim that sweet promise, "For where two or three are gathered together in my name, there am I in the midst of them." Brother Thomas Davis holds a little prayer-meeting once a month, and we enjoy it very much, and feel to hope that God is with us. Dear Brother I am trying to get enough money to build us a house of worship, but the people here don't like to help me. Some will give me a little. I send you this notice to publish in the LANDMARK. Hope the brothers and sisters can feel to help me a little, for we are very needy, and not able of ourselves to build a house. There are but four members; one brother and three widowed sisters. At this season of the year we are put to a great deal of trouble, school being in session at the county school house, where we hold our services, and the parents of some of the children will not allow them to hear the Old Baptists preach, and has the teacher to take them off into the woods. The chairman of the school trustees told me to use the house, as we have always done, but we do not like to bother them, and don't you think dear brother we need a house of worship. The people here hate the Old Baptists. Pray for me, that I may be faithful. May the Lord be with you. Yours in hope of life eternal.

MARTHA M. BRAZELL.

Columbia, S. C.

BRETHREN GOLD AND LESTER:—I have been telling my views on Rev. 13th chapter to different brethren, and they have expressed a wish to see them in print, but be assured I feel my incompetency to write them out as they should be. My views are about as follows: The first beast to be a church organization sustained by civil authority as figured by the ten horns and the ten crowns; and that the church of Rome answers to that figure, but the second beast has two horns and no crown, hence I take it to be a church organization like the first, but not sustained by civil authority. I have thought long and much about this second beast, and have never been able to identify or locate it till lately. I find no organization that will answer to this figure but the vast Missionary organization of the present day. The two horns representing the Methodist and Missionary Baptist denominations, which are not now and never have been sustained by civil authority or law. It uses power so far as the churches extend and those under its influence, but no farther. Its influence, however, is vast, including as it does, their church, missionary and Sunday-school work. They exercise their authority in that they require "all, small and great, rich and poor, good and bad, free and bond, regenerate and unregenerate to receive a mark in their right hand or in their forehead."—10th verse. These marks I take to mean that in the hand giving money or means to help sustain; that in the forehead, exercising ability to teach or instruct. Those refusing to worship the beast or receive his mark are to be killed, that is they are counted as not having christian life, and their influence is to be destroyed. "He that departeth from evil maketh himself a prey or is

counted mad."—Isa. 59:15. On the other hand, so far as their influence goes, as in Sabbath schools, they teach children regenerate or unregenerate. So all are enjoined to give or do church work, and then taught to sing:

"We will work till Jesus comes,
And we'll be gathered home."

In Rev. 14:9, an angel is represented as saying with a loud voice, one that is intended to be heard, "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

I do not want to carry that mark whatever it may be. I do not believe that I do carry it.

J. HOLT.

Wilson's Mills, N. C.

"A CONSCIENCE VOID OF OFFENCE."

"And herein do I exercise myself to have always a conscience void of offence toward God and toward men."—Acts 24:16.

DEAR EDITORS:—We find that Paul while being accused as a pestilent fellow, and a mover of sedition, etc., and while Tertullus so bitterly, and we might say eloquently, informed the governor against him, Paul denied the charges and said, "Neither can they prove the things whereupon they now accuse me." But this he confessed unto the governor, "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 further declaring that he always exercised himself, that is continually labored, "to have a conscience void of offence toward God and toward men;" and also so clearly reasoned of righteousness, temperance and judgment to come that Felix was made to tremble and bid him go his way for a time. Said he, "I will call for thee when I have a convenient season." But Felix, willing to show the Jews a pleasure, left Paul bound; and when he was brought before Festus, with many accusations against him, and Festus having questioned him as to whether he would go up to Jerusalem to be judged of the things against him, Paul said, "I stand at Cæsar's judgment seat, where I ought to be judged;" and he made his appeal to Cæsar. But in the meantime King Agrippa and Bernice came unto Cæsarea to salute Festus. And in a few days after their arrival Festus having stated Paul's cause unto the king, he desired to hear this man himself. To-morrow, said the governor, thou shalt hear him; and on the morrow when he was brought forth and King Agrippa having informed him that he had permission to speak for himself, the apostle stretching forth his hand, declared he thought himself happy because of the privilege of answering before the king, touching all the things whereof he was accused, especially because he knew Agrippa to be expert in all customs and questions which were among the Jews. Now all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, etc., and there is nothing more clearly taught in my mind than the joy that will be realized, by every one that exercises themselves "to have always a conscience void

of offence toward God and toward men," when they come to stand before God, the King of Kings, to answer of the manner wherein they walked while numbering their days on earth. For we know that he that spared not his own Son, but delivered him up for us all, hath given permission for all to speak for themselves. O what rejoicing that our enemies will not be a witness against us in that day, and especially will we have cause to rejoice in knowing that he is both expert and an all-wise and most merciful King. Then let us exercise ourselves to always have that peaceful conscience that alone can truly satisfy the soul, and give surety against shipwreck; and how sweet to reflect upon is that conscience while journeying on earth, and when we've numbered the days of our vanity under the sun, who can tell the worth of the solace it brings while on our death-bed awaiting the pale horse to bear us hence. Paul found this to be comforting in all his persecutions, and we find that he charged Timothy, according to the prophecies which went before on him, that he by them might war a good warfare, holding faith and a good conscience, and surely without that peaceful conscience Paul could never have been enabled to exclaim, "I have fought a good fight; I have finished my course, etc." And when he was expounding and giving to King Agrippa a synopsis of his life, and as he so earnestly and clearly spoke to the king, his heart was moved and he exclaimed, "Paul almost thou persuadedst me to be a christian," and so faithful had Paul exercised himself to possess a conscience void of offence toward God and toward men that he was enabled to answer in return, "I would to God that not only thou, but also all them that hear me this day, were both almost

and altogether such as I am except these bonds." No, never, does the true christian desire even his enemies to suffer bonds or persecutions, but would rejoice to see them made partakers of the unsearchable riches of God, and henceforth labor for that peaceful conscience. Hoping that these few words may be comforting to some one, and that exercising ourselves "to have always a conscience void of offence toward God and toward men;" let us press on toward the mark for the prize of the high calling of God in Christ Jesus.

E. W. POWELL.

Buyck, Ala.

Remarks:

Every one accused of following Christ thinks it good to be permitted to speak in his own behalf. Agrippa said to Paul, "Almost thou persuadedst me to be a christian." Was Agrippa saved? I think so. My reasons for this will be given at some time; if the Lord wills.

P. D. G.

WHAT AM I?

ELDERS GOLD AND LESTER, DEAR FRIENDS:—I call you friend, at the same time I feel as if I did not have a friend on earth. I had a dream three years ago and one two years ago, and have often thought I would not tell any one of those dreams. But my mind seems to be oppressed to tell them. Before telling them I will give you a little of my past life. I was brought up by a good father and mother, who always taught me to be honest, to do right, and do good for evil, which I tried to do. My father and mother were not members of any church, though they were believers in salvation by grace. I have all of my life wanted to go to heaven when I died. I could not understand how it could be that any one

had to be born again, and that God taught people as the Old Baptists said he did. They seemed to be a peculiar people. I could not understand them, and thought they were selfish. I was called by my neighbors a good boy, and thought I was about as good as any one, except J. W. Thorne. I thought he was much better than I was, and often wished I was as good. Elder B. P. Pitt often came to my father's. He would tell my father and mother it was their duty to join the church. I thought he was doing wrong to tell them such, for it would be a disgrace to their children. I went to a Methodist night meeting. As I went in the house they were singing,

"Turn sinner turn,
May the Lord help you turn."

I thought they meant drunkards, gamblers and liars. It bore on my mind several days, thinking that such people ought to turn and do better. One day while thinking such, it came to me with force, you are a sinner; why will you not turn? I asked how could I turn? I saw and felt that I was a sinner. I at once asked the Lord to have mercy on me. I went on this way, sometimes worse than at other times. Then my trouble got worse. I could not see any peace, and would often go to the thick and lonesome woods and fall on my knees and ask the Lord to have mercy on me, a poor, lost sinner. While I was in so much trouble, with all that my poor heart could bear, Satan would come to me and tell me that I was as good as any one. I knew better. I saw and felt that I was a poor, lost sinner, and without the grace of God I would be forever lost. I was in so much trouble I thought I could not live many more days. One day I was plowing, while I was in great trouble, this came to me,

"The time is swiftly rolling on,
When I must faint and die."

I stopped my horse and started to the house, and knew then (in my mind) that I would surely die soon, and wanted to tell my father and mother, brothers and sister what a great sinner I was before I died, and for them to try and do better than I had done, but concluded as it was not long before night I would plow on. When night came I went to the house, and could not eat. Mother asked me what was the matter. I told her I only felt badly. At that time I thought I would never see day again. I could not stay in the house, nor out of doors. After all had gone to bed I went out and tried to pray, I thought for the last time. I went in and lay down. All in the house were asleep. I had not been in bed long when one of the brightest lights I ever saw shone around me, and in the light was an angel who looked upon me and smiled, raised his hand over me and said, "Now I will go home to my Father." He began to sing "I want to be an angel," and went up. I rose up in the bed and tried to go with or follow him, but could not. I was so happy I did not know how to behave myself, and got up and went to the door of the room in which my father and mother slept, and thought I would tell them what things had happened to me. They were sleeping so well I hated to disturb them, and thought morning would do, and went to bed. I was so happy I could not sleep. Morning came. I started to my father to tell him all. Before reaching him this came to me, who would believe such folly? I could not tell him anything. I dearly loved the people of God, and wanted to go and be with them, but doubted and feared so much, and felt so unfit, I could not. I never had seen any

one join the church. My mind was so impressed to go to the church I prayed God to show me my baptism in a dream if it was my duty to join the church. Pray for me.

I wrote the above on Sunday, the tenth, and on Monday night, the 11th, I lost my house and two-thirds of its contents by fire. It places me in a bad condition. T.

DEAR BROTHER GOLD:—I have finished reading the LANDMARK for March the 1st, and I think I can truly say that it has been a comfort to me. I thank God that he has put it into your heart and enabled you to send it to me so long without compensation. None but those who have been shut in by affliction or by Providence, have had their lot cast in destitute places, can realize how sweet and consoling it is to read of the experience, joys and sorrows even, of a people whom he loves, who have the same trials, preach and believe the same doctrine, worship the same God, and hope to reach the same heaven where the Saviour himself hath entered, and where all shall see him, and be like him. Oh, how good he is to send another Comforter! And though we are sinful, vile and weak, He is pure, holy and strong, and He has promised to be with us even until death! Then indeed, "if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Well may David have exclaimed, "Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth." "This is the Lord's doing; it is marvelous in our eyes. O Lord, our Lord, how excellent is thy name in all the earth!"

My pension was increased to \$12 per month last November; enclosed

please find postal order for \$2 to pay my subscription for this year, and I hope hereafter to remit regularly. Accept thanks for sending so long without pay. Let the paid subscription commence January 1894. Change the address to 1108 King street, Alexandria Va., instead of 127 South Royal street.

And now I must surprise you, as I have all my acquaintances by informing you that I have been married. The lady I married has been a teacher in the public schools of this city since 1871, and is now principal of the female department of same. We had been acquainted for a long time. Her brother served an apprenticeship under me previous to the war. When I was paralyzed in 1871 and my children were sent to Alexandria, she assumed the care of my daughter, and kept her until she (my daughter) was grown. We were conditionally engaged about 20 years. Owing to my afflicted condition, and the fact that she had three single sisters, younger than her and dependent upon her for support, our marriage was deferred. Last fall her last sister was married. She had then fulfilled all her promises made to her parents, (who have been dead many years,) to provide for her sisters if necessary, and now felt at liberty to fulfill our long engagement. My children had all married and gone and I too was alone. In my afflicted condition I desired a companion and helpmeet. I believe the Lord has given me one who is willing to assume the burden. Under these circumstances we thought proper to marry and spend the evening of our days together, so on the 26th of December last the ceremony was performed. With the blessing of God, I have no fear but that all my needs will be supplied, and I am even hoping that like Job "my last days may be my best days."

May the Lord bless you and yours. Come and see me when you pass this way. Love to all brethren and acquaintances. In hope,

C. S. McDANIEL.

Remarks.

I publish the foregoing because of its peculiar interest. Brother McDaniel lived in Wilson until 1871, and published the LANDMARK here. When he became paralyzed he was no longer able to attend to business and gave it up. Since then he has been helpless. It is indeed refreshing to know of a woman so true and willing to help him. May they both find mercy of the Lord and may their last days be their best days."

P. D. G.

DEAR BRETHREN GOLD AND LESTER:—I have been taking your paper for about fifteen years. I and my companion have found it to be of great comfort to us, being filled with so much food for my Father's children. I am made to rejoice when thinking over the fact that your God is our God, realizing the fact that brethren whom I never saw can tell the same rich theme. If ever saved it is by redeeming grace and grace alone, realizing the fact that we have all been taught in the same school of grace, and all taught by the same God. Speaking of the others, their rock is not as our rock, our enemies themselves being judges, for their rock is a rock of works, while ours is a rock of grace. There were no strange gods found with Israel, for the Lord found him in a desert land and waste howling wilderness, and led him about and instructed him, or taught him and kept him in the hollow of his hand, as the apple of his eye. This is a sure resting place for all his children. Your unworthy brother,

F. E. JOHNSON.

Dexter, Texas.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

VOLUME XXVII.....No. 13.

WILSON, N. C., MAY 15, 1894.

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EDITORIAL.

FORE-KNOWLEDGE.

I am requested by a dear friend to treat upon the above subject, or rather upon the 21st verse of the 18th chapter of Genesis, which some are wont to use to discredit the foreknowledge of God ; which reads as follows: "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, I will know."

If men were as anxious to know the truth of the Scriptures, and to accept their teachings, as they are to know the truth of natural writings, which in common sense they are bound to accept, they would—in matters of intelligence appear to much better advantage, even if they had to admit their utter inability to understand the meaning of the divine record. A certain man makes a will, and dies, and his will in writing is put to record and becomes of full force ; after which an heir is born unto him. Now what is that heir to do but to accept the will just as it reads? He might

prove his father was of unsound mind. Which would be a sad reflection. He might show that he was influenced in some undue manner, which would prove him to have been a fool. He might prove that his father was generally incompetent to make a will, which would declare him to have been of an unsound mind. He might claim injustice had been done him, which would call in question the honor of his father. He might file the astonishing plea that his father had given him too much, and—no he would never do that, it is not natural for men to do such things. The thing is done, and he must accept it just as it is whether it suits him or not.

The last "Amen" of the Scriptures was written and sealed with the great and irrevocable seal of divine inspiration upward of eighteen hundred years ago, and the truth set forth therein is as eternal as is its Divine Author, and is therefore essentially and eternally true whether we admit it and believe it or not. Man in his corrupt and depraved nature is as much and as persistently opposed to God, his truth and his doings as is the devil to God, falsehood to truth and unrighteousness to righteousness.

When the natural man becomes fully impregnated with the zeal of false religion his opinion of the truth is about like that which the anarchist has of the spirit and character of the laws and institutions of the government of the United States. These anarchists are in spirit, aliens from our common-

wealth and strangers to our institutions; so also are men in nature and spirit aliens from the commonwealth of Israel and strangers to the covenants of promise, being without God and without hope in the world.

Men who question the eternal perfection of God do not really believe in God, if they as much as believe there is a God. If our idea of a thing is not according to the nature and character of the thing itself can it be said that we understand the spirit of that thing? Man can only know the character of the spirit of a thing by the spirit of the thing itself. We can only know the things of the beast whether he thinks, and what he thinks by possessing his spirit. If the horse had the mind of man he would think and reason as man does, and if man had the spirit of the horse he would have as much sense as the horse has. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know; my people doth not consider."—Isa. 1:3. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God."—1st Cor. 2:11. In order for man to know as God knows he must first become to be equal with God in all his divine attributes. While the Lord knows what is in us, having made us, and knows what we think, yet he does not think as we think, nor know as we know. His thoughts are not our thoughts, neither are our ways his ways; "for as the

heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55 : 8, 9.

The wicked and rebellious heart of man renders him incapable of being instructed of God, because it puffs him and exalts his imaginations, and in proportion debases in his mind the nature and character of God. "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Seeing thou hatest instruction, and castest my words behind thee. Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." Ps. 50:16, 17, 21. "The Lord knoweth the thoughts of man that they are vanity." Ps. 94:11. "For I know their works, and their thoughts." Isa. 66:18.

God in his ubiquitous character is everywhere, and therefore does not have to go anywhere in order to obtain knowledge or to inform himself as to the doings of men in the sense of essential knowledge that he might afterwards know what he did not know or understand perfectly in himself before; nor does he have to go anywhere in order to be essentially where he was not in his infinite presence. "Whither shall I go from thy spirit? or whither shall I flee from thy presence. If I ascend into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead

me, and thy right hand shall hold me."—Psalm 139 : 7-10.

In whatever sense God is at any time in hell, surely he must have been, in that sense at least, in Sodom and Gomorrah, even at the time he said he would go down to that people. The very fact that the cry had come up unto him, which coming must have been of him, is sufficient evidence that he did not go down in order to obtain additional testimony to add to his understanding of the situation, besides we are told that he understands our thoughts even, as it were, before they reach him. "Thou understandest my thoughts afar off."—Psalm 139:2. "But when Jesus perceived their thoughts."—Luke 5:22. "But he knew their thoughts." 6:8.

"Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Psalm 139 : 3-6. When the great and mighty God lays his hand upon one of his creatures the wisdom, knowledge and power of the Almighty and eternal "I Am" are revealed, and from thenceforth that creature dare not question the eternal and infinite perfections of his God, but is made to acknowledge the unsearchable depths of his judgments, and to exclaim: "Great and marvelous are thy works, Lord God Almighty; just and true are

thy ways, thou King of Saints." "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."—Job 32:8. Without this inspiration it was in the days of old, as it is now, impossible for men to understand the character of God. God walked and talked with man in those days as though he were a man, somewhat like unto them, from the simple fact that man did not and could not understand or entertain a higher idea of God than he had of himself. And while God speaks unto man in a different manner in this day from what he did then, yet man knows no more about him now than he did then, except as he is revealed. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1, 2.

The Nodamites did not believe that God knew or could know anything about them and their doings without coming down and making an investigation; and man to-day with all of his boasted intelligence, enlightenment and religion—proves by believing the same thing, that he does not know anything more about God than did the Sodamites just four thousand years ago. Men to-day believe that the wickedness of man is in proportion to his ignorance of God, or that literal and moral intelligence leads to spiritual knowledge, hence their numerous and varied institutions, auxiliaries,

helps, aids and endeavours to effect this indispensable preliminary preparation. Now if the ignorance of the Nodamites was so gross as to lead to such great wickedness, as to so provoke the Almighty God and evoke from him such a stupendous overthrow and utter destruction as was visited upon them, what may the great mass of the people of to-day suspect, whose intelligence, enlightenment and knowledge of God only lead them to believe the same of him as did the people of that great and wicked city? How can men consistently claim to be superior to a people who were justly condemned and utterly destroyed, because of their great wickedness, when they prove themselves to be equally ignorant of God, by believing and teaching the same things for which in part, those people were overthrown? They did not believe that God presently knew and foreknew all things, and had all power, and therefore they did not fear him nor regard his doings and sayings, but, like men to-day, attributed the affairs and events of the universe to natural laws and causes altogether, saying, "What is the Almighty, that we should serve him, and what profit should we have if we pray unto him? Job 21:15. "If God is Almighty, and knows all things before they come to pass, and they must be just that way, what is the use of praying or doing anything? Such a doctrine is dangerous and such a God is unjust. Such things ought not to be taught." "Therefore they say unto God, Depart from us; for we desire not the knowledge

of thy ways." Job. 21 : 14.

If man's opinion of God is no higher now than it was four thousand years ago, in what respect is he, in his natural estate, in point of spiritual knowledge or understanding, superior to those of that day? What spiritual thing has he that they did not possess? Wherein do they differ, seeing they believe the same? Is the fore-knowledge of God true as pertaining to each and every event which transpires in time? It is claimed by some that he did not fore-know all things, but only knows them as they come to pass, and only such then as he chooses to know. But this is like all belief which arises from that source, it is without even a rational reason, to say nothing of intelligence, or thus saith the Lord. As faith without works is really no faith at all so belief without a reason therefor, or proof thereof, is really no belief at all. It is a kind of aftermath, as it were, of vain philosophy. Has God fore-knowledge? "Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2 : 23. "Elect according to the fore-knowledge of God the Father." 1st Peter 1 : 2. These two witnesses prove that God is a God of fore-knowledge, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand and I will do all my pleasure." Isa. 46 : 10. It is said of Christ; "In whom are hid all the treasures of wisdom and knowledge." Col

2 : 3. This being true, how is it possible that he should possess the knowledge of or whereby all things are and must be known, and yet himself not know all things? Can it be said of one that he has knowledge and yet does not know anything? Knowledge is understanding, therefore one cannot have understanding of a thing and at the same time know nothing of it or about it. Wisdom is one of the attributes of God. He is very wisdom itself, and wisdom is understanding and understanding is knowledge, therefore God is knowledge. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Read the eighth chapter of Proverbs. God does not have to think or study to know anything. His knowledge is like himself, infinite, eternal. It is a part of him. It is himself. He is knowledge itself, and to the King eternal, immortal invisible, the only wise God, be honor and glory forever and ever. Amen.

In the great work of redemption it was necessary that Christ should take upon himself the nature of those he came to save and in that respect be made like unto them that, as a result of his work, they should be made like unto him. It is reasonable that God should communicate with man from the standpoint of man than from his own. Suppose a teacher of the Greek language should, in that tongue, say unto his class: "I can speak Greek,"

what would such a declaration amount to unless the class understood that tongue, and if the teacher and class alike used the language, what sense would there be in saying so? In order to an intelligent communication of thought the superior must adapt himself to the understanding of the inferior. God, being infinite in every sense and man being finite and only finite, He must appear in finite form and manner in order to be understood at all by finite minds. The finite does not nor cannot comprehend the infinite. Those Sodomites were not capable of understanding the infinite character of God, neither did they know nor could they conceive the difference between their knowledge and His, but to the contrary believed, as men do in this day, that he did not know of their doings and could not know without coming down and making a personal investigation. God knew their thoughts of him and therefore came down and proved them and brought forth the fact that their wickedness was altogether according to the cry of it. But he did not appear to them as God; but as men, that in the mouth of two or three witnesses every word should be established, by man, and from man's standpoint. The Lord appeared unto Abraham but Abraham saw Him not as the Lord but as three men, still he addressed them as, "My Lord," and understood them to be the Lord. Two men (angels) appeared in the streets of Sodom whom Lot took into his house. Now comes the test. When

the men of Sodom heard that these men were in Lot's house they went and demanded of him that he bring them out unto them that they might know them. By this they proved in themselves the great wickedness of their hearts, which seemingly moved the angels to great haste in bringing Lot and his wife and two daughters from under the overhanging vengeance of God, which utterly overthrew and destroyed all those who had so fully proven themselves to be ripe for such destruction. God never leaves himself without a witness, making even the wicked to prove the justice of their overthrow. The judgments of God are so just and so justly executed that even his enemies will be without excuse upon their part, nor will they question the truth of Abraham's plea before the Lord for the righteous in Sodom: "Shall not the Judge of all the earth do right."

In view of the ignorance, depravity and wickedness of men, and their assumed knowledge of God, there was no better, no more effectual manner of dealing with those Sodomites than that the Lord should come down unto them and give them opportunity to prove by their own work, in one of the most forcible manners possible, that their wickedness was according to the cry of it. Had the Lord not done this those depraved Sodomites would rise up in the judgment and claim that he did not give them a chance to do better and be saved—that he did not come to see them, and really did not know whether

they were righteous or unrighteous.

It seems the Lord did not come down to see whether the sin was according to the cry so much as to see whether there was any good thing in those cities. He does not say, if the cry is true I will know, but, "if not I will know." If there had been ten righteous men there those cities would not have been overthrown, but that number was not there, therefore it was not only proven that there was much wickedness there, but that there were but few righteous, yea, but one just man among them.

The sense in which the Lord said "I will know," is that proof. "I will prove them and their doings," see Deut. 8:2.

Man in his vain attempt to prove that God does not know all things is often heard to make the unqualified and absurd declaration that "He only knows what he chooses to know." I admit that I do not know all things, therefore I do not know that God does not know all things, and only knows that which he does know because he chooses to know it, and the best reason I can give for my ignorance of the ignorance of God, is that he has not said in his word that he does not know only so much as he chooses to know. I am too dull of understanding to perceive how God could choose not to know anything that he does not know, and if he should choose to know something, of which he knows nothing, how he could possibly determine or know what he would choose to know, or how

he could choose to know a thing without first having known that thing, and having first known it how he could choose to know it. If God only knows what he chooses to know, before he chose to know any thing he knew absolutely nothing. But such is not our God. "Known unto God are all his works from the beginning of the world."—Acts 15:18. Declaring the end from the beginning and from ancient times the things that are not yet done. "This God is our God forever and ever. He will be our guide even unto death."—Ps. 48:14.

P. G. L.

PLEASE READ.

We earnestly request those of our subscribers who are in arrears for the LANDMARK to send in their remittances. Our expenses are very heavy, and we need the money. Watch your dates closely and when your time expires please renew as soon as possible. P. D. GOLD.

ELDER P. D. GOLD, DEAR BROTHER :— There was some mistake made by you and Elder Draughn in regard to appointments made for me in LANDMARK of May 1st. The appointments should have commenced June 1st instead of May 1st. According to the arrangements this will only give me two days to rest from a tour of six weeks, and my health being very feeble, I fear to undertake the tour. Will you please call them in through LANDMARK, and so state the mistake in them as to set me in order before the churches and public generally. I hope to go to visit them in the mountains about the 10th of June, and continue with the churches until the last of July. I would try to fill the appointments if I were not so much fatigued, and being very feeble in health, I have written to Elder J. D. Draughn to call them in through the deacons and clerks of said churches as best he can, hoping my explanation may be satisfactory with the brethren. E. C. SMITH.
Newport, N. C.

OBITUARIES.

DERDIDA SHORT.

Died on the 20th day of August, 1893, at the residence of her father, in Wayne county, N. C., Derdida Short, wife of Rufus Short, and daughter of Leonard and Phœbe Dickinson, who was born December 7th, 1860, and reared under the tuition of her parents. She was truthful, kind, gentle, lively and affectionate; yet like all other girls of the Adamic class she was born in sin, and by nature a child of wrath. She was married to Rufus Short on Dec. 28th, 1881, to whom she bore four children, who now survive her. She obtained a hope in Christ and went before the church at Memorial on Saturday before the first Sunday in August, 1890, was received and baptized by the writer, and lived a consistent member, filling her seat at all times unless providentially hindered. She proved a helpmate to her husband, a mother to the children, a friend to all. To visit and care for the sick was a virtue, a jewel upon her cheeks. But, alas! how soon the joys of earth fade and pass away. Death stole softly but certainly upon her frame, laid its iron weight in the form of diabetes and other diseases, and crushed her hopes as to this life. She had the attention of several physicians, but none could stop the march of the tyrant disease. I saw her when she was on her way home from the doctor at Wilson her last time. She said the doctor gave her to understand her disease to be a hopeless one; yet her conversation seemed to be steadfast and unshaken. Though the clouds gathered around, and her path seemed to be strewn with disappointments, she remembered the good Lord had helped her by delivering her from her sins, and that he would again deliver. She believed that God had given her a bow of promise in all those clouds; and while they are passing God will make his goodness to pass. When those clouds shall be no more, then the bow of peace shall be revealed spanning the pathway of the retiring storm. To every cloud there is a sunshine, every night a day, every bitter a sweet, every cross a crown, with bitter herbs the roasted lamb. I was to see her several times while she was confined to her bed. I found her conversation christian like. Sometimes her mind would recoil and she would seem low

down; but even then, by examination, one could see that deep down in this gorge, there was the trusting of a little child. She spoke of the future. The last time I was to see her I read a chapter in God's word and tried to pray with her, and while speaking of the pearly gates of the city, she commenced slapping her hands and said, "It will not be long, will it?" She bore her affliction with patience. She had been taught in God's Word by his spirit how to live and how to suffer for his sake, yea and how to die.

On the 20th day of August, 1893, she gently passed away from all the troubles of this life, falling asleep in the arms of Jesus; "blessed sleep, from which none ever wake to weep." She leaves a husband, four children, a father, brothers and sisters, friends and the church to mourn their loss; but give us the cave of Macpelah that we may bury the dead out of our sight. She shall rise again. In sorrow we love more tenderly, and the dead becomes more dear to us. We have seen those sorrows for others, but when we are called to bow, to endure the yoke, to stoop, to bow the head as a bulrush, to abide the fighting winds within, then, perhaps, none can sympathize with us; we have to go alone. We believe the Lord came into his garden and gathered one of his lovely roses for his own use. May the husband remember the steadfastness of his wife, and examine at least the proof-sheet of her stay on earth; may the children remember the tender care of their mother; may the father remember the golden words of his daughter; may they be as ear-rings in his ears, in constraining him to duty; may the brothers and sisters remember the upheaving of soul, the upward glance of the eye, the falling of a tear, when none but the Lord was near. May the Lord enable us all to remember well the night of death is near, and bless us all for good.

J. T. EDGERTON.

Pikeville, N. C.

WILLIAM DAVID STOKES.

William David Stokes, the son of Bryant and Elizabeth Stokes, was born in Edgecombe county August 5th, 1845; was married May the 31st, 1883 to Mrs. Fannie Hamilton, who died June 8th, 1889, and though in her death he sustained so great a loss, for I lived next door to them for several months before then, and I think she was as kind, sympathetic and amiable lady as I ever knew, he bore up under the great

trial with such patience that I feel like he felt to be reconciled to God's holy will. She left three children of her first husband's, and an infant babe, for which he did all in his power and tried to be a faithful father. He died December 2d, 1893. He went to bed in perfect health apparently, but was found next morning paralyzed and never was rational any more. He was not a member of the church, but was kind to all, very cheerful and interesting in conversation and did all he could for the comfort of others. His many friends were always glad to meet him. He leaves an aged mother and five sisters, all of whom are members of the Primitive Baptist Church. May the Lord be unto them and all who are waiting for his appearing, a very present help in every time of trouble.

Your unworthy brother,

M. B. WILLIFORD.

P. S.—I write this by request of his sister.

MRS. EMMA EDWARDS.

Mrs. Emma Edwards died November 29, 1893, after an illness of 21 days, with brain fever. Her husband, Joseph Edwards, died January 4, 1894, with the same malady. Their family of seven small children are left without the kind and tender care of earthly parents. May they be led to know and realize the care and protection of the Lord of Hosts, the orphan's friend.

Friend after friend departs.

Who has not lost a friend?

There is no union here of hearts

That finds not here an end,

In tribulation,

WM. F. SLOANE.

BETTIE SUE POTEAT.

By the request of her grand-parents I write you for publication the death of little Bettie Sue Poteat. She was the daughter of William and M. E. Poteat. Was born the 29th of August 1883, and died November the 19th 1888, making her stay on earth 5 years 2 months and 19 days. Her disease was diphtheria, and it went down her wind-pipe and she didn't live but a few days after she was taken. Her sufferings were very great, every breath was a very hard struggle, the day before she died at night her mother asked her if she was better, she said, "yes I'm better I'm going to meeting" and turned over and smiled. The Doctor came that evening and told the family that

he had done all he could do. And that she would die and nothing he could do would do her any good. So she continued to get worse until about midnight or a little after, she sprang right upon her feet in the bed and when we laid her back she went off as though she was going to sleep. Little Bettie Sue died at her grand-ma's, where she stayed the most of her time, she always thought a lot of grand ma. She was such a good child; everybody loved her that knew her. We would say to those left behind not to weep for she is happy. Her wants are all supplied. What parent would not childless be, to give a child to God? We all hope to meet little Bettie Sue above, where all will be happiness peace and love.

BETTIE WALKER.

Ashlaud, Caswell Co., N. C.

MAJ. VINCENT REDMOND RUST.

Died on the 31st of March, at his home near Poca, West Virginia, Maj. Vincent Redmond Rust, in the 77th year of his age. His father, James B. Rust, moved to Kanawha, from Warren co., Va., in the year 1816. The latter was for several years deputy sheriff under Henry Fry, and was high sheriff after Mr. Fry's term expired. Maj. Redmond Rust continued to live at the old homestead, a part of the original five thousand acres bought by his father and uncle on coming to West Virginia. He was one of the commissioners when Putnam was cut off from Kanawha co., and was one of the first grand jury that sat in the new county. He was often solicitor and several times nominated for county offices, but never would accept, preferring the life of a farmer as better suited to his taste and inclination. Maj. Rust was a consistent member of the Old Baptist church. He was twice married; his first was Miss Hicks of Warren Co. Va., by whom he had one daughter, now the wife of Dr. H. L. Walls, his last wife the widow of Dr. J. W. Walls of Stephen City Frederick Va. Her maiden name was Hawford, and is still living at the old homestead. In his own household an example of gentleness and kindness, a devoted husband, and father, an obliging neighbor and faithful friend, dispensing with old-fashion courtesy the hospitality of his pleasant home, he will long be remembered by a large circle of relatives and friends, as one of the most honorable and upright of men. The funeral services were conducted by the Rev. W. A. Melton, a friend of his

boyhood, and on Sunday afternoon April 1st he was laid to rest in the family cemetery, near his life-long home, to await the summons of his Master, and hear the well earned plaudit, "Well done good and faithful servant, enter thou into the joys of thy Lord."

A FRIEND.

MAJOR L. FLETCHER.

Died at his home in Jackson county W. Va. on the 7th day of March, 1894, at 10 o'clock A. M. He was born May 21, 1823 in Russell county, Va., was united in marriage to Miss Nancy A. Hunt in 1845 at Pikeville, Ky., and in 1846 he and his wife moved to Jackson county (now) West Virginia. He became a member of the Primitive Baptist Church about thirty-four years ago, and was a consistent and devoted member of that denomination; holding the position of church clerk for a number of years, and was church deacon at the time of his death.

Mr. Fletcher was a kind husband, a loving father, a good neighbor, a worthy citizen, a devout christian and was loved and esteemed by all who knew him.

He leaves a wife, two sons and three daughters: John and Albert Fletcher and Mrs. O. E. Duff, of Jackson county, and Mrs. J. H. Hunt and Mrs. John W. Ball, of Elk City, W. Va., all of whom were standing by his bedside when he "fell asleep" in Jesus. Just before his death he called his children to his bedside, bade them all good-bye and requested them not to be troubled for he was going home.

The funeral services took place March 8th at 2 o'clock P. M., at his late residence, and was attended by a large number of friends and relatives. His favorite hymn was sung:

"Asleep in Jesus! blessed sleep;
From which none ever wake to weep!"

His remains were laid to rest in the family burial ground:

"Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours,
Rich, radiant days abide;
Like hope, like summer's rainbows bright
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear,
God doeth all things best."

JOHN W. PINER.

I take the opportunity of writing the obituary notice of my dear husband, John W. Piner, who was born August 23d, 1825, and was raised up by good and religious parents, Amos and Teresa Piner.

At the age of 25 he was married to the writer, Clareca A. Howling, of which union there were 5 children born, but 2 died while quite young. One died at the age of 18; two lived to be grown, and married. John W. whose obituary appeared in the LANDMARK about 4 years ago, and David Shepherd who assented his father. In 1872 the Lord visited him with his Holy Spirit, and called him from darkness into his marvelous light, and brought him to the church and centered his fellowship with the brethren at White Oak, Onslow Co., N. C., where he remained until 1892, when he removed his fellowship to Hadnotts Creek, where it remained until death released him. He was taken with La Grippe and suffered misery for nearly 2 years, off and on, and on the 20th of Nov. 1893, the Angel of God came to his assistance, and released him from the bonds of pain and suffering and led him gently into the place prepared for the people of God from the foundation of the world. Oh he is gone and left me for a few days, but I hope that I shall be called up higher to meet him in that bright abode. He died in the full triumph of faith.

CLARECA PINER.

Peletier's Mills, N. C.

NANCY GRIZZEL.

Nancy Grizzel, wife of Jesse Grizzel was a daughter of James Franklin. Her parents emigrated from North Carolina in the year 1815. She was born in Russell county, Va., January the 12th 1816, and was married to Jesse Grizzel October the 1st, 1835. By that union there were 13 children, 3 of whom are dead, 10 living. There were 5 boys, and 8 girls, 4 of her sons are living and 6 daughters. She died March the 25th, 1891, aged 75 years 2 months and 13 days. She professed religion while young and joined the Primitive Baptist church at Castlewoods about the year 1833, and was baptized by Elder David Jesse and remained a Primitive Baptist the remainder of her days. She was a very plain kind of a woman and was always opposed to wrong doings and sinful practices. She was very industrious and was never satisfied unless she was doing something for the benefit of

her family. Her home was always a welcome and quiet place for the preachers when they were visiting the churches near where she lived, and she very often had preaching at her house. She always tried to give her children good advice, and to teach them to shun bad company. We have great reason to be thankful. She has raised a very respectable family of children. Five of her children are members of the Primitive Baptist church and the others, I believe are professors, but have not joined the church. She leaves an aged husband, and her children and friends to mourn their loss. She was kind and affectionate to her children and a loving and faithful companion to her husband. While it is a great loss to us, we hope and believe it is her eternal gain, for we believe she is gone to that rest that is prepared for all the righteous. And we have a hope that when we are done with the trials and troubles of this life, that we will meet her in that place where is no more sickness, sorrow, pain or death.

O glorious hour, O blest abode,
I shall be near and like my God ;
And flesh and sin no more control,
The sacred pleasures of my soul.
My flesh shall slumber in the ground,
Till the last trumpet's joyful sound,
Then burst the chains with sweet surprise
And in my Saviour's image rise.

JESSE GRIZZEL.

J. L. CUMMINGS.

The subject of this notice, J. L. Cummings was born August 31st, 1859, and died September the 7th 1893, making his stay on earth 34 years and seven days ; was married to Miss Anna DeForest, March 20th 1888. Joined the Primitive Baptist church at Laurel Creek, Floyd Co., Va., in June 1889. He was sound in the faith and doctrine of Jesus. After taking a letter from Laurel Creek church he was received into the fellowship of Meadow Creek church, Montgomery Co., Va., the brethren and sisters of said church seeing his steadfastness in the faith and doctrine of Christ liberated him to speak in the name of Jesus, which he did, when opportunity was afforded. His speech was with power being as I believe by the influence and energy of the Spirit of God, and was edifying to the church. A more marvelous man I never saw, his theme was salvation by grace; by day and by night it was the one topic foremost in his mind. The way, the truth, the life, seemed so plain to his

mind, that it appeared to actuate every motive, every action, and bring them in harmony to the wonderful truth that Jesus reigns supremely great in the heart of his children, but his labor in our Father's vineyard was of short duration. He was afflicted in the spring previous to his death, and his friends and relatives were very anxious about him, but he seemed to rally, and was able to go to church and visit his neighbors, but finally the outward man began to fail rapidly, while the inner man was renewed day by day, he talked of the world as being under his feet. He had no faith in the arm of flesh either to heal, or to deliver, gave all the power and glory to God. It was the privilege of the writer to be with him often. Especially in his last days he admonished his brethren and sisters to stick to the faith as believed, and taught by Primitive Baptists. Said it would do to live by, and also to die by. He hated false doctrine, and false theories. His choice poem was.

'Father I stretch my hand to thee, etc.'

And when the sands of life were fast ebbing away, he sang praise to God in the highest, asking his brethren to join him in singing. He said he had views of things he could not relate, and was altogether resigned to the will of God. Said he had lived as long as he wanted to live, and talked and sung and praised till his dying hour, and now he is gone. His place is vacant in the church, the family circle and social meetings, but to my mind he fills a nobler sphere. He has crossed the dark river; his spirit now gazes with rapturous glory and grandeur upon the scenes beyond the swelling flood, and to chant in praises of nobler songs the redeeming love of Jesus, will be his employ for ever and ever. Then parents, brothers and sisters, wife children and relatives grieve not for the departed one, but pray God for Grace to imitate his example. So when life's journey is ended, you, with the unworthy writer may lay down dull mortality, with as much assurance of a sweet beyond as he.

G. A. REID.

Broad Shoals Va.

SALLIE J. CLARK.

Sallie J. Clark, daughter of Asa Hardison, was born in Martin county N. C., in 1845, and departed this life April 16th, 1893. She was married to J. W. Clark Jan. 16th, 1874. She was the mother of but one child—a baby boy on whom she lavished the whole wealth of her affections. The little fellow was spared to her but a little less than one year, and was

called from her embrace to show her, as she herself always said, "that it was wrong for her to idolize flesh and blood as she did her little babe."

Though she raised no children of her own, in marrying Mr. Clark she assumed a mother's place to four little children of his, who, now being all grown will say that she filled that place well.

When quite young she manifested great interest in her future state, and at all times was ready, and fully able to defend the doctrine that salvation is alone of the Lord. She did not unite with the church though, until she, with her husband, united with the Primitive Baptists, in 1884, at Mt. Moriah, and was baptized by Elder Bradden.

So strong was her love for the Baptists and so deeply grieved by their troubles and divisions over several mooted questions, such as the absolute predestination of all things, the means, or instrumentality question etc., and so much did she study, talk, and write on these things that she was repeatedly warned by her husband and family that if she did not divert her thoughts more from such things she would injure her mind. About this time our father, with many other of the Baptists, was excluded from the church.

This seemed to grieve her so deeply that she told the church that if such people as father was not fit to live with them that she knew that she was not. So she told them to erase her name from the church book. This they did not do, so she absented herself from the meetings until a charge for non-attendance was preferred against her and she too was excluded. She remained out of the church about three years, until the church rescinded the act by which father was excluded, and then she was restored to fellowship. But, during the time she remained out of the church, from causes before mentioned, as we believe, she was stricken down with an affection of the brain and lay unconscious for many weeks, and when she began to recover we found that her mind was not right. Her memory on everything except the Scriptures was entirely gone. She never recovered her proper exercise of mind any more until a few days before she died. She then looked as sane and talked as rational as ever in her life. During her last illness she talked a great deal on the Scriptures and about death. Father asked her, almost in her very last moments, if her prospects were bright. She answered, "Pa, I'm trusting in Jesus." A brother was bending over her, in her very last moments, even when we all thought her too far gone to notice anything more, and, while weeping he said to her that she had been a good, kind sister and he hoped that she would be rewarded for her kindness in the world to which she was going. On hearing his voice, for one moment the dull film left her eyes, she looked up at him with a sweet smile on her face, and said to him, "I have a hope that I shall be better off." The film returned, the breathing ceased, the soul had taken its flight, but the beautiful smile remained on her face. G. W. HARDISON.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the announcement continues in this paper until day of appointment or not.

ELDER W. C. CLEVELAND.

Statesboro, Ga.....	Tuesday after 2d Sun in June
Bethlehem.....	Wednesday
Lake.....	Thursday
Cedar Creek.....	Friday
Bay Branch.....	Saturday
Love's Chapel.....	3d Sunday
Beard's Creek.....	Monday
Bethel.....	Tuesday
Belknap.....	Wednesday
New Deloaches.....	Thursday
Upper Black Creek.....	Friday
Fellowship.....	Sat. and 4th Sunday
Lane's.....	Monday

Elder F. M. Stubbs will be with and convey him.

W. W. BARNES.

Beaver Dam.....	May 16
Haskins.....	17
Sand Hill.....	18
Muddy Creek.....	19
New M. H. near H. Fountain.....	20
Cypress Creek.....	21
Maple Hill.....	22
South West.....	23
Bay.....	24
Stump Sound.....	25
Yopps.....	26
Ward's Mill.....	27
North East.....	28
White Oak.....	29
Hadnotts' Creek.....	30
Newport.....	31

He will need conveyance.

J. E. ADAMS.

ELDER GOLD, DEAR BROTHER:—I have just seen the LANDMARK for May 1st. Expected some appointments I sent you from Cedar Island on my return to appear, but don't see any, and the others which were published once in the 15th number, are also left off. I suppose it was an oversight. I send as follows:

Goose Creek Island.....	Tuesday after 3rd Sunday in May.
Bethel.....	Wednesday
Sandy Grove.....	Thursday
Blount's Creek.....	Friday
Singleton.....	Sat. and 4th Sunday
Galloway's.....	Monday
Red Banks.....	Tuesday
Hancock's.....	Wednesday
Cross Roads.....	Thursday
Mewborn's.....	Saturday
LaGrange.....	1st Sunday in June

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

TRAINS GOING SOUTH.

DATED Jan. 11, 1894.	No. 35. Daily.		No. 35. DAILY		No. 41. Daily.	*No. 501 N. Y. and Fla. Spec.		
	A. M.	P. M.	A. M.	P. M.		A. M.	P. M.	
Lv Weldon.....	11 47	9 51	.....	.....	.....	12 02	.....
Ar Rocky Mt.....	12 55	10 45	.....	.....	.....	.....	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 07	.....	.....	.....	.....	.....	.....
Lv. Rocky Mt.....	12 55	10 45	6 00	.....	.....	.....	.....
Lv Wilson.....	1 55	11 25	.....	.....	.....	1 57	.....
Lv Selma.....	2 45	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 25	1 15	.....	.....	.....	4 00	.....
Ar Florence..	7 05	3 27	.....	.....	.....	6 15	.....
	No. 47. Daily.							
Lv Wilson.....	2 05	.....	A. M.	.....	.....	6 35	.....
Lv Goldsboro..	3 00	.....	.....	7 20	.....	.....	.....
Lv Magnolia....	4 13	.....	.....	8 20	.....	.....	.....
Ar Wilmington	5 50	.....	.....	9 20	.....	.....	.....
	P. M.							
	.....	.....	.....	10 00	.....	.....	.....

TRAINS GOING NORTH.

DATED Jan. 11, 1894.	No. 78 Daily.		No. 14 Daily.		No. 40 Daily.	*No. 500 N. Y. and Fla. Spec.		
	A. M.	P. M.	A. M.	P. M.		A. M.	P. M.	
Lv Florence.....	7 30	7 05	.....	.....	.....	.....	.....
Lv Fayetteville	10 27	9 20	.....	.....	.....	11 59	.....
Lv Selma.....	12 10	11 18	.....	.....	.....	2 23	.....
Ar Wilson.....	1 05	.....	.....	.....	.....	4 30	.....
	No. 45 Daily.							
Lv Wilmington	9 00	.....	P. M.	.....	.....	7 00	.....
Lv Magnolia....	10 40	.....	.....	8 37	.....	.....	.....
Lv Goldsboro..	12 00	.....	.....	9 45	.....	.....	.....
Ar Wilson.....	12 45	.....	.....	10 35	.....	.....	.....
	No. 78 Daily.		No. 14 Daily.					
Lv Wilson.....	11 15	11 23	.....	.....	.....	10 40	.....
Ar Rocky Mt.....	2 27	12 05	.....	.....	.....	11 25	.....
Ar Tarboro.....	2 35	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 54	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.....	3 07	12 05	.....	.....	.....	.....	.....
Ar Weldon.....	3 17	12 50	.....	.....	.....	6 01	.....
	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3:40 p. m., Halifax 4:00 p. m., arrives Scotland Neck at 4:55 p. m., Greenville 6:37 p. m., Kinston, 7:35 p. m., Returning leaves Kinston, 7:20 a. m., Greenville 8:32 a. m., arriving Halifax at 11:00 a. m., Weldon 11:20 a. m., daily except Sunday.
Trains on Washington branch leave Washington 7:00 a. m. Arrives Parmele 8:40 a. m.; Tarboro 9:30; returning leaves Tarboro 4:40 p. m., Parmele

6:10 p. m. arrives at Washington 7:35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via A'hemarle & Raleigh R. R. daily, except Sunday, 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m., 5:30 p. m. Returning leaves Plymouth daily except Sunday 5:30 a. m., Sunday 9:30 a. m., arrives Tarboro 10:25 a. m. and 11:45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:25 a. m., arriving 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 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6:30 p. m.; arrive Dunbar 7:40 p. m. Returning leave Dunbar 6:30 a. m.; arrive Latta 8:00 a. m., Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11:00 a. m., Returning leaves Clinton at 1:00 p. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.

General Sup't.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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Plain sheep binding, single copy, by mail 60cts.

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Per dozen, by mail, \$9.00.

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Per dozen, by mail, \$12.00

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Send money in Registered Letter, or Money Orders, or by Express. Address

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Wilson, N. C.

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Address,

J. W. GILLIAM, Prin.

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4 B. B. B. B. MEDICINE.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer to: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky., Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sex-on, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Claxton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 43 a m
1 27 p m	Lv.....Chnaax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesd. l. c.....Lv	3 15 p m
11 42 p m	Lv. N. & W. Pct. - W. Cove. Ar	4 20 p m
11 35 p m	Ar. N. & W. Pct. - W. Cove. Lv	4 33 p m
11 00 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
5 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Ar.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Ar.....Fayetteville.....Ar	9 25 a m
No. 15 Mixed Daily Ex Sunday.		No 16 Mixed Daily Ex Sunday
5 35 p m	Ar.....Ramscur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15 Mixed Daily Ex Sunday		No 16 Mixed Daily ex Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale, .. Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M., and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, Gen'l Mang'r. W. E. KYLE, Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

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Please send money order for the medicine, as this is much safer than the money.

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MRS. MARY G. WINSTAD, Artist, Care of Elder P. D. Gold, WILSON, N. C.

VOL. 27.

JUNE 1, 1894.

NO. 14.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N.C.

Kaderlilly
108 94

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getting up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

ELDERS GOLD AND LESTER:—I beg liberty to enter the columns of ZION'S LANDMARK with a short biography of my life. In this narrative I wish to dwell especially on that period of time which began several months ago as a new era in my life, and exercised me to the present.

I was born in 1864 in Pulaski county, Va., and reared in a rural district on a farm. From my early boyhood until I was twenty-one years of age I attended school much, and was very studious. In 1885 I graduated in medicine at the College of Physicians and Surgeons, Baltimore, Md. In the spring of 1885 I left college for the home of my boyhood, and began the practice of my profession, which has been my employment to the present day.

In the year 1889 I married into a rigid Methodist family, and located at my present home, and in a short time a Methodist church was erected within one hundred yards of my door. I attended church regularly, took a part in the Sabbath school, and felt good enough. My mind was engrossed in accumulating wealth, and when things pertaining to an after life presented themselves to me I had no trouble in ridding myself of them, for when I compared myself with them I felt I was their equal, if not better. I did not know the significance of Paul's language, "But they measuring themselves by themselves, and

comparing themselves among themselves are not wise." I had nothing very momentous to regret, but few sins for which to repent, consequently was right well satisfied with my past, present and outlook of the future. My entire life was bright and pleasant, and I was satisfied with this world and lived happily in it.

This brings me to where I must leave these dry facts and enter that period of which I spoke in the beginning. From some cause or other my mind was taken from the things of this world and made to meditate on things to come in an after life. I was made to see the great contrast between time and eternity, and my life, even if I lived to extreme old age, was but a moment. Then by research and thought I began to try to locate my standing with God. I had a feeling within that I was not ready, that something was lacking, and if I died in this condition I would never see God. With much seriousness I commenced reading the Bible, a thing I rarely did, except as a text-book to prepare my Sunday School lesson. It proved fatal. I soon was taught who I was, and how I stood before God. Each passage struck condemnation to my heart, and painted my sins where I could see them. As it seems my eyes were turned to look within, and I not only saw I was a great practical sinner, but conceived in sin and brought forth in iniquity,

and went astray as soon as I was born, speaking lies. I saw plainly that I was corrupt from my conception to my birth, and down through life, growing worse and worse, adding sin upon sin and doing no good thing. I labored hard to amend my life and obey the law of God, and to work myself into favor with him, but was told that which I felt, that every corrupt tree bringeth forth evil fruit, and no fountain could yield both salt water and fresh. Had not all the thoughts and deeds of my life been the fruits of the flesh? I had grown tired and weary of my labor, yet was laboring on. I continued in this condition trying to render service unto the Lord by works of righteousness, until I was made to see that salvation was of the Lord. It is not by works of righteousness which we have done, but by the washing of regeneration, and according to his mercy he saved us. What then? "Israel hath not obtained that which he seeketh for, but the election hath obtained it. Having predestinated us unto the adoption of children by Jesus Christ unto himself according to the purpose of him who worketh all things after the council of his own will." These Scriptures, as well as the tenor of the whole Bible seemed to speak to something within, and were convincing that the salvation of man's soul depended not upon the works of man either seen or foreseen by the foreknowledge of God; but is by grace according to the doctrine of election and predestination. Under this I began to quake, for I could not think God in his infinite purpose predestinated me unto eternal life. I felt separated from God and from all whom I loved, and no promise of an after life could I claim as my own; my fate was eternal death. Lord, have mercy. I sought solitude,

for it seemed to me that all with whom I met knew my sinfulness and pitied my sad condition. I lost all interest in this world, and felt so miserable I could not continue my practice, especially at night, for then I felt worse. Sometimes when pressed to go I would feel myself sinking down through the earth and think I could not live to return, and prayed continually. When interrogated by my wife and others as to the performance of my daily duties in business matters, I could only reply that I had no energy and could not work.

I often wished and tried to be my former self, and be satisfied as I once was, and as others seemed to be, but I could not. Several months passed by, and I went on from bad to worse, and in the meantime my only child, a lovely two-year-old daughter, took sick and died. I shortly began to fear my sins were visited upon her without forgiveness. "For I, the Lord, visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." I remember where I was when this thought first struck me, and I almost fell from my horse and cried as though I could not live. I tried to comfort myself with the thought that we would be together after death, but poor comfort it afforded. My troubles continued, and I refused to eat and could not sleep, to such an extent that I believed I was physically and mentally diseased; and if not, to such irregular habits I would soon succumb to some malady and die. And, Oh, my soul, how awful to come to death in my condition. In my most fervent prayers I felt condemned for trying to pray. It seemed I was asking God to defile heaven with the presence of a vile sinner, or to give up his immutability and elect a non-elect, contrary to his way and

purpose. I saw the law of God was just, and its condemnation to me was the ministration of justice, but I could not find how to submit to such a destiny. I went from place to place trying to pray for mercy, but not expecting to receive any. I went to bed and tried to rest and sleep, but I turned from side to side and moved from place to place and could do neither. I then tried to read, but could not understand even the literal meaning of the slightest sentence. Before I could finish a sentence my mind would be dwelling on my condition. Every breath was latent with Oh, Lord! Lord, have mercy! Lord, Lord. My prayer was ungovernable. My wife would ask me occasionally what was the matter with me, and I could only tell her I did not know or could not sleep. About day I felt I could endure my trouble no longer, and wished I had never been born, or that I could accept annihilation and be no more. I tried physical pain by pressing my head between my clenched fists. All was futile. I arose to dress, and as I was donning my pants I felt a light enter my heart, and I stopped in amazement to consider. My troubles were gone, and in their stead came peace, joy and love unspeakable. My heart was tender and full, and at the thought or sound of the name of Jesus I would cry. For the first time it began to dawn upon me what was the matter. It had been hinted to me by godly men before, but such talk only made me doubt their religion and pity them for being subjects of such delusions. But now I sought their company, and in a short conversation I could have fellowship with them and loved them. It rapidly came to my knowledge that Jesus was the light, the true light that lighteth every man that cometh into the world or out of chaos or confusion

into his kingdom; and that he was the light that entered my heart to give me my hope of glory. I loved him, and in my own way I tried to praise his holy name for coming to my rescue in time of need, when I was under the rigid law of God and knew him not. I read the Scriptures much, not from a cold sense of duty as formerly, but for love and the strength I received from the precious promises contained therein. Passages which I had often read before as a dry jingle of words now testified of a truth within, and promises which applied only to the elect of God I received in person. The Scriptures as well as the books containing the experiences of godly men, such as Elder Durand's, were precious and nutritious food to me, and I grew rapidly in grace and in the knowledge of our Lord and Saviour Jesus Christ. The fruits of the Spirit I possessed, the blessings were mine and the beatitudes were attributes of myself. I felt that a day had dawned, a day star had arisen in my heart. That day was a Sabbath day in which I did rest and have kept holy. That day star was Jesus, the light, my hope, and I look back to it and speak of it as a star, a day star. The world grew brighter, and I lived again. Often in riding along the road, for I had resumed my labors, I held sweet communion with the Lord, and would be partially absent from the flesh to meet him in the air. I had but few cares of the world upon me. It soon entered my feelings to join the church and be baptized. I had no trouble in selecting the church, for the sound of the gospel was unmistakable. I had told my wife and even their pastor, who seemed to be very solicitous about my welfare, that I intended to join the Methodist Church, but this I had to retract. When my wife joined them, some months before, I

had feelings I cannot express. I do not know even whether they were painful or pleasant. I left church and went home, but could not stay. I came back to church and could not stay there. So I went home and returned the third time before they closed their meeting. I attended their meetings and their doctrine became more and more objectionable. I think I know the truth when I hear it, for there is something within that bears testimony of the truth.

On Saturday before the fourth Sunday in February I offered to the Primitive Baptist Church at Bethel and was received upon the relation of a very small portion of what I have here written; and the fourth Sunday in April I was baptized by Elder Isaac Webb, and felt a discharge of my conscience toward God. I now feel to be in "that path which no fowl knoweth, and which the vultures eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it." Occasionally I doubt many of these things which I have written, and at times cannot say if I saw a light, but after all I know a change was manifested in me, and whatsoever doth make manifest is light. Sometimes I doubt one portion and sometimes another, but without doubts there could be no hope. These doubts are products of the carnal mind, carnal reasoning, God's enemy. But to lay aside all my doubts and hopes there are a few things I do know:

1. I know I love the brethren.
2. I know sin is exceedingly sinful.
3. I know I have a principle within opposed to evil which did not exist before.
4. I know I am purged from dead works.
5. I know I hunger and thirst after righteousness.

6. I know wherein I once was blind I now see.

7. I know I am meek and humble when compared with my former self.

8. I know the way which once seemed right unto me was the way unto death.

9. I know I have a hope in heaven.

Have we not all this testimony, and with such can we not find good grounds for our hope? I close, having imperfectly expressed myself as I wish to. Many things are left unsaid, and probably some have been written which should not have been. I submit it, however, to the judgment of our worthy editors, to do as they think best. Yours in hope of living forever with Jesus.

J. C. HURST.

Allisouia, Va.

ELDER P. D. GOLD, DEAR BROTHER:—As I want to send you the money for the LANDMARK which I so highly prize, I thought I would write a few lines. I am not able to express how comforting your valuable paper is to me. They grow dearer and sweeter all the time. Its columns come filled with many rich clusters of delicious fruit, of which I hope I can at times partake with a heart overflowing with love to God and his people. Brother Gold I feel that the good Lord has wonderfully blessed you with wisdom from on high. I do admire your gentle way of speaking. Dear brother, I wish I could express the emotions of my soul when meditating upon the goodness of God. I do hope I love the Lord, his cause and his people. I often feel like one alone here, as I am the only member in this place; but this is a comforting thought, the Lord knoweth them that are his, and he promises never to leave nor forsake them. I hope I trust in a God who speaks and it is done, who commands

and it stands fast. I hope he has enabled me to say, "Though he slay me yet will I trust him." Dear brother, if not deceived I have had many seasons of rejoicing since I joined the church that I knew nothing of before. But alas, what a disobedient child I have been, if one at all; I become so shrouded in darkness sometimes that I am made to say with the poet, "'Tis a point I long to know," &c., Then at other times I hope the true Comforter enables me to say, "'Tis religion that can give, sweetest pleasure while we live." Brother Gold I have felt so strongly impressed to write to you for several years, and I have made several attempts, but my short-comings stared me so forcibly I would lay it aside, and now I do not write feeling that I can say anything that will be edifying to you as I do believe you are one of God's bright jewels of mercy and so far my superior in all that is pertaining to godliness, but I feel that you will be willing to cover my many imperfections with the mantle of charity. I have thought of our last meeting with much pleasure. I don't think I ever enjoyed an Association as well in my life, and I have enjoyed many I hope. If not deceived the feast was complete with me. I don't think I ever saw more love and beauty in the people of God than at that meeting. I look back to those happy moments and hope to enjoy the like again if the Lord will. I feel that the good Lord has been inexpressibly kind to me for which I desire to be thankful, and may I adorn the profession which I have made with an orderly walk and a godly conversation. Dear brother, I desire to be an humble follower of Jesus, but I find that the thorn in the flesh is needful to keep me under subjection. When I would do good evil is present

with me. I hope I have learned that without his help I can do nothing. I sometimes feel "I am so vile, so prone to sin, I fear I've never been born again;" and at other times these words come as a soothing balm to my drooping spirits, "By this we know we have passed from death unto life because we love the brethren." I hope I do love them with the right love. I hope the Giver of all good gifts has given me the love I have for the Primitive Baptists, for I know they are not popular at all but greatly persecuted. I feel that my trials have been great on account of my religious views, but I feel that the sweetest moments of my life since I professed a hope have been spent in the furnace of affliction. I hope he who tempers the wind to the shorn lamb enables me to say, "The Lord is my Shepherd, I shall not want." Dear brother, I have written much more than I intended, and fear I have wearied you with my poor letter. May the blessed Lord spare you long to comfort his believing children, and bless you and yours as far as it is consistent with his will, and at last give you a home in Heaven is the desire of the unworthy writer. When the Lord gives you the spirit of prayer may he enable you to remember me at a throne of grace. Your little sister in hope of a better world,

EUGENIE HINTON.

P. S.—Brother Gold, I cannot read your valuable paper with an easy conscience without knowing it is paid for. I know your expenses must be heavy. E. G.

EDITOR ZION'S LANDMARK:—I read with pleasure every number of your paper and with a great longing for the same sweet assurance of a home beyond the skies that some of your writers have.

Near a year ago, I wished that I

might die, not thinking what death meant. I went to bed but not to sleep, and saw myself hanging over a bottomless pit, and felt to be the vilest of sinners. It came to me with double force that I was deep-dyed in sin and could do nothing, simply nothing, to cleanse myself from this state. I prayed as I had never prayed before for mercy. I realized that salvation was indeed the "gift of God" and I, poor miserable sinner had no hope. I read the bible and prayed, but could find no relief. In a few days my only child, a little girl two years old, wassick and died. My husband being away from home a great deal, she was my only companion, and no one but a mother knows how I loved her. I felt that the Lord was cruel in taking my little one from me but I prayed continually to be more resigned to his holy will. A quiet peacefulness stole over me and I felt that if I could have my baby back by asking I could not ask it, and these words came to me, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord;" and I kept saying them to myself. It seemed that the burden of my past sins was removed, and that I would never sin again, that I never would be out of temper or utter a cross word, but as time goes on sin goes on also. If I am ever permitted to enter that heavenly home it will be by the Grace of our Lord and Saviour Jesus Christ, and not by any good works which I have done. At times I feel so low and sinful I hardly dare raise my eyes to Jesus and beg for mercy. Please pray for me that I may see my duty clearly for I feel that I am leaving something undone.

A SINNER.

Remarks:

Yes, one thing my friend you should attend to at once—that is be

baptized. You have been blessed of the Lord I feel with a good hope through grace. So arise and be baptized, according to the pattern given, and follow Jesus.

You need not expect peace in this world of sin and death. For when Jesus was baptized the heavens were opened, and the Holy Ghost descended upon him, and the will of his Father from heaven proclaimed his Sonship. Then he was at once led of the Spirit into the wilderness to be tempted of the devil. Then the tribulation began in him. So when we follow Jesus we have peace of conscience, but the warfare is sure to follow. The devil is sure to try God's work to see if he can destroy it. In the furnace we are proven and manifested to be the Lord's people. Hence it is necessary to have tribulation. If you have none you have no evidence that you are a child of God. As many as he loves he scourges and rebukes. We must fight the good fight of faith and overcome by the word of God, and endure hardness as good soldiers. You must not seek an easy time in this world. Put on the whole armor of God that you may be able to stand.

P. D. G.

HOPE.

I herewith give you a brief statement of my experience and troubles at the time stated here, that you may know what I have suffered and what it is to die the death unto sin. In the first place I was cast into prison, Nov. 19th 1888. After a short time my troubles began. Above all promises from my friends

for pardon it gave me no relief. It just seemed that every person had forsaken me, and no company could I find. At length my past life began to present itself before me. The tears would stream down from my face upon my machine. Everything I had done in life would present itself before me like great mountains at times. I went from place to place to get comfort but no comfort could I find. I attended church on Sabbath, but this still added to my pain. I at first seated myself near the preacher, but I soon began to get further off, till I would be found on the back bench, not knowing what I was doing at times. So I was taken down with measles and confined in a hospital. Oh, as I went to take my bed I never shall forget the words I said, feeling condemned. I said, shall I ever arise again? These are about the last words I recollect saying for eight to twelve days, passing out of my mind into a painful agony of death. I thought I was compelled to die, and I could see myself struggling and dying in a vision. It seemed I was standing a distance from my body watching it flounce upon the ground. I was sensible of these sufferings. It was no mere dream. It seemed I was choking and struggling for breath. So at last it seemed that I died, then there was a calm for sometime, and at length I awoke and found myself in the hands of a band of wicked men. It seemed they had me confined in a large room where they could punish me by degrees, and I could see people lying on every side of me and hear them groaning and moaning in the last stage of death. At length it seemed I disappeared out of their hands and was revealing it to the company. It seemed no man was ever loosed that went therein but me. At once I raised from my bed at the dark hour of midnight searching for a

loose lock or some opening to make my escape. I searched the room diligently that I was in, and then made my way through into the dead room, and by this time the waiter had found that I was missing and had out search for me. He found me scrambling at an iron window trying to make my escape. The waiters seizing me undertook to carry me back to my bed, but I fought against them with all power, thinking I heard them say we have got him now, we will punish him and put him to death. So I was confined by two stout colored waiters and mashed down by force on a bed. Oh it just seemed like my heart would burst asunder.

So it seemed that I was silenced for a space of time, and when I awoke I found myself in a place where each and every man was having his heart tested whether it be pure or condemned. It seemed every man was judged according to his time and turn. At length my name was called. I went up the bank and came around to the place where I should be judged, and when I passed through I fell beneath the the stroke, my heart presented itself before my eyes being condemned.

It seemed that every person's heart was pure and white but mine, and it seemed to have a dark and spotted color. I wanted to get rid of it, and tried to deny my name, so at length I concluded that I would go through judgment the second time, and perhaps my heart would get better; so I went through the second time and when I came out my heart stood before me darker and more spattered than ever, condemned. It seemed that every other person's heart was right but mine. When I would look upon my heart torment would appear before me. It seemed that I was stone blind wandering in the night and lost. So

I traveled on in darkness and at length I found myself in a most dangerous place. I thought I was in a place where there was great machinery of snares, and teeth placed in cylinders and set on either side of me running with great speed and power. It seemed there was a narrow way for me to get through between them, and they were reaching for me on either side, so that I barely made my escape through. I traveled on and the next place I found myself was lying near a river in a low-down, dark wilderness place, and I was lying upon the sand, and had no place to lay my head. It just seemed that water was my dependence for life, and my thirst was great. When I would arouse from my agony I would come panting for breath crying water, water, with great drops of sweat falling from my face. My eyes seemed to be turned to crisp and stone-blind, and my tongue parched with fever. I viewed myself as an out-cast prodigal, whose food was husks, and whose potion was bitterness. It seemed that every person was going to heaven but me, and I was bound for hell, and these words seemed to follow me and stand before my face.

"And if my soul were sent to hell,
Thy righteous law approves it well."

O my Lord I cannot express fully to any one these sufferings. It seemed that my heart was trying to get out of my body with a heavy load to carry and as hard as stone.

So I wandered on in the darkness, not a ray of light could I see, and the next place I found myself was lying upon a river bank, a place of death. It seemed there was only one man that carried out the executions, and that he had a great and heavy iron press with bolts and bars that you had to be confined in, and it was hanging over a river or a great depth of water. I thought

every man had to be locked in the press, and let go down in the water, and stay till he was dead, then he must be raised up again, then he must be let down the second time, and those that went the second time would explode, and their flesh would be driven under the river or water-banks. So I thought I was hanging over them that went down the second time, feeling the heat of their flesh raise me up. At length I heard my name called for to be put to death. Oh how I did hate and despise the name Hurst; any other name but mine. I would raise up in bed and pant and struggle for breath. It seemed I was trying to get away, and shun death, but I found myself going down in the press of death to be killed, and when I returned I made my escape. I never was found going down to be destroyed in the second death.

My name was called many times to die, and every time it was called I could see the very smoke of torment ascending upward. I seemed to be stone blind, bewildered and lost, groping as it were in a dark room; so though if my eyes were opened I would yet see nothing. Darkness, shame and grief oppressed my gloomy mind. I looked around me for relief but no relief could I find. Oh what a horror hung around the second death. I will tell you again this is no mere dream, it was an agony of spirit and mind. No one has any idea of these sufferings except those that have passed through it, and can never, never forget it.

I will go farther and tell you more about these sufferings. Now while still making my bed of dead men's flesh on the bank of the river, it seemed I was trying to get away from that place, but with great weakness and could not succeed. I would raise up my head

and then lay it down again. It seemed I had no place to lay my head only on dead men's flesh. The next place I found myself I was trying to make my escape across the river. It seemed I went down the bank to the edge of the water and returned many times before I entered in. At length I found myself in the midst of that great river, and the waves were ebbing and flowing, and they seemed to cover me as if they were flames of fire. Oh the pain and agony of spirit and mind this poor creature cannot express. It seemed that I was in hell calling for water to cool my tongue. A Scripture came to me viewing myself as the rich man who went to hell and saw Abraham afar off and Lazarus in his bosom. Here a calm was made for a moment of time and when I awoke to my agony I found myself landed on the other side of the river in a low-down, cold, dark and shady place, surrounded on every side. I felt myself a solitary outcast from the regard of heaven and the sympathy of earth. It seemed I was hemmed by the river of death on my back and left hand, and on my right hand a steep and rocky mountain, in front of me a dark wilderness and desert place. A stillness came over me for a space of time, and when I awoke I found myself wandering up the mountain through the wilderness. It seemed like I was in a little drain of water that came down the mountain. I seemed to be following it as it were leading me. So I traveled on in the darkness and at length I came in company with my enemies. I thought I was pleading with them to forgive me, but not a word could I hear from them. At length they seemed to disappear as I came to the top of the mountain, and here I was looking for a wilderness to hide myself in to shun death. I had

got as far as I could get as my weakness was great and had fallen down: So it seemed I went to studing my case over. I thought it would be best for me to die as I was stone-blind and I would be of no use to any one. There were great scales over my eyes, and I was wondering about in the dark, so I though my sentence was pronounced and the execution limited. I thought of my wife and I sent for her. My desire was to tell her I could be of no use to her stone blind.

So it seemed I gave up to die, sacrifice myself in deep humility, feeling that I deserved nothing, and could hope for nothing except I recieved it of the Lord's mercy.

It seemed my time of departure was near at hand, and my wife had not reached me, yet it seemed I had a great desire to speak one word to her. I thought I wanted to tell her that I had to die and go to hell this quick. At length I thought I heard her coming, but could not discover her as I was blind. So as the limited time to die was just at hand pressing towards her with the words in my mouth.

I must die, and go to hell,
Thy righteous law approves it well.

And just as I went to cry the above words aloud, my eyes came open, seeing a dazzling light flashing over me. I fastened my eyes upon it, and heard a voice speaking to me, 'This is God's great power. Then in a moment I heard some words repeated in my heart and revealed, and these are the words in lines of the grand old poet,

"Here Lord, I give myself away,
'Tis all that I can do."

Just as these words ended I came to myself, looking around me found that the great burden of my heart had rolled away. It just looked like every thing was praising God, and that I was in a new world. I

said to the sick that I had been dead and it seemed that I had. The waiters then told me I had lain three days and nights without scarcely eating anything. Oh! how bright the morning seemed, brighter from so dark a night. Oh! yes, it seemed I wanted to suffer, more as my blessed Saviour had suffered so much for me. So at length they brought me letters from my wife and friends. They seemed to be of no comfort as they were talking about worldly matters, and getting me out of prison. It seemed I did not want to get out of prison, that a prison life was good enough for me, so prisons do palaces prove if Jesus dwell with us there. So I laid the letters aside calling for the Bible. It just seemed like all the Bibles belong to me and my Saviour also.

"Amazing grace how sweet the sound
That saved a wretch like me;
I once was lost but now am found;
Was blind but now I see."

So this is the end of my experience, my dying declaration, a prisoner's hope awaiting this life to kindle up. Written this the 12th day of December, 1890.

JOHN R. HURST.

State Prison, Ken.

P. S.—Will some dear child of grace please write me in this dear paper whether the above experience felt by this poor sinner is according to the Bible and the Apostles' doctrine.

EXPERIENCE.

DEAR BROTHER GOLD:—The following is an experience of my wife, Caroline T. Hall, as found among her papers after death. You will please publish in the hope that it may be edifying to some of the saints.

A. N. HALL.

My first impressions and thoughts

of childhood, as I now recollect them, were mingled at times with unhappy emotions and childish sorrows, which I then thought were incident to human life. I recall nothing of an unusual character in my young life until about the age of 14, when I was called upon to witness the death of my aunt, which caused me numberless hours of trouble. It indelibly fixed upon my mind impressions that I have never forgotten. I saw the frailty of human nature and the uncertainty of human life. I saw and felt that ere long I too must die. Then with a mighty power came the question, "Are you prepared to die?" For the first time I began to realize my condition, "without God and without hope in the world." I had looked upon religion as a good thing for the old and infirm, a desirable armor with which to meet and pass through death, but unsuited and especially undesirable for the young and healthy. But alas! how unsuited are all our theories and carnal imaginations to the will and workings of the Lord. I lived for three long years in this unhappy and unsettled condition. At the age of 17 I was united in marriage to a Primitive Baptist preacher, Elder A. N. Hall. I then thought that I had found an antidote for my troubles, that he would help me get religion, that by his aid I would soon be a christian. But O what a sad mistake. I soon saw that neither my husband nor any other person could render me aid. That it was a personal affair, beyond his or any other creature's reach. Between me and my God I also felt condemned for such vain thoughts and hopes. In the language of Jeremiah, "Cursed be the man that trusteth in man, or maketh flesh his arm." Then it was that I saw all earthly hopes were as naught, and that my efforts too,

were fruitless and without reward. I still stood condemned under the law. Then my thoughts of death and judgment seemed to overawe me. I viewed with an unobstructed vision the shortness of time and the length of eternity, the dissatisfaction of the one, the possible horrors of the other. I realized the vanities of this world, and how soon I must leave them, and without a change what would be my portion in the next? I wished that I had never been born, or that I had died in infancy. There is no tongue that can utter, nor any pen that can write the feelings of a poor, wretched and condemned being, who is, as it were, left alone in this world, without an eye to pity or an arm to save. I would go to preaching, hoping to hear something that would convict and convert me. I could hear of others being convicted, and that would trouble me, not but what I wanted them saved, but that I felt there was a chance for others but none for poor me. I felt that I was willing to suffer anything the Lord might put upon me for religion's sake, if that would do any good. How miserable did I often grow when at evening I saw the sign of an approaching cloud, heard the sounds of distant thunder, and saw the lightning whose flashes I often playfully admired when a child, but now shrank from as I feared the Lord by some such means would destroy me, and send my soul to an everlasting torment. My every breathing was, God be merciful to me, a sinner. I have often times had to leave the house when the subject of religion was brought up to hide my feelings. I wanted to hear them talk, but did not want them to talk to me, nor think that I was in any way concerned. I felt friendless and forsaken by all. My sorest trial was that I felt unfit to be with Mr. Hall, for I believed he

was a christian, and I was not; he being consecrated to His service and I a total stranger. I still thirsted after Christ, and thought that if I could be stricken down like Paul I would believe it was conviction. But not so. My case seemed to be an outside one, unprovided for. I oftentimes tried to pray, but without avail. My prayer seemed not to be an utterance from the fullness of the heart, but a mere pretense. I often thought that I had rather be a dumb brute, even of the lowest order that had no soul to save, than as I was; for I could see no way to escape the punishment justly due me for my sins. On one occasion I went with Mr. Hall to one of his appointments, his text was, "Beloved, it doth not yet appear what we shall be, but we know that when he appears we shall be like him." I can never describe my feelings that day. I felt miserable, vile and wretched, and that there was no mercy for me. The members all looked so happy, good and peaceful I felt that I was not worthy to be in their midst. After preaching one of them came and asked me if I did not have a hope. I burst out in tears, for I could not hide my feelings any longer. My greatest desire was to be converted. I mourned because I could not mourn, I grieved because I could not grieve. When I would hear of any one's dying I felt that perhaps I would be the next summoned to meet the stern realities of that unknown eternity, from whence no traveller has e'er returned. One day while in this condition the darkness that had so long hovered around and shrouded me was dispelled, the black and threatening cloud that had continuously overshadowed me now faded away, and in its stead, quickly, in a moment, in the twinkling of an eye, was ushered that sweet hope that the Lord had not

forsaken me, though I was cast down that in my sinfulness he had not passed me by. My troubles were all gone, but I didn't take it for religion. After awhile I began to be troubled again, though not in the same way. I wanted my burden back again, but I could not replace it. I began thinking my condition worse than before. If I could only get my burden back I would notice how it left. My greatest desire was for the Lord to show me what I was. I knew there had been a change, but it was not such as I expected. The people whose company I once avoided, I then sought; the things I once hated I then loved. I felt such a love for those I believed to be christians. I saw a beauty in baptism which I had never seen before. But still there was a kind of inexpressible trouble and distress for several weeks, when again I was carried back to the time that the burden of my heart rolled away, and for the first time I was made to believe it was religion, although it had been nearly two years. I had thought that I would keep my feelings to myself, but I then wanted to talk, and did talk. But in a short time doubts began to arise and I often grew very despondent, but the same little hope I that obtained years ago has sustained me thus far. I thought I would not offer myself to the church unless my hope increased. But later on I felt more like discharging my duty, and before I grew much in grace, or before I felt as worthy as the least of the members, I offered to the church and was received and baptized by husband. I then felt that I had done my duty, and had a clear conscience. If I am saved at all it will be by grace, grace from the first to the last. Nothing that I have done or ever expect to do. Now this is all the hope I have. Without Christ I am lost. I feel

sometimes that I am not afraid to trust him. CAROLINE T. HALL.

Admonition to her children and grandchildren:—Many have been the lonely, troublesome hours I have spent when your pa was off preaching. I have always waited on him, and tried to help him on. I want you all to do the same. If I die first wait on him in his old age. Now, children, my race is nearly run. I feel like my time is short here. I want you all to do the best you can. I know you cannot do anything to save yourselves, but you can be smart, steady, honest and truthful. Love one another. "Remember thy Creator in the days of thy youth, while the evil days come not, and the years draw nigh when thou shalt say, I have no pleasure in them."

A CALL TO THE DESTITUTE.

How is a man to preach? By the the Spirit of God? Do churches call him, or does God send him? I claim to be sent by the Lord to preach the gospel to the poor and destitute. I received special orders from the Lord to go to the destitute churches in South Carolina. I was in trouble some months before I could locate them, and brother Bell made out my appointments. When I got to Cool Springs there were three people that had seen me and knew me. Sister Johnson and brother Cox had a vision one night, and one was traveling a straight path, and came to a certain place and was commanded to call sheep, and some came out, and he went on to a river, and saw a shining host of people most glorious to behold, and desired to go to them. The Lord told him he could not go then, but he would come after him, and he might go. Before I was there he had the vision again, and got to the same place where he called sheep

and saw me put in that path, and when he saw me he knew I was the man, and O, how he wept. There was a Missionary lady saw me come to that place in a vision and open a large book and preach from a certain chapter (Ephesians 4:4.) "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism." She knew I was the man. "Come over to Macedonia and help us." Revelation is always true. I had been called by a power that was irresistible, and had no rest in my spirit day nor night until I went to them, then I had great rest, and returned home quiet as a lamb basking in the love of God. Last May, on the 4th Sunday evening, I was called so forcibly and my trouble increased so my mind was, Lord what wilt thou have me to do? And it was made plain to me that I should go to old Ebenezer Church. I was confident that I felt the prayers of a people. When I got there I found them. I told my feelings in the stand. Brother Atkins came and told me that he was forcibly compelled to pray to the Lord to send them a preacher. I said I was the man; had no doubt of it. Then when the Lord impressed me to these destitute churches he impressed me that I would have to baptize some when I reached the hill country. My wife put clothes in for me, and when I got up there I baptized five, then I received the promise, "Well done thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord." I felt like I never should doubt any more. But I soon became like I had to send my petitions back to the Lord. Saturday before the second Sunday in March, 1893, I received deep impressions to go back to the desti-

tute. My mind leads me along the Blue Ridge Mountains. Brother Gold I feel, if not deceived, the prayers of some of the Lord's little ones from that country. I am trying to locate them so I can get to them this summer, if the Lord wills. I am required to go further than I have been, and do not know where there are any churches. The Lord has a people; they have to ask him to send a preacher, and he will send whom he will, and they will know him, and he will know them, and they will rejoice, and God will be glorified. To be profitable to churches the Holy Ghost must make you an overseer, and he will oversee in love because God is love. If we would try to rule in love, and not in the flesh, then God would be honored, and we would be blessed. Brother Gold, this is the first piece I ever wrote of my testimony of the Lord in me. Your unworthy brother in gospel bonds.

GARDNER BRYAN.

Lanier, N. C.

To the many dear, precious brethren and sisters and friends with whom I met on my late tour, and by the assistance of the Lord endeavored to preach Jesus crucified, the wisdom and power of God, and our peace with him and among ourselves. According to your many requests I now write a brief sketch. I feel thankful, I hope, to the Lord that he enabled me to meet and fill all the appointments, and to preach at many private houses by request of the afflicted, who were not able to attend at the churches. I left where I call my earthly home, my brother-in-law's brother, Matt W. Denning's, on Friday before the first Sunday in February; met dear Elder J. M. Wyatt at Hannah's Creek, with whom I traveled three weeks to Stump Sound, Onslow county, N. C. I feel that I was

greatly blessed to be in the company of such a man of God, as I esteem Elder Wyatt to be, feeling unworthy as I do. I can say that I have seldom enjoyed a tour better than this one. I visited all the churches in the Mill Branch Association; found them generally in peace. I remember you all for the truth's sake—feel thankful to all for their love and kindness shown me. At Mt. Pleasant, S. C., I spent four days pleasantly among them. From here I went to Bethany Church, Anson county, N. C., thence to most of the churches in the Bear Creek Association. Had three additions; one at Lawyer Spring, one at Watson and one at Jerusalem. These were joyful seasons of refreshing from the presence of the Lord. I have never seen more love, peace and fellowship, and I hope felt it so. Thanks to God for his unspeakable gifts. I visited several churches in the Abbott's Creek bounds; enjoyed them well, closing at Neil's Creek, in my own county, on second Sunday in April, there meeting with dear Elder J. T. Coats, being gone something over two months, and had some precious evidence that the Lord was in the arrangement and blessed me with his Spirit in speaking in his name, I hope to the comfort of many of the dear people of God. And now in conclusion dear brethren and friends, for I met with many outside the pales of the visible church, who manifest great love for the church, I wish to say that in obedience we are blessed here in time with the fruit of the Spirit. "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord has spoken it." Dear brethren, I do believe with all my

heart that our time comforts and peace, spiritually and temporally, does depend upon our obedience to the law of Christ written in our hearts and minds, showing our faith and love to God and to each other by good works of faith and labors of love. There is no sweeter labor to the true servant of God than preaching peace by Jesus Christ. God is faithful, and never fails to reward his people with peace and rest to their souls in obedience. Dear brethren and sisters in the Lord, I remember you all in love. May the Lord's good hand be with you all, and may you be blessed to live in love and peace, endeavoring to keep the unity of the spirit in the bonds of peace. Remember me at a throne of grace. Farewell. Yours to serve,

J. E. ADAMS.

Barclaysville, N. C.

Elder E. C. Smith is an authorized agent, as he travels considerably, to receive subscriptions to ZION'S LANDMARK, and give receipts for same. We request all that wish to renew or subscribe for it to hand over the money to him when you have opportunity to do so in seeing him.

All our brethren so disposed, whether preachers or not, and whether traveling or not, will confer a favor on us by obtaining new subscribers, or receiving dues from subscribers now in arrears, and forwarding same to us. We find it very difficult to get money enough to pay expenses these times.

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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WILSON, N. C., JUNE 1, 1894.

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EDITORIAL.

WHY IS IT SO?

Primitive Baptists are more interested in an experience of grace than any other class of people. I mean by an experience of grace the reason of the hope within them, a good hope through grace revealed in them in the gracious deliverance God has given them from sin and its curse, by transgressed law which is the strength of sin. When the fiery law is sent into the conscience sin rages with such terror that the convicted soul despairs of all hope such as he had before indulged of bettering his case by good works in some future time, and this false hope perishes. The command comes, sin revives, and works death in him by the law. Then all hope in nature or in man's work fails. Then it pleases God to reveal in this helpless, despairing one Christ Jesus who is the hope of glory, and a good hope through grace. Then Christ is our hope. The man who lives by

the faith of Christ, who has Christ in him, who talks Christ, and loves him, gives the reason of his hope. This hope dates in manifestation to him from the time it pleased God to reveal Jesus in him—and this is his hope forever. This hope abides, and hence his experience continues as long as he lives. He learns by experience that God blesses him for Jesus' sake. Experience is wrought through and by patience that comes of tribulation, and hope springs out of this, and this hope does not confound us or leave and desert us in distress, but delivers from shame and confusion because the love of God flows throughout the soul thereby.

This experience continues therefore for life, and hence hope abides. We therefore have no fellowship for what is sometimes called an experience that one tells of something he had years ago, and it ceased then, or has not controlled his life since, nor brought any good work, nor wrought any hope since; but we feel and believe that where Christ is our hope it abides, and every one that hath this hope in him purifies himself even as he is pure in Christ and Christ him.

Then we preach Christ crucified and risen. This hope in us is the root and life of the matter. Primitive Baptists desire this proof from all that come to them. That is the reason why they love an experience of grace. It is dear to Primitive Baptists.

It is the Lord's witness to them through the Spirit of salvation, and its fruits of good conduct is proof

to others that they have been with Jesus and have learned of him. It is fruits meet for repentance.

I have often noticed indifference on the part of some members to preaching. Some go to sleep—others if awake at times indicate by a listless expression that they do not understand or feed upon and enjoy the preaching; but I have yet to see a Baptist indifferent or sleepy while one is relating the reason of his hope or telling his experience to the church.

Now people of other denominations do not love this because they depend on what they are doing themselves. They go about to establish their own righteousness. They praise their own doings. They tell what wonderful things they are doing for the Lord, and how they are helping him, and deride us because we are not doing anything for the Lord.

We want to glory in the Lord—in what he has done for us, and is doing for us. Go home to thy friends and tell them what great things the Lord hath done for thee, and hath had mercy on thee.

What are the signs of the coming of Jesus. The blind receive their sight, the lepers are cleansed, the lame walk, the dead are raised up, the poor have the gospel preached to them, and blessed is he whosoever is not offended in Jesus. What has the creature done in all this? He is what is saved or healed. When and as we are blessed with faith in Jesus we see and know that salvation is of the Lord, and is already

finished and complete, and that we are complete in him who is the head of all principality and power.

We are saved by hope. We groan within ourselves waiting for the adoption, that is for the redemption of our body from corruption and death. We are cast down and oppressed, but the Lord delivers us. This our hope is therefore that he will yet deliver us. For we do not hope for that which we see and know, but for that which we wait for and see not, and this is our salvation.

Those that have no good hope through grace have nothing more in future than what they have in the present. These have all now that they will ever have. But the salvation of our God is so great and wonderful that it doth not yet appear what we shall be. This good hope through grace, or through and in what the Lord has done, belongs to the kingdom of heaven, and is therefore known only by revelation. The brighter the revelation of this hope in us the greater the warfare in opposition from the world. Hence if in this life only we have hope we would be of all men the most miserable. Those that are satisfied with what they are and what they are doing have no apprehension of a good hope through grace, and can have no experience of deliverance from distress because they have no distress they desire deliverance from.

P. D. G.

WHAT SORT OF RECORD?

The Biblical Recorder of January 3d, 1894, records that there are three ordinances in the Bible.

1st. The Preached Word.

2d. Baptism.

3d. The Lord's Supper.

His definition of an ordinance is, "A divine rule made effective by means of material objects through which God reveals and teaches most important spiritual truths." He adds:

"Now enter a church at the close of the apostolic era with a New Testament in your hand. What do you see and hear?"

1. There on the pulpit stands the minister "ordained" to "preach the gospel to every creature," and to "teach all nations." He is "ordained" to "preach the word," by the "foolishness" of which God has "ordained" to save the world. Now if that man and that book, in that church, doing the primary work of saving souls do not constitute an "ordinance,"—the "ordinance of the preached word,"—the first ordinance, too, it will be hard to find an ordinance in the New Testament Church.

2. Behind the pulpit on which the preacher is administering "the ordinance of the preached word," is a pool or grave of water, in which are "buried in the likeness of Christ's death" such as were saved by the "foolishness of preaching," and who had repented of their sins and confessed their Saviour. Such was the place and use of the "ordinance of baptism" in the primitive church.

3. Before the pulpit on which is administered the first "ordinance of the preached word," and behind which is administered "the second ordinance of Christian baptism," stands the table for observing the "ordinance of the Lord's Supper." Those, and those only, who had heard the word of the "first ordinance," and obeyed the commandment of the "second ordinance," participated in this "third ordinance of the Lord's Supper."

Such was the use and manner of "observing" the ordinances, and "all things whatsoever he had commanded" in the apostolic church, and in every regular Baptist church until this day."

Remarks:

The first time the word ordinance occurs in the Bible is in connection with the passover, Ex. 12:14. This is a feast, an act performed, observed by the Lord's people, and by no others, to commemorate a notable deliverance. It is not to save them, but to show that they are saved, not to make Hebrews, but to show who are Hebrews. This is the rule in all ordinances of God to be observed by his people. The Lord does a wonderful thing that saves his people, and they are to commemorate it by a deed or act of worship, or service, as a memorial or remembrance of this great deliverance. This is what we call an ordinance. Hence it could not be made effective by means of material objects. How these Missionaries love to exalt themselves as agents and means or instruments by which

the Lord makes effectual his ordinances. What means of material or earthly objects of matter did the Lord use to slay all the first born of Egypt? None. What material objects as means did God use to save his people in the death of Jesus our passover who is slain for us? None. Yet the pet hobby of the Missionaries, the foundation of their operations, is that their preaching is the cause and means of quickening the dead, and saving the world. But the Bible does not so record it. Who are believers in Jesus? The world? No. "But it pleased God by the foolishness of preaching to save them *that believe*."—1st. Cor. 1:21. Nor is it by preaching foolishness either. But it is preaching the wisdom of God in a mystery. This is foolishness to the world, but Christ, the wisdom of God, and the power of God, to them that *are saved*.

This is preaching foolishness and a fable, or an imaginary thing, to preach that Jesus died and rose again for you provided you will believe it—that he died for those in hell, or that will be there eternally, as much as he did for those that are saved. A man that preaches this preaches the greatest absurdity possible, and not worthy of receiving a decent consideration from those that believe that Jesus came from heaven to do the will of God and has done it.

Notice his analysis of his *primal* ordinance: "Now if that man and that book, in that church, doing the primary work of saving souls, do not constitute an ordinance,

etc." The preacher, the book, and the church doing the *primary* work. The preacher, the Bible and the church do the *primary* work, the *first work*, the *chief work* of saving souls. Here is Missionism in a nutshell. Now give us plenty of money.

Here are the three ordinances, a pool of water behind the preacher under the pulpit, a preacher preaching, and the table in front. What is that better than Catholicism? Suppose you were at Jerusalem on the day of pentecost, and saw Peter preaching would you have seen a baptistry under or behind his pulpit, and a table in front with the bread and wine on it as the ordinances. They went to the river or some other place to baptize. It is a modern convenience to have pools behind and under the pulpit.

Jesus appointed two ordinances—baptism and the Lord's Supper. He was himself baptized, and commanded his people to be baptized. He ate the Lord's Supper after the passover, and said to his disciples, "This is my body, take, eat. This is my blood, drink ye all of it." Here are the two commands. Baptism represent burial and resurrection. The Lord's Supper represents his body sacrificed for his people of which they eat and drink. But those already saved are baptized and eat and drink his supper.

The following is the reason the Recorder gives why they will not commune with the Primitive Baptists:

“Why do the regular or Missionary Baptists refuse to participate with the Primitive Baptists in the Lord’s Supper? For the reason that the Primitive Baptists pervert and make void by their deadly doctrine of fatalism the first clause of Christ’s great commission, “Go ye into all the world and preach the gospel to every creature.” When our king bids them go and administer the first ordinance of the “preached Word” in every land, they stand still and spend enough time, means and effort in preventing others from going, to carry the gospel themselves to “every creature” in “all the world.

How can we consistently observe the all things, including the Lord’s Supper, commanded in the last clause of the commission with those who so persistently refuse to carry out the first clause of the same, “Go ye into all world and preach the gospel?”

We hold that the reason we do not commune with the Missionaries is that they do not preach the gospel which is the power of God unto salvation to every one that believeth, and that faith cometh by hearing, and hearing by the word of God, or the word of the Lord which endureth forever. They do not preach the Christ of God, but they have an image of Christ which they preach: See Rev. 17: 8. Rev. 19: 19-20. Here is an image made to a beast that was, and is not, and yet is. He was, and then was slain, and yet lives. Here is an imitation of Christ, the devil’s counterfeit, and all whose names were not

written in the book of life from the foundation of the world wonder after this beast or his image.

If any come bringing not the doctrine of Christ receive him not into your house, nor bid him God speed.

The Missionary system is a cunning device of the devil to get money. Give us money enough, say they, and we will convert the world. This is the whip in the hand of their preachers to collect enormous sums of money. That first ordinance therefore of their system is adroitly framed to gather in the money, and they get it. They have their reward. But their money will perish with them, because they suppose the gift of God can be bought with money. P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—By request of the church I send the following minute to publish. Staunton River Union met with the arm of Union at Galilee on April 29th 1894, at the request of the members of said arm. Elders Wm. S. McDowell T. N. Walton and J. M. Harris were appointed a Presbytery to organize a church at Galilee. Elder McDowell Moderator and A. C. Owen Clerk. At the request of the members of said arm brother J. C. Shelhorse acted as spokesman. After being interrogated by Elder Harris, finding them orthodox and endorsing the constitution and articles of faith and by-laws of Union church, and prayer by Elder Walton they were recognized as an independent body. They proceeded to elect Elder Wm. S. McDowell pastor of said church. Their monthly meeting is third Saturday and Sunday. Brother J. C. Shelhorse was chosen Deacon to be ordained next day which was done by Elders McDowell and Harris, at the same time they ordained brother William McDowell Deacon for union church.

ELD. WM. S. MCDOWELL, Mod.
A. C. OWEN, Clerk.

SUMMER EXCURSION RATES.

(John Gill, Receiver.)

The Cape Fear and Yadkin Valley Railroad Co., will sell “Summer Excursion Tickets” from June 1st to Sept. 30th, 1894, inclusive, to all Seashore and Mountain Resorts in North Carolina, Virginia and West Virginia. These tickets will be good for return trip until October 31st, 1894, with privilege of stop over in each direction at all resort points.

W. E. KYLE,
General Passenger Agent.

OBITUARIES.

WILLIAM R. MATTHEWS.

It is with a heavy heart that I pick up my pen to chronicle the sad death of William R. Matthews, who died at Butte City, Montana, May the 12th 1892, from injuries received by being struck by an electric car in Chicago Ill. while en route to that place. He was born in Franklin Co. Va. January 1812, moved to Carroll Co. Va. when a youth where he was married to Miss Nancy Williams who preceded him to the grave. Unto them were born seven children, five Sons and two daughters, of whom four sons and two daughters remain to mourn the loss of a dear father. He was a well informed man and interesting in conversation especially on the subject of religion, which his mind was more absorbed in than anything else. He had a good hope through grace in Christ, and was a firm believer in the doctrine of Salvation by grace unconditional, and unmerited on the sinner's part, but owing to some trouble among the churches he had never become a member; but we feel that he is now where the wicked cease from troubling, and the weary are at rest. To his dear children we would say, don't grieve for him, although his body is lying beneath the sod in the far west that God whom he loved and trusted will bring him forth on the resurrection morn, clothed with immortality to sing the praise of Jesus with the redeemed in all eternity.

Dearest father, thou has left us,
E're we breathed our last farewell;
Who can tell the grief and sorrow
That within our bosoms dwell.

Dearest father, 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.

Where we hope again to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

E. E. LUNDY

MRS. NANCY MATTHEWS.

The subject of this notice was born in Carroll Co. Va. Oct. 5th 1821, died Sept. 28th 1890. She like her husband had not united with the church, but had

an humble hope in Christ as her Savior, and peacefully fell asleep in the full triumphs of a living faith, leaving her children and friends to mourn their loss, but not without hope; for we believe he who brought Christ from the dead will bring her forth on the resurrection morn, clothed with the righteousness of Jesus to join the blood-washed throng that has gone before. Then Dear Children, weep not for mother, but look forward to the time of that glorious reunion when God's dear children shall meet around his throne in heaven to part no more, there in that happy land will be no tear shed for the loss of dear ones, but we can see Jesus as he is and be like him. I will now close with the beautiful lines of the poet Mrs. Mac Kay,

"A sleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus, O how sweet,
To be for such a slumber meet,
With holy confidence to sing,
That death has lost his cruel sting.

Asleep in Jesus, peaceful rest,
Whose waking is supremely blest,
No fear, no wail shall dim that hour,
That manifests the Savior's power.

Asleep in Jesus, O, for me,
May such a blissful refuge be,
Securely shall my ashes lie,
Waiting the summons from on high.

Asleep in Jesus, far from thee,
Thy kindred and their graves may be;
But there is still a blessed sleep
From which none ever wakes to weep.

E. E. LUNDY.

JOHN D. SMITH.

The subject of this notice was the Son of Thomas and Elizabeth Smith, and was born May the 22nd 1834, and died Jan. 3rd 1893, making his stay on earth 58 yrs. 7 months and 11 days. He was married to Dillie F. Camel with whom he lived pleasantly till death. In the year 1873, he received a hope in Christ, and in 1879 joined the church at Arbor where he remained a consistent member to the last. He served the church as clerk for several years, but finally resigned on account of disability from disease, being troubled with bronchitis for about 40 years of his life. Brother Smith was a plain man both in conversation and life, a good neighbor and kind to the poor, and mindful of his duty towards his pastor. He believed in old fashioned Baptists, and adherence to the "Old Landmarks," being jealous of

anything that looked like a departure from her good old "way." For the last two years of his life he was disabled to labor, and bore his afflictions with patience and submission, being very little troubled in his family. He passed away as in a peaceful slumber, and his body was laid to rest in the old burial ground at Arbor, to await the "voice of Jesus to rend his tomb with sweet salvation in the sound." He (like all others) had his faults, but his sincerity, honesty of purpose and kindness will cause him to be long remembered by those left behind. He left a kind wife and five children to mourn their loss, besides numerous relatives and friends. May God bless them with a preparation for his heavenly Kingdom is our desire for Christ's sake.

Y. I. CHANDLER.

LOUIZA BROOKS.

BROTHER GOLD:—Please publish the obituary of our much loved sister Louiza Brooks, wife of brother William F. Brooks, and daughter of James and Sallie Hilson. Her father was a consistent member of the Primitive Baptists for many years. Her mother never united with the church, but was a strong believer. This dear sister was born August 9th, 1829, and departed this life November 23d, 1893, making her pilgrimage on earth 64 years 3 months and fourteen days. She was taken sick in October last with what the doctor called congestion of the stomach. She suffered much, but bore it with christian fortitude, never murmured or complained, often called on the Lord for mercy, and expressed no desire to get well, but often told them she should never be well again, that her work on earth was finished. These were the words of truth. She lingered 3 or 4 weeks ere the final summons came. Peaceful as an infant falleth asleep on its mother's bosom, did this dear one fall asleep in Jesus, and truly it can be said of her a good woman has passed away from earth. She possessed a loving nature, an amiable disposition, was generous almost to a fault; hence the needy never went away empty-handed. How desolate home is now that was made so musical by her kind voice. I feel that I can sympathize with them all, especially the bereaved husband and son, who still reside at the old homestead all alone, for most keenly do they realize that a loved one from earth is gone, a voice they loved is still. She leaves a husband, 4 children, (two of which with their father are members at the Baptists,

where her membership was) a large circle of friends, together with the church to mourn her loss, but we mourn not as those who have no hope, for we believe she is now enjoying that rest that remains to the people of God. Doubtless from a feeling sense of unworthiness she remained out of the church several years after she obtained a hope in Christ. She had long desired to be with the Baptists, and on Saturday December meeting 1888 offered, was received and baptized the next day by my husband Elder John B. Hardee. She went into the water with many fears and doubts, but came out with much rejoicing which lasted for several weeks during which time she felt like going from house to house to speak of the goodness and mercy of God. She was much afflicted, and almost deaf, could not hear the gospel preached, nevertheless it was with great delight that she attended her church meetings, and her seat was never vacant unless providentially hindered. I have often thought she manifested as much love for the brethren and sisters, and delighted as much in meeting with them as any sister I ever saw. Brother Gold, I feel that I have not words to pen down the merits and virtues of this precious sister, so will desist believing that she has entered that happy land where there will be no separation, no more sorrow, sickness, nor death, for God shall wipe away all tears from their eyes. It is by the request of the bereaved husband, brother William F. Brooks that I have tried to write this brief, but sad sketch. May our heavenly father reconcile us all to the good of his will, and prepare us to meet on that happy shore, where parting will be no more is my prayer for Christ's sake.

JANE E. HARDEE.

AENATH AARON HUNT.

My little sister Aaron was born June the 8th 1891, died Oct. 4th 1893, making her stay on earth 2 years and 5 months. She was a sweet little girl. She died of Pneumonia. She suffered much but bore it with patience, and was the best sick child I ever saw. She said when first taken sick that she was going to die. We would often ask her if she did not want to take her medicine and get well to play with her little sister, but she said she did not want to get well. Oh I can't say I wish her back amid the cares and troubles of this unfriendly world. Oh it was so hard to see her go, but the good and appointed time had come, and none could stay the

cold, cold, hand of death. Had there have been ten thousand loving friends yearning to class the tender hand on recovery they would have all wished in vain. Why do we mourn when we know He is God and doeth all things well! Oh I have wished many a time that she could have been spared a little while longer, but No! the time had come. How helpless poor mortals are. We too must go, and no one can stay us here. May we all be ready when the appointed time comes. Oh Mr. Gold, I believe that little Aaron is to day in Heaven singing praise to God. Oh that we all may be prepared to meet her in Heaven is the prayer of her sinful sister.

A precious one from us is gone,
A voice we love is still.
A place is vacant in our home,
Which never can be filled.

LETCHER CUMMINGS.

As brother Reid has written the obituary of our dear brother Letcher Cummings, I cannot refrain from writing a few lines in remembrance of that sweet one that has crossed over the cold waves of Jordan, and who is to-day basking in the ocean of God's eternal love. Oh, dear reader, my pen fails to express our feelings at this sad bereavement. But while we grieve here in this lonely world, we feel assured that he is in the heavenly Jerusalem, the paradise of God, with Jesus and his angels and the spirits of just men made perfect. He put all his trust in his Saviour, and as long as he could say a word he would bless and praise his holy name. Even when his tongue was getting thick and his eyes growing dim in death, he tried to get his trembling hands together, and said, "This is the God I am trying to worship." He took our dear old father's hand and said, "Pap, you are strong in the faith. There are few stronger than you." He always loved mother so well, and wanted her to stay by him as long as he knew anything, and his little wife that he loved so well. It seemed that he was warned of his death for several weeks before he died. He would sometimes get up at midnight and go to mother's room and tell her he could not sleep, and to get up and sing and pray with him. A while before he died he says, "Mother do not grieve for me. The Lord is with us both, and there is no one that has any brighter hope than you and I." He loved all his people, and the only thing that he seemed to bother about was leaving us, but said we

would all meet him in heaven. Oh, it seemed that we all loved him too well. He was our oldest brother, and was always so good and kind to us. I told him while on his death bed that I loved him more than I could tell. He said, "Oh, yes, Danie, I know you love me." He called Wilda to him and said, "Wilda you have always been a good girl. Can't you give your heart to Jesus this morning?" He told us all to be careful, and not let our minds run too much after this world and its goods, and to stick close to our faith—not to turn either to the right or to the left. He sang several songs while in the midst of his sufferings, and told me to get the book and sing "The worth of truth no tongue can tell." He also sang "Home of the Soul," and a part of several beautiful songs. A little while before he died brother Ezra went to him and said, "Letcher don't you know me?" But the poor fellow could not speak, but took Ezra's hand and rubbed it and looked at him so pitiful and tried to smile, the brotherly love shining in his face. He wanted Ezra to know that he still knew and loved him. Oh how sad it is to stand by the bedside of our loved ones and to see their beautiful eyes growing dim in death, and the cold sweat upon their brow, and we so powerless to help them. But thanks be to our blessed Jesus there is a mighty arm that is stronger than ours, and on Him only can we cast our burden and say, "Not my will, but thine, Oh Lord, be done." I have made a feeble attempt to write and tell the dear brethren and sisters about our dear brother, and will say that the half has never been told, and I sincerely hope that when we are called from this world that each and every one of us may have that dying grace, and be able to say to those left behind, "Meet me in heaven."

We miss thee from our home, dear,
We miss thee from thy place;
A shadow o'er our life is cast;
We miss the sunshine of thy face;
We miss thy kind and willing hand,
Thy fond and earnest care.
Our home is dark without thee,
We miss thee everywhere.

Call not back the jar departed,
Anchored safe where storms are o'er,
On the border land we left them,
Soon to meet and part no more.
Far beyond this world of changes,
Far beyond this world of care,
We shall find our missing loved one,
In our Father's mansion fair.

One by one earth's ties are broken
 As we see our love decay,
 And the hopes so fondly cherished
 Brighten but to pass away.
 One by one our hopes grow brighter
 As we near the shining shore,
 For we know across the river,
 Wait the loved ones gone before.

Jesus, while our hearts are bleeding,
 O'er the spoils that death has won.
 We would at this solemn 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.

Your sister in hope,
 DANIE L. ALTIZER.

SUSAN ALICE FRY.

With the reflection of sympathy mixed with sadness, and in memory of our Decease . sister Susan Alice Fry, wife of brother Henry Fry, of Stokes County, North Carolina, we write the short notice of her life and death. She was born August the 22nd 1860, was married July 1878, died December the 16th 1893. She left her husband and four children to mourn her loss; she was a pious woman, a good mother and companion, well reported of by all who knew her and so wonderful was the manifestation of God's love and mercy to her that she was enabled to behold him through the revelation of the Holy Spirit in a pardon of her sins as she expressed in the declaration of her hope, her faith being established in him as one that was able to forgive sin. She joined the Primitive Baptist church at Snow Creek Saturday before the fourth Sunday in April, 1893, was baptized on Sunday by the unworthy writer of this notice. She lived a consistent member, in peace and love with the church. She filled her seat at every meeting when she was able, thus the church has lost a good member from the militant fold, but we hope she is gathered unto her people in that which is triumphant and eternal. Much more might be said of her virtues and the sacred endearment to her church and people. We say to her husband and children, live in love and peace and may the Lord enrich your faith and make you heirs of his Kingdom that when life is spent you may find the strong arm of salvation in triumphant victory over death through the Lord Jesus Christ.

F. M. BARNARD.

PRUDENCE HASKINS.

Please publish the death of our beloved sister Prudence Haskin's, the wife of brother Elijan Haskin's. She was born June 8th 1829, died March 12th 1894, which makes her stay on earth 65 years, 9 months and 4 days. She joined the Primitive Baptist church in 1874, and was baptized 4th Sunday in April, by brother John Brinson. She well deserved the name of Prudence, having been a meek, quiet and Prudent woman, not only in her domestic life, but in the church also.

She leaves a kind husband, several children, and many friends to mourn their loss; but we hope their loss is her eternal gain.
 T. C. HART.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

ELDER W. C. CLEVELAND.

Statesboro, Ga... Tuesday after 2d Sun in June
 Bethlehem..... Wednesday
 Lake..... Thursday
 Cedar Creek..... Friday
 Bay Branch..... Saturday
 Love's Chapel..... 3d. Sunday
 Beard's Creek..... Monday
 Bethel..... Tuesday
 Belknap..... Wednesday
 New Deloaches..... Thursday
 Upper Black Creek..... Friday
 Fellowship..... Sat. and 4th Sunday
 Lane's..... Monday

Elder F. M. Stubbs will be with and convey him.

W. W. BARNES.

Washington..... 3d Sunday in June.
 Smithwick's Creek..... Monday
 Bear Grass..... Tuesday
 Great Swamp..... Wednesday
 Spring Green..... Thursday
 Hamilton..... Friday
 Conoho..... Saturday
 Kehukee..... Sunday
 Deep Creek..... Monday
 Lawrence's..... Tuesday
 William's..... Wednesday
 Whitakers..... Thursday
 South Key..... 1st Sat. and Sun. in July

E. C. SMITH.

New Chapel, Wayne Co. N. C. Friday, June 8.
 Cross Roads..... Saturday
 Beulah..... Sunday
 Smithfield..... Monday
 Clement..... Tuesday
 Rehoboth..... Wednesday

Fellowship Thursday
 Middle Creek Friday
 Willow Spring Sat. and 3d Sunday
 Oak Grove Monday
 Durham Wednesday
 Eno Thursday
 Mt. Lebanon Friday
 Harmony Saturday
 Deep Creek 4th Sunday
 Gilliam's Monday
 Pleasant Grove Tuesday
 Wolf Island Wednesday

J. E. ADAMS.

Neuse, N. C. Sat. and 3d Sun. in June
 Durham Monday night and Tuesday
 Burlington. Tuesday night & Wednesday
 Pleasant Hill Sat. & 4th Sunday
 Brother J. S. Norris will meet him at Statesville on Thursday. Brother W. R. Coffey will arrange appointments for him on week after 4th Sunday in Silver Creek Association and please meet him at Lenoir on Monday evening.

Hollow Spring 1st Sunday in July
 Fair View Tuesday
 Cross Roads Wednesday
 Harden Shumates Thursday
 State Road Sat. & 2d Sunday
 Rock Springs Monday
 Mulberry Tuesday
 Fish River Wednesday
 Flat Top Thursday
 Fisher's Gap Friday
 Round Peak Saturday
 Zion's Hill 3d Sunday
 Chestnut Grove Monday
 Flower Gap Tuesday
 Stewart's Creek Wednesday
 Union Thursday
 Hogan's Creek Friday
 Cedar Hill Saturday
 Voluuteer 4th Sunday
 Rock House Monday
 Piney Grove Tuesday
 Snow Creek Wednesday

Elder F. J. Stone will please arrange appointments for him from thence to Country Line Association at McRay's, Alamance co., N. C. Conveyance needed.

J. N. ROGERSON and HENRY PEAL.

Flatty Creek Wedne-day, June 20
 Elini Thursday
 Providence Friday, Sat. & 4th Sunday
 Lebanon Monday
 Bethlehem Wednesday
 Concord Thursday
 Morattoek Friday
 Jamesville Sat. & 1st Sun. in July

They will need conveyance. Will some brother or friend please meet them at Elizabeth City on Tuesday, June 19th.

A. N. HALL.

Dutchville Tuesday after 3d Sun. in June
 School House, (near brother Isaac Harriss') Wednesday
 Brother Sykes will please meet him at Louisburg on Thursday,
 Peach Tree Sat. & 4th Sunday
 Nashville Tuesday

Mill Branch Thursday
 Falls Friday
 William's Saturday
 Lawrence's 1st Sunday in July
 Kehukee Monday
 Mt. Zion Wednesday
 Cross Roads Thursday
 Conoho Friday
 Hamilton 2nd Sunday
 Spring Creeu Tuesday
 Little Creek Wednesday
 Tarboro Thursday

He will need conveyance.

J. A. BURCH.

Piney, N. C. Sat & 2d Sun. in June
 Flat Creek Monday
 Mountain Creek Tuesday
 Bear Creek Wednesday
 Liberty Hill Thursday
 Meadow Creek Friday
 Crooked Creek Sat. and 3d Sunday
 Watson's Monday
 Jerusalem Tuesday
 Lawyer's Spring Wednesday
 High Hill Thursday
 Thence to Pleasant Hill, Iredell co., N. C., Sat. and 4th Sunday.

Conveyance needed when not on railroad. I expect to be with him part of the time.

J. C. WILLIAMS.

C. D. BRAY AND R. W. DIX.

Mountain M. H Va. Friday before 1st Sun. in July
 Strawberry Saturday
 Fairfield 1st Sunday
 Galilee Monday
 Union Tuesday
 Ephesus Wednesday
 Fairview Thursday
 Quaker Friday
 Morgan's Saturday
 Diamond Hill 2d Sunday
 Linville Monday
 Cross Roads Tuesday
 Bethel Wednesday
 Little Creek Thursday
 Chestnut Friday
 Canton Creek Saturday
 Town Creek 3d Sunday
 River View Monday
 Reed Creek Tuesday
 Camp Branch Wednesday
 Leatherwood Thursday
 North Fork Friday

Sister Greenwood still has copies of Elder B. Greenwood's book for sale. Price 25 cents per copy. Address Mrs. B. Greenwood, Wilson, N. C.

FOR INDIGENT SUBSCRIBERS TO LANDMARK.

Caroline House, 1.00; Kader Lilly, 1.00.

FOR SISTER RUTH TAYLOR.

Mrs. Aris'a Bryan, 1.00; Miss Emma S. Halstead, 1.00; J. H. Gooch, 1.00.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED May 13, 1894.	No. 53, Daily.	No. 5, Dly.	No. 41, Daily.
	A. M.	P. M.	A. M.
Lv Weldon.....	11 52	9 27	.....
Ar Rocky Mt.....	1 02	10 20	.....
Ar Tarboro.....	2 40	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv. Rocky Mt.....	1 02	10 20	6 00
Lv Wilson.....	2 05	11 01	.....
Lv Selma.....	2 55	.....	.....
Lv Fayetteville.....	4 35	12 51	.....
Ar. Florence..	7 45	3 00	.....
	No. 47, Daily.		
Lv. Wilson....	2 18		A. M.
Lv Goldsboro..	3 05		6 35
Lv Magnolia...	4 16		7 29
Ar Wilmington	5 50		8 30
	P. M.		10 00

TRAINS GOING NORTH.

DATED May 13, 1894.	No. 78 Daily.	No. 33, Daily.	No. 40 Daily.
	A. M.	P. M.	
Lv Florence.....	7 30	7 25	.....
Lv Fayetteville	10 25	9 30	.....
Lv Selma.....	12 05	.....	.....
Ar, Wilson.....	1 00	11 27	.....
	No. 48 Daily.		
Lv Wilmington	9 00		P. M.
Lv Magnolia...	10 40		7 00
Lv Goldsboro..	12 00		8 33
Ar Wilson.....	12 45		9 40
	No. 78 Daily.	No. 33 Daily.	
Lv Wilson.....	1 10	11 27	10 32
Ar Rocky Mt...	2 13	12 05	11 15
Ar Tarboro.....	2 40	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv Rocky Mt...	2 13	12 05	.....
Ar Weldon.....	3 19	12 55	6 01
	P. M.	A. M.	P. M.
			A. M.

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m. Kinston, 7 35 p. m. Returning leaves Kinston, 7 30 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 30 a. m., daily except Sunday. Trains on Washington branch leave Washington 7 00 a. m. Arrives Farme 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Farme

6 10 p. m. arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m., 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m., Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 45 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 45 a. m., arriving Smithfield, N. C., 7 30 a. m. Returning, leaves Smithfield, N. C., 8 30 a. m., arrive Goldsboro, N. C., 9 30 a. m.

Train on Nashville Branch leaves Rocky Mount at 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m.; arrive Dunbar 7 45 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11 00 a. m., Returning leaves Clinton at 1 00 p. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE
General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMBESON, Traffic Manager.

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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.

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Books sent to any part of the United States or Territories, postage prepaid.

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Send money in Registered Letter, or Money Orders, or by Express. Address
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The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,

J. W. GILLIAM, Prin.

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At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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Wilson, N. C.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Lv.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 45 p m
11 42 p m	Lv.N & W. Pct.—W. Cove.Ar	4 20 p m
11 35 p m	Ar.N & W. Pct.—W. Cove.Lv	4 33 p m
11 00 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No. 4.
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15 MIXED Daily Ex Sunday.		No 16 Mixed Daily Ex Sunday
5 35 p m	Ar.....Ramseur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15 MIXED Daily Ex Sunday		No 16 Mixed Daily ex Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 4 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY,
Gen'l Mang'r.

W. E. KYLE,
Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1888. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

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MRS. MARY G. WINSTEAD, Artist,
Care of Elder P. D. Gold,

WILSON, N. C.

VOL. 27.

JUNE 15, 1894.

NO. 15.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

JUSTIFICATION.

DEAR BROTHER GOLD:—I received a letter from Pine Level, N. C., without any signature signed by the party writing it, requesting my views upon 1st Cor. 3d chapter, 16th verse. The person writing the letter says he is not a member of the Baptists, but a believer in the doctrine held by them and contended for in the LANDMARK. I first thought I would not try to answer the request, but after thinking over the same I concluded to write such views as presented themselves to my mind on the subject contained in the text. I will say in the way of introduction to the party making the request, that he need not be ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. The text reads, "And without controversy great is the mystery of Godliness. God manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory." The text itself in the introduction precludes controversy, therefore the natural mind of man is excluded in the contemplation of the subject. As the subject is presented as a mystery which can only be known as revealed by the Spirit of God, no man can know Jesus except the Father which sent him reveal him unto them. Natural men only know him as they did in the days of his flesh, as one of the

prophets, as Elias, or Jeremiah, or of like order. The Apostles themselves only knew him by revelation as the Son of God manifest in the flesh, for Jesus said unto them, "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father in heaven." Thus we see the mystery of God manifest in the flesh. It is also written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love him." No wonder the world often wants to know why we do love our Jesus so. We cannot ourselves explain to them the reason so that they could understand it, no more than we could tell what natural love is composed of. We know it to be affection that controls us, and draws us to the object of that love, but to define it we cannot come any nearer than the poet has described in the following verse:

"Love is something so divine,
Description would but make it less,
'Tis what we know but can't define,
'Tis what we feel but can't express."

This also is a mystery undefinable, inexpressible. Thus in the same light spiritually is the mystery of Godliness, God manifest in the flesh. Only by revelation can we see, feel and enjoy the love of Jesus as it pleases God to reveal him to us, as the way of salvation through faith in him as our Savior and Redeemer. For without faith it is

impossible to please God, and without faith justification is impossible, for you must believe that he is the Justifier of the ungodly. No man can stand before divine justice unless he stands there justified. The very presence of that judgment seat would consume him in the presence of God. He must stand there justified. The old servant of God, Job, asks the question, "How can man be just with God? If he washes himself in snow water and makes himself ever so clean, yet he will plunge him into the ditch, and he abhors himself in dust and ashes." Thus the testimony of Job sets aside the popular notion that man can by obedience merit the favor of God. The world preaches the doctrine of godliness by the works of the creature, and that men are justified by their good works. The Apostle Paul says, "By the works of the law no flesh can be justified in the sight of God. Therefore justification does not come in that way according to Scripture testimony. I am aware I am on a particular point of doctrine which divides the professed religious denominations of our day, and makes so unpopular the doctrine held by Old Baptists, that it is not of him that willeth, but of God that showeth mercy, and that justification is entirely in a spiritual sense. The Apostle says Jesus was justified in the Spirit, seen of angels, believed on in the world, received up into glory. Was then Jesus justified in the flesh? If so why did he suffer and die upon the cross? Certainly his life in the flesh was one of perfect obedience, and divine justice demands no more. He kept the law perfect in every point and made it honorable, yet divine justice demanded his life. Angels witnessed the temptation in the Mount, and rolled back the stone from the tomb. All nature

bowed, and darkness overspread the heavens at that eventful scene when the Son of Man was crucified. Let the apostle explain it: "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Roman 8:11. "Therefore brethren we are debtors not to the flesh to live after the flesh, for if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the body ye shall live. For as many as are led by the Spirit of God are the sons of God."—12 and 13th verses. With the foregoing Scripture there seems to be but one way whereby man can be just with God, and that way is under the new covenant God made with the house of Israel and the house of Judah, in the 31st chapter of Jeremiah, 31st to 35th verses. We have a description of the new covenant which reads, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more." Under this new covenant justification seems possi-

ble. Job, under the old covenant, could not see how man could be just with God, for the law said, pay me that thou owest. But under the new covenant which I understand to be God manifest in the flesh, or Jesus in you the hope of glory, justification seems in reach of every believer in Jesus. If it is the pleasure of God to put his law in their inward parts, and write it in their hearts, the work is of God and not of man, therefore the creature is subject to the power of God and is justified in Spirit because God has wrought this great work in him. The apostle declares who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea that hath risen again. Jesus condemned sin in the flesh when he arose a mighty conqueror over death, hell and the grave. Justification in its fullest sense stood before the throne of heaven manifest in the person of Jesus. Justified in Spirit he could appear before angels, and before God, having fulfilled all the requirements of divine justice that rested upon him as the head of the body, his church, and every believer on him in the world. He could justly ascend up to glory in the presence of his Father, and say, "Father here am I and the children thou hast given me." Just so is the experience of every believer in Jesus. His justification is not in the works of the creature, but in the new covenant of mercy, the work of God putting his law in his inward parts, and writing it in his heart. God accepts his own work, and divine justice approves it. Though the sinner be ever so guilty and black with crimes and disobedience in the flesh, and a subject of death under the old covenant, yet under the new covenant he is made by the power of God a subject of life and immor-

tal, by the working of that covenant in his heart, wherein he is justified in Spirit in believing on the Son of God as his Savior and Redeemer and his hope beyond this vale of tears. This view of the subject is opposite to the general view entertained by the religious world. It cuts off all creature worth or merit, it destroys the works of man, for the new covenant says, "They shall no more teach every man his neighbor and his brother saying, know the Lord; for they shall know me, from the least of them to the greatest of them." Thus all the works of men are excluded under this covenant. They cannot stand before God justified in Spirit, for their works are not spiritual but natural, the works of the creature which God will not accept. The Apostle declares by the deeds of the law no flesh can be justified in the sight of God. Brother Gold, I have run over this subject a little at a time while at work in my office. My views may be somewhat disconnected, yet I have tried to give what I understand contained in the text, as the subject is a mystery only known by revelation. Perhaps it would be interesting to the readers of the LANDMARK for Elders Gold or Lester to write upon the same subject, as they are gifted in the things of the kingdom, and not so mixed up with things of this world as I am.

In conclusion I will say to enquirer who wrote the letter, and who withheld his name, that if he believes the doctrine held by Old Baptists, and is an enquirer after the mysteries of godliness, and loves the people that preach and contend for the new covenant of grace, and has the Spirit of that new covenant written in his heart, the best advice I can give him is to show his faith by his works by going to that people and telling them what the Lord

has done for his soul. Faith without works is dead; that is if a man says he believes and does not manifest that belief by proving it before God and man, his belief does not amount to much. Jesus has said, "He that denies me before men, him will I deny before my Father in heaven." May God of his abounding mercy reveal to the subjects of his love Jesus the way of salvation, and the justification of the sinner before God.

Affectionately yours,
JOSEPH BRODERS.

Alexandria, Va.

A STRANGER.

I am a stranger to myself. Why I am as I am I cannot tell. I have nothing on my mind at the present that troubles me only that ever present feeling that I am a sinner, yet there is a feeling of loneliness. This feeling I cannot describe. It makes me feel to be one alone. I see others moving about and cannot discern in them any signs of this feeling. Sometimes it takes me in the midst of good company when it would seem that I ought to be enjoying myself. This makes me feel to be a stranger and among other things makes me feel to be one alone.

For sometime past I have had much trouble for certain causes, but those troubles are like many others, numbered with the things of the past, and it seems that I should be rejoicing because the Lord has remembered me and delivered me, and caused that the things which troubled me should be so agreeably settled, and that without loss to me or the churches. This does indeed comfort me much and yet there is a void feeling within. As I have been much alone to-day I have been made to search my own heart and life and I can see no good in either. All is sin and sinful. Now

I am made to think why am I given the privilege to live or why does our Lord let me live seeing I am of no profit? One said in my presence, "We should work for the better looking forward to our reward." I was made to feel that if the Lord ever took me to heaven in eternal glory that it would not be a reward for what I have done, am doing or can ever do. I feel that His mercies in the past are so many and so wonderful that it will take all this life and eternity to praise Him, and yet I shall not be able to reward Him, therefore what I receive of the Lord I do not receive as a reward only as a reward to our blessed Lord for what he has done. This sinful heart of mine deserves a reward, but it is eternal death. I trust that I know this by experience. Now if I hope it must be in God's eternal mercy. No doubt my labors are as heavy as the majority of our ministers, and yet our Lord does not owe me anything. I have often felt the power of the language of Paul, "I am debtor both to Greek and Barbarian etc." "Therefore I am ready to preach the gospel etc." By paying a debt no man brings another under any obligation nor in debt to, Him, but has only done what true honesty required of him. So if by divine grace we have been called to the work of the ministry and our God has freely delivered unto us a word for any people we are debtors until we shall have delivered that word. This is why God's ministers are burdened at times and become brethren with Jeremiah, "The word of the Lord was a burning fire shut up in my bones and I was weary with forbearing and could not stay."

There is a necessity in this. This is the kind of gospel that Paul was not ashamed of. When we have preached the word thus shut up

within us we do not feel that God owes us anything neither do His people owe us anything, for the word we have preached belongs to them through Christ and we have no right to charge others for their property.

God's ministers are a set of strangers on the earth. They are ignorant for they know not how to preach, they are weak and have to go as the Lord carries them. Another thing is very strange. When they get there they do not know what they are going to preach. They have been impressed and yet nothing in particular has been told them to say. As Moses was dependent for words to speak before Pharaoh, so are God's servants dependent for words to speak unto His people. Ministers are as ignorant as other men and know not what the children of God need just at that time, therefore they cannot fix up their sermons ahead. God knows what his children need just at this time and He also knows just how to give it to them. If this were left to us the food would be fixed up wrong and would not do good. Our God does not always give us just what we want for He knows what we need and gives us that even though it appears to be very much against us. I know that things have been given to me that I could never have made up my mind to have accepted, but the first I knew it was there and was mine. Sometimes I have tried to throw away such blessings but have never been able to do, and afterwards I have become so attached to them that they were worth more than all the world to me, When such impressions have come on me and I have felt that they were for the brethren I had such a feeling of unrest that I had to seek peace by delivering the message. These messages do not always set well

at first with the brethren for it may be different from an opinion of theirs but that does not lessen the ministerial obligation. It may even bring to him bitter persecutions and he may have to suffer the cold shoulder of his brethren, but yet he is under obligations to his divine Master and must serve Him. Here is where we often learn to endure hardness as good soldiers and learn the burden of the word of the Lord. If one spends his life preaching and meets with no offence he may readily conclude that he is not preaching the cross and his preaching is of no effect, not Christ like. The minister should be diligent even if all men hate him for Christ's sake. It appears that Paul felt this when he felt that he had become the enemy of his brethren because he told them the truth.

If we be the servants of God we love our brethren even though they reject us, and therefore instead of wishing to cast them out and kill them we feel to pray for them even though they do spitefully use us.

I have often thought of the plain demonstration of our Lord to His disciples when they were so much interested about their own greatness. He took a little child and set him in the midst of them and said, "Except ye be converted and become as this little child ye cannot enter the Kingdom of Heaven." These twelve were the chosen witnesses and yet they needed to be converted. They had big ideas of their Master's Kingdom and each one wished to be nearest Him, but they knew not what must take place to bring them there. That was the strange part. Their ideas at that time were somewhat like the common idea of the religious world. But the Lord teaches them a lesson they had never learned before. Be a little child. Little

children fall out sometimes, but they soon are as friendly as ever and forget that there was ever any trouble. Big children are not that way. They hold malice and get to hating one another. God's children are much in the flesh when they are thus and need conversion. Then it is best to be as little children and forgive all offences. A sister had once been hurt by some members of the church, and I asked her one day how she felt towards them and she said, "I don't remember it against them now." I thought of the covenant of mercy, "I will be merciful to their unrighteousness, and their sins will I remember no more." This was indeed true forgiveness. This morning as I sat and thought of the exceeding sinfulness of my sin I was made to feel and yet do feel to forgive in this same manner all sins that have been committed against me, for so do I trust that my Master has done to me, and my sins against Him are much greater than all the world can ever commit against me.

May the Lord bless us who are strangers in this world and make us little children in His Kingdom is my prayer in the name of Christ. Yours in a good hope through grace.

L. H. HARDY.

Newport, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have just returned from the Union Meeting at Indian Creek. We had able preaching both days, but my cold heart did not enjoy the rich food as I have enjoyed such before.

The command is, "Awake, Oh thou that sleepest, and arise from the dead, and Christ shall give thee light," but it seems that I have no power to awake myself when I sleep; hence I conclude that the call must come from Him whose all-seeing eye never sleeps, before

I can awake from this lethargy into which I have fallen.

Last Sunday was our own union meeting, at (Flat Wood), and both days as we gathered around the table to commemorate the death and sufferings of our dear Lord and Master, I felt that I was too vile and impure to sit with the other members. I had no desire though, to be anywhere else but at their feet. I think I could not have gone out and engaged with the world in making a display of anything worldly. I could not enjoy the companionship of the many friends I had on the meeting ground, for my mind would have been on my own vile and sinful condition. It is painful to me to see brethren and sisters sit out in the yard during service. I wish the Primitive Baptists could be a shining light in this dark and benighted world. If we put the candle under the bushel what benefit is it? Those in the house cannot see the light, much less those without. There are many children who are out of the church, wandering and groping, trying to find the right way. If the members of the church are not letting their light shine, who knows that they are the church? Let your light so shine before men that others seeing your good works and be constrained to glorify God.

When I commenced writing I had not intended drifting on the subject of duty, for I feel the need of being taught and my great inability to teach others. I thought I would only tell you of some of the pleasant meetings we have been having. Elders Hurst and Wilson, of Virginia, were with us a few weeks ago. We enjoyed their companionship and their preaching very much, and hope they will come again.

Brother Gold, can you tell us how sister Ruth Taylor is. We want to

hear from her. We miss her precious letter through the LANDMARK. In hope, a little sister,

S. E. BROYLES.

Wikel, W. Va.

Remarks :

Sister Ruth Taylor is much improved in health. When she sees this I hope she will answer, if able, so we may all read from her very gifted pen.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—As I am alone this evening I have concluded to spend a portion of the time in writing to you. It has been said of all poverty that of the mind is the most deplorable. I realize that I am dependent upon an all-wise and all-powerful God for even a fruitful mind. I have been thinking of some of the vanities of human life. In youth we look forward, and the future appears calm and tranquil, but as we grow older life changes its appearance, and to all it is full of work and anxieties and painful scenes. Faith alone can see the star which is to guide us to a better land. If we have been termed pilgrims and life a journey then we may add that the christian pilgrimage far surpasses all other.

We read that God is a Spirit, and they that worship him must worship him in Spirit and in truth. We, ignorant of ourselves, may ask in prayer for what would be to our injury which God denies us for our own good.

It has been said that christianity itself was a religion of sorrow. It was born in sorrow, in sorrow it was tried, and by sorrow it was made perfect, its Author was a "Man of sorrow and acquainted with grief." We should not be dismayed at the trials of life, for out of much tribulation are we to enter the kingdom,

and we should remember that "God works all things after the counsel of his own will."

In the light of eternity does it make any difference whether our life was passed in the comforts of wealth or in struggling for the necessities of life? We are all equal in that. That is the common lot of us all, and often in reflective moments we ponder the question of immortality, but if enabled to see clearly under the guiding light of christianity death has no terrors to the christian. I have heard some express a desire to depart. Who would live always, away from his God, away from yon heaven, that dear, blest abode.

Brother Gold, please give your views on these words: "The testimony of Jesus is the Spirit of prophecy."

I noticed several lists of appointments in the LANDMARK for preachers in North Carolina, and looked in vain to see if some of them were coming to Virginia. How glad I would be if some of them would come to see us. I hope to meet you again at our next association at Stonewall, Providence permitting.

Yours in hope of future rest,

ANNIE ROBERTSON.

Mt. Cross, Va.

A TEMPESTUOUS STORM.

ELDERS GOLD LESTER, DEAR BRETHREN AND TO THE HOUSEHOLD OF FAITH:—I feel that I want to tell you what I have been made to pass through of late, if the Lord will enable me to do so. Oh, I feel that I have passed through the worst scenes of my life. Oh the waves and billows that did roll over me. I felt that I would sink underneath, but I know underneath are His everlasting arms, if not I would fall and faint by the way. The chastening rod has been laid on me heavy to bring me nearer to my God, yes

nearer to an all-wise, eternal God who doeth all things well, and none can stay His hand. Have pity upon me, have pity upon me, Oh ye my friends, for the hand of the Lord hath touched me. None but those who have been through the fiery furnace can know and realize the intense sufferings. How the fiery darts did pierce my very soul. Did not our Savior fast forty days and forty nights? I feel that I have been fasting with Him. He had strength to say get behind me Satan, and all was well. How furious are His temptations. He showed me many things. I felt that I had no strength and gave up all for loss, felt that I was without God and without hope in the world. I did not feel worthy of a name among God's dear people. I felt that I was deceived and had deceived them. I could say with Paul, Oh wretched man that I am, who shall deliver me from the body of this death? I felt too wretched to die, or too wretched to live. My sins rose before me as mountains, and were shown to me as scarlet. I feel that my faith has been tried as Job's was. These words came to me, purge you with hyssop to make you whiter than snow, cleanse you to bring you forth as gold, bright angel as the morning light. Brother Gold, that night we stayed at Elder Roberson's and brother Lester preached in Robersonville not a wink did I sleep, pleading to the Lord nearly all night long for mercy for fear I would do something to mar my brethren or sisters' feelings. I know what a state I was in, but if I erred I ask forgiveness, for surely I was not myself. For two long weeks no rest could I find day nor night. Some of my friends around pronounced me insane. Indeed I was in one sense. I felt that I could witness with Job. I felt that all earthly kindred had

forsaken me, and had one of his miserable comforters to contend with. About twelve months ago I was impressed to pray around the fireside. My impressions grew stronger and stronger. I tried to ask the Lord if it was from the right spirit to make it plain to me. These words came to me. I am Alpha and Omega, the beginning and the end, and that I would be blest. I then tried to ask Him to help me to discharge my duty by opening the way, and I sincerely believe He did, for I felt that I was guided by the Holy Spirit. These words were presented to me. The Spirit maketh intercessions for the prayer, and pray without ceasing. The chapter that my eyes fell on was Job humbly Himself before God, the fortieth chapter, and was given light in reading it. I felt that I was very near my Savior and right before Him to do what He would have me to do. My head seemed to be bowed down just before prayer, and on raising it I viewed myself with my Savior. Right then and there I was made to rejoice and glory in my afflictions. The night that my convictions came back I felt that I was very near death's dark door. These words came to me, Think it not strange of these things, they are to try you. I will repeat some Scripture and comforting words the Lord gave me to comfort me; Killed all the day long as sheep for the slaughter; How can we that are dead to sin live any longer therein; We are more than conquerors through him that loved us; Death swallowed up in victory. When these words came to me what a different feeling I had in my breast. I cannot express it, and "Oh ye of little faith, why doubtest thou?" So I have all powers and none can pluck them out of my hand. Cast down but not forsaken. But I was so sur-

rounded by temptations I could grasp none of those precious promises, and now I am groping my way in the dark, and can comprehend no light. How little do we know what is laid up in store for us. Oh that I was as in days past when the candle of the Lord shined upon me. I do so much need his presence to guide my roving feet. Oh if I knew where I might find him I would come even to his seat.

The Hymn that came to me was, Come thou fount of every blessing. I felt that I could sing this verse and realize its meaning, "Jesus sought me when a stranger, Wandering from the fold of God, He to rescue me from danger, Interposed His precious blood." How slothful I am in learning wisdom's ways, but this lesson was so strange and hard for me to understand. I guess I have said enough, but the half has not been told. Do not my correspondents all wonder at my long silence, but I hope to be able to correspond with each one separately soon. I will be glad to hear from them. I humbly ask the prayers of all in my behalf. I remain as ever your little sister in trouble, trials and tribulations, but hoping for a better resurrection.

MAGGIE A. STATON.

Remarks :

(Rom. 8 : 36.)

By the Scripture that rests in ones mind as a measuring reed each child of God is located : by the reproof that pierces him for disobedience are the joints and marrow severed so there is no standing. If one is brought to the banqueting house then his mouth is filled with the best wine that goeth down sweetly causing the lips of them that sleep to speak: if he puts his light under a bushel, or hides his talent in the earth, then he is cast into outer darkness. In the case of our dear

sister there is an illustration of suffering with Christ that is a sure mark of God's people. Jesus was led as a sheep to the slaughter, and he opened not his mouth : "So the people of God are as sheep, not goats or swine—that innocently and meekly suffer and endure. Killed all the day long, or all through this mortal life, they suffer with Christ, follow him, are crucified with him. If we suffer with him we shall also be glorified together or with him. Heirs of God and joint heirs with Christ if we suffer with him. Then how blessed it is to suffer with Christ and fill up the measure of the suffering of Christ in our mortal flesh. We that believe are always delivered unto death that the life of Christ might also be made manifest in our mortal flesh. Dying, but behold we live, more than conquerors are we through him that loved us.

But our sister felt no comfort while such a Scripture, "Killed all the day, as sheep for the slaughter," was dwelling in her heart. Of course she must feel as one killed or there would have been no power of that Scripture to her. To drink the spirit of a Scripture one must feel what that Scripture expresses. If the words, "pray without ceasing" were on one's mind, and there was no prayer in the heart where would be the power of that Scripture? If the phrase, "Bless the Lord O my soul," should be in my heart without any desire to bless the Lord also in my heart where would be the power of that Scripture? So that the Scriptures locate and measure the children of God, and as prophecies show where we are, and what we are. If we never have any Scriptures in our hearts what proof have we that we are God's people? Some people seem to think that no one but a preacher ever has a Scripture on his mind,

and that if a Scripture is given to one that is a sure sign he is a preacher—not so. Paul says to those not preachers, "Let the word of God dwell in you richly in all wisdom."—Col. 3:16. P. D. G.

DEAR BROTHER P. D. GOLD, IN CHRIST I HOPE:—I embrace the present opportunity of writing to you. I am now about 49 years old, was raised by Methodist parents, and my surroundings were about all Methodist, and I had been taught in my young days that this Old Primitive Baptist doctrine was very dangerous, and that it was only poor, weak-minded and ignorant people that believed in such stuff. But how different when I got among them and heard them preach. I came to this country in the year of 1866 to live, and when I went to hear the Baptists found some of the finest speakers that I had ever heard, but that hateful doctrine that they preached I could not understand and I fought it, and said all manner of hard things against it, pointed the finger of scorn, trampled upon their feelings in many ways, and as Saul was on his way to Damascus to persecute the saints, and was turned right about, so I went about ten years ago to an Association, at old North Fork, and there heard brother I. J. Taylor preach, and there I was convinced that my way of thinking about the matter was wrong. From that time I began to think about my real condition in life. For some two years or more I was in trouble about my own future welfare. I went to hear the Baptists preach, but could not understand it. I tried to read the Bible, but all seemed to be against me. I would often go off into some place where I thought no one could see or hear me, and there would get down upon my knees and try to beg God to forgive my many sins, but all seem-

ed to be in vain. There seemed to be a heavy burden in my breast that seemed to weigh me down until I could hardly stand it. I tho't that I wanted to be a christian, but I would go off with the world and engage in the many dissipations of life, to get rid of those feelings. I soon decided in my mind that I had heard disease, and that I should not live long. It seemed to grow worse, and nothing that I could do or say seemed to bring any relief to me. I often felt that I wanted to be alone and try to pray, but did not wish for any one to see or hear me. For two years I was in this condition, believing as I did that I had some breast complaint, and very soon I would have to part with my family and friends and be lost forever. About that time I was taken down on a bed of affliction. It seemed to me that I could see I was fast going. Brother Gold, I saw that I was a lost and ruined sinner without hope or mercy, and that I had tried all of my strength. I had prayed every prayer that I knew, and could find no relief, and after I had been on the bed for some four weeks, I could not sleep nor eat. I saw plainly as I thought that I could not live but a few more days. One evening when my family and visiting friends were all out of the room, I got off my bed down on the floor in the lowest humble manner that I knew how, and all that I could say was, "Lord be merciful to me a poor sinner, save, or I perish, and while there in that condition I felt relieved of that burden that had been weighing so heavily in my breast. I was then made to rejoice for his having done so much for me, and these old despised Baptists that I had often hurt the feelings of came before my mind, and then I wanted to take them by the hand, get down on my knees at their feet and ask them to forgive me for all

that I had said about them. Since that time about eight years I have lived out of what I believed to be my duty, in not having taken up my cross and gone to the church and being baptized, until Saturday before the fifth Sunday in April 1894 I went to North Fork, and there met a large crowd, and our beloved Paster W. S. Minter, and after he had preached a very able sermon and opened the door of the church for the reception of members, and I with three others went forward and told them what we hoped the Lord had done for us. We were received and next day were baptized, by brother W. S. Minter, and then our beloved brother preached one of the best sermons of his life. His text was, For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Brother Gold, I stayed away just as long I could. I feel to have suffered and was whipt with many stripes for a neglect of my duties.

What has become of brother I. J. Taylor? We think that when a farmer goes out and sows his seed that he should go again to see after the harvest. Yours in hope,

W. S. JOHNSON.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER:—I have been thinking for a long time I would write out my little experience, but feeling so unworthy have neglected it until now; but if the Lord will guide my feeble pen, and give me language to express my feelings I will make the attempt. I was born in Martin Co. N. C. My parents were Kenneth and Margaret Hyman, I being the youngest of four children. We moved in Halifax Co. N. C. when I was about three years old. When at the age of seven or eight years I became troubled about my future

happiness, felt like I wanted to go to heaven when I died, and would get off alone and get on my knees and beg the Lord to have mercy on me. As I grew older my troubles would return again. I did not know what was the matter with me, thought I was too young to get religion, wanted to enjoy the world a while longer, thinking when I got older I would lead a better life. I was married to M. L. Bell at an early age. He being a very kind, industrious husband, thought it my duty to do all I could to help him, as we wanted to accumulate something for ourselves and family. I became careless about attending church, did not have but very little interest about it. Sometimes I would think it was my duty to go and it did seem like something would tell me I did not have time. Some time after that I became troubled again, my husband got in debt; land and stock and every thing was taken from us and we were left dependent with seven girls and two sons, the youngest son being deformed. Brother Gold, I never can tell you my troubles. If any poor soul ever tried to pray I did. Many sleepless nights did I spend trying to beg the Lord for mercy, felt like I was without God and without hope. I had depended on self and now had lost all of this world's goods, and the Lord had forsaken me. Sometimes I would think it was no use for me to try to pray again, felt like it was a sin for me to take his precious name in my sinful lips, but could not help it. Very unexpectedly it pleased the Lord as I humbly hope to comfort my troubled soul. I retired one night not expecting anything, but trouble, and it seems I was carried to a large grove, and there was a large congregation of people there, and they were singing and praying to comfort me, but it all did not

seem to do me any good. My husband was standing a little distance from me. I went to him and told him I was going home. He told me to go on and he would come. I told my children to go with me and as we started I thought death struck me and I thought I was dying as fast as I could. As I was bringing my last breath a bright light shone around me. I thought what could it mean. It did not seem like I had been asleep. I thought it was all too good for me, but was made to rejoice from these words. In this world you shall have tribulations, but in me peace, and such a sweet love I felt in my bosom I never felt before. I told the children the next morning I felt like the Lord would take care of us. I also felt like I had a home in heaven, a house not made with hands. This seemed to affect them very much, especially Lucy, next to the oldest daughter, as the tears were streaming down her cheeks. This good and happy time lasted for several days, and when I would think of my past trouble I would feel such a change I could not help slapping my hands and praising the Lord. I then felt like I wanted to join the church, but was afraid I was deceived and would deceive those good people whom I loved so well; consequently I kept putting it off, thinking sometimes I never would join rather than deceive them. Another deep trouble fell on me so there was no peace day nor night, crying and grieving all the while. Sometimes I could think it was for my disobedience. If any of my family got sick I felt like the Lord was going to take them from me because I did not comply with my duty. I tried to pray to the Lord, if it was my duty to go to church, to make it plain to me in some way. As I was passing from one room to the other one evening these

words came to me "The Spirit and the Bride say come." I got the bible and thought I would see if I could find it, thought if I could find it I could tell what it meant, but could not find it, and thought surely it was not intended for me, and was in deep trouble again; but could not help from begging the Lord to show what it meant. I got up one morning feeling better than usual, got my book and the first words I saw was the verse, "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come; and whosoever will let him take the water of life freely." I closed my book and said it is enough, and felt the trouble going off of me, and it seemed like the Saviour was at my right side so near me I could almost touch the hem of his garment, and commenced singing.

"How sweet the name of Jesus sounds, etc."

For indeed and truth I felt like my spirit had been wounded, and my breast troubled. I sang it until I shed sweet tears of joy, and I could again rejoice. I then promised the Lord I would go to the church the first opportunity, putting it off until the third Saturday in August 1893, I went to Kehukee and one lady went up and joined. I wanted to go but could not make up my mind until Sunday morning when the invitation was given at the water I went up and told them a part of my feelings and was received. A young lady joined also, and all three of us were baptized by our beloved pastor Elder A.J. Moore. It was a happy time with me, felt like I had got home and all was well, for I had done my duty. I never regretted it, and often think why did I stay away so long. If any one should receive any comfort from reading these lines give God all the praise, for I don't feel worthy of the least of God's blessings. Broth-

er Gold, I have written this to relieve my mind, do with this as you think best; if you see fit to publish it do so, if not cast it aside. Your unworthy sister.

LIZZIE BELL.

EDITORIAL.

Brother J. H. M. Cliett, of Ga., requests my view of the qualifications of deacons.

1st. What is the use of Deacons? The demand for Deacons arose soon after the setting up of the church on the day of pentecost. Let it be observed that all the church of Christ needs was called for while the Apostles lived as men. Occasions arose of purpose that called for all that was needed to perfect the saints in the order of the church.

From the first special care was observed in supplying the needs of the poor. In the daily distribution of food, while all things were held in common, complaint was made of the neglect of some—that partiality was shown to the Hebrew against the Greek. The Apostles said, It is not proper that we should neglect preaching to attend to this matter. Therefore choose you out from among yourselves seven men whom we may set over this business; but as for us we will wait on our ministering in the word continually.

Then the object or use of Deacons is clearly defined, namely to attend to and manage the secular affairs of the church, or the matter of serving tables.

Some people seem to think there

is no need of food, money, clothing, etc., in the church of God. But that is a mistake born of covetousness or stinginess. There are things that church members as sons and daughters of Adam need. They need food, raiment and shelter. Preachers need things to eat and wear just as other people need them—their families need them just as the families of other people need them. The poor of the church need food and raiment, shelter, etc., as other people need them. Now it is not proper for preachers to quit the word of God and serve such tables, or attend to these natural wants or demands. Therefore Deacons were chosen for this business.

2nd. They were to be chosen by the church out of their own number of such men—not women—as were of honest report, full of the Holy Ghost and wisdom, and to be appointed by the Apostles over this business.

Paul to Timothy sets forth more fully the qualifications of such men. Likewise must the deacons (or like the bishops) be grave, or serious and truthful—sober—not greedy of filth lucre—holding the mystery of the faith in a pure conscience. Their wives also must be grave, sober, faithful in all things—the husband of one wife. Their wives must have the qualities here described. Is it necessary for a deacon to be married? It says, Let the deacons be the husbands of one wife, so it says a bishop must be the husband of one wife. But Paul himself was not married. The meaning is he must not have a plu-

rality of wives, so a deacon must not have a plurality of wives. So that the prohibition of more wives than one is the matter considered.

If a deacon or preacher is married it must be to only one wife. So that wife must be grave, truthful, faithful. A man that would marry an unwise, unfaithful woman is unfit for a deacon. A woman could be unfaithful and be a church member—and she might be faithful and not be a church member. The important thing is to be faithful. My observation is that unfaithfulness is oftener found in the deacons than in their wives. If a deacon thinks his duty consists only in serving at communion he has not been faithful. He has important duties to discharge. The qualifications of a deacon show that his duties are serious. Next to a pastor of a church his work is most important, yet their work is different. The deacons attend to the temporal needs of the brethren that should be looked after, such as the poor of the church or serving tables. Good deacons look after the helpless, destitute members, and after the needs of the pastor of the church; and see that strife, troubles and confusion are kept out of the church so that all are in peace and able to eat or are well.

So they attend to the finances of the church or the business matters. The pastor should not be cumbered with such things. He is to feed the flock with the sincere milk of the word, or to preach the word, and not to serve tables.

P. D. G.

ALMOST PERSUADED

Among the many clauses and phrases of Scripture which are distorted from their true position, and given erroneous application in sermon and in song, by the popular denominations of the day, the term "almost persuaded" is one of the most prominent in position, and powerful in its application, in disseminating false doctrine, and entangling the unwary victim in the meshes of deceptions and unbelief. The declarations of truth, when allowed to occupy their true position and maintain their true bearings, are productive of much assurance and comfort to the subject of gospel address, but when wrested from their legitimate position and given contrary bearings they become productive of a corresponding degree of assurance and comfort to the world to whom they are chiefly spoken. The assurance and comfort of the word of truth, truthfully and faithfully presented, grow out of the character and virtue of that which is presented in it. The word of truth bears true testimony to the Truth. Christ is the Truth, therefore the word or letter of the truth testifies of him. It declares salvation to be replete and complete in Christ—that his work is a perfect work—that the subject of salvation is "Sanctified by God the Father, preserved in Jesus Christ and Called," and that this calling is "A holy calling." "Not according to the works of the creature, but according to the purpose of the Creator and grace, which was given him in

Christ Jesus before the world began." 2 Tim 1:9. The truth after this fashion can but bring comfort to the child of God: and nothing but the truth can do any one any good.

Why not take the letter as it is and truly report the work of God; "For the word of the Lord is right; and all his works are done in truth:" and surely the letter truly testifies of the word, and the word testifies of God. "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth."

But the word of inspiration does not bring comfort to him in whose heart there is no place for it. Therefore in order to please him the wits of men go to work and devise means whereby he shall be comforted.

Mahomet, Joseph Smith and others took the more consistent course and made their Scripture out and out of new material. While many others have in various ways revised and remodeled the Scriptures of God by his Apostles and Prophets, and present their production to the people as the letter of the way of life and salvation.

Not only did the founders of the different popular denominations largely depart from the letter and Spirit of the way in their original promulgations, but the adherents to their respective doctrines have been gradually drifting away from then until now. So that, should those progenitors be permitted to appear upon the earth again they would have to be introduced to the doctrine, faith and practice of their own children. Martin Luther would

find his ministers adorned with the robes of Catholicism. John Calvin would find that his ministers had repudiated the most fundamental principle of his doctrine. John Wesley would find his followers altogether too methodical and Episcopal. Andrew Fuller would find his children about where Wesley left his, holding only to the form of baptism as the distinguishing feature. Alexander Campbell would find his progeny believing much in general and but little in particular, and the Lord would find his people about like the seven churches of Asia, in some sections greatly neglecting this or that which he has plainly taught them, and others again trying to get at and striving about this or that which he has not commanded nor revealed. However the Primitive Baptists, or more properly the Baptists, considering the fact that they are cumbered with the flesh, and know nothing really and truly except as taught of the Lord, are getting along very well, being in all fundamental and essential respects—touching eternal salvation—just about where they were eighteen hundred years ago. Should their position hold as good in the future as in the past, and I am confident it will, they will be in the end of the world where they are now, ready and waiting for mortality to be swallowed up of life.

Let us now consider carefully and faithfully the meaning of the term "Almost persuaded" as taken from Acts 26:28, and see if we cannot

come to the law and to the testimony of the subject matter contained in and intended to be conveyed by King Agrippa when he said unto Paul, "Almost thou persuadest me to be a christian."

In order to ascertain what character of subjects is susceptible of such persuasion, we have but to ascertain, if we can, the character of Agrippa. Sinners in their sinful state or condition, because of that disobedience by which many were made sinners, are said to be dead in trespasses and sin. One in this condition is so swallowed up in sin that he is as unable to extricate himself therefrom, or as unsusceptible of persuasion as Lazarus was to come forth from the grave, or of being persuaded to either come forth or stay there. Jesus says to such characters: "Ye will not come unto me that ye might have life." That is they had no will, no desire, no disposition to come. They did not will to come unto him, which conclusively sustains the belief that they could not come, and if they could not come unto him fully it is reasonable to conclude that they could not come in part, therefore they could neither be fully nor almost persuaded to come. If one is persuaded at all, he is fully persuaded, therefore if he is not fully persuaded he is not persuaded at all in the sense of the subject under consideration. "Almost thou persuadest me to be a christian," or "Thou almost persuadest me." The king was either persuaded or he was not; which? He was not. If Paul had persuaded

him he would have been a christian. One could no more be partly persuaded to be a christian than he could be a part of a christian. The one who is least in the Kingdom of God is no less in the kingdom than the one who is the greatest. That is he is not partly in the kingdom and partly out of it, and because of being partly out of it he is the least in it. A sheep may be so poor, and sick and lame as to be unable to keep up with the flock, but it is none the less a sheep on that account. There are degrees as to how nearly one comes to following Christ perfectly, but there can be none as to the fact of his following him. We either follow him or we do not. We are either christians or we are not. There are degrees as to how nearly one comes to being persuaded or to getting consent of his mind, to follow Christ, or to be a christian, but there are none as to the fact of his being persuaded, or having consent of his mind thus to do or be.

There is a difference, as indicated by the language of Paul, between being almost, and altogether. Such as he was, or a Christian. He says: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." If the term, "Almost thou persuadest me," indicated a progression towards being altogether persuaded, or implied that the king was partly persuaded, Paul could no doubt have said something like this, I would that thou wert not only

almost but altogether, but he says: "Both almost, and altogether." This shows that it is good to be almost, as well as to be altogether, but that it is better to be altogether such as Paul—a christian. I am always pleased to know that one is a child of God, but am better pleased to know that he is a christian.

The king was not almost persuaded to accept eternal life, or eternal salvation, or to turn in with the overtures of mercy, or to believe to the saving of the soul, or something of that nature, as is presented and urged by those who contend for an "offered salvation" upon the "terms of the gospel," but, "Almost thou persuadest me to be a christian." To be saved with an everlasting salvation in and by Jesus Christ is one thing, and to have this blessed truth revealed unto us by the appearing of our Saviour Jesus Christ, who has abolished death, and brought life and immortality to light through the gospel is another thing, and for those, who are saved eternally in Christ Jesus, and manifestly in themselves, to deny themselves and take up their cross and follow him is yet another thing. It is in this last respect that we are to properly consider this question.

No man can become a christian who does not first believe in Jesus Christ, and no one can believe in him who does not first believe in God, and no one can believe in him who has not first been made partaker of divine nature, and no one

can partake of it but by the Holy Ghost.

Was King Agrippa in possession of divine nature? He must have been from the fact that he believed in God. Did he believe in God? He believed the prophets, and as God spoke by them he therefore must have believed in him. Did he believe the prophets? Paul says he did, and as Paul spoke by the Holy Ghost, he must have spoken the truth, therefore the king believed the prophets.

"For the king knoweth of these things, before whom I also speak and also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a christian."—Acts 26: 26-28.

It is clear to my mind that we are to understand by this and other circumstances that one's being a child of God, and a believer in God, does not necessarily, in a Scripture sense, constitute him a christian. To be really and truly a christian he must believe in Christ, and in believing in him must be a follower of him. The disciples were called christians. This title was first given to them at Antioch. A disciple is a follower of Christ. For one to be a christian he must be a disciple, and to be a disciple he must follow Christ, and to thus follow Christ, he must have a will to do so, and then he must deny himself and take up his cross and

follow him. One must be born again, or from above, before he can see the kingdom. He must be born of water and of the Spirit before he can enter the kingdom. This birth does not constitute the entering into the kingdom but is an essential preparatory thereto. Being manifested therefore as a child of God does not make a christian, but is an indispensable work preparatory to his becoming one.

No doubt many of the people of God are ready to testify that time and again they had impressions to go to the church, and at times thought they had the consent of their minds to go but did not. Sometimes under preaching they were almost persuaded to go, were almost ready to go, and finally they did come to a full conclusion, full consent of mind, altogether ready, persuaded, and then they went to the church. I have no doubt but that there are many to-day in that condition. Says one: I could hardly keep away; I think I will go next meeting: I want to be with the people of God, but I am so unworthy, so unfit; I cannot stay away from them, I cannot go, I must go, I must not go; O that I could go. Such characters can truly say at times, like King Agrippa: "Almost thou persuadest me to be a christian."

I would suggest to all such that you examine carefully the reasons why you have not full consent of mind to go to the church, why you are not persuaded to be like the people you love, and see if you cannot discover what the real ob-

stacle is. And if you find the Lord to be at fault in the matter I want you to be honest and faithful to tell me so; and if you find yourself to be at fault I want you to be equally honest and faithful to tell me. If I do not hear from you I shall feel justifiable in concluding that you have found yourself to be altogether at fault. Agrippa found no fault in Paul, and I do not believe you will find any in him, nor in Him whom he preached.

You will no doubt find something that you must first do, which you are not ready and willing to do. There is a sacrifice which you will have to make, which you are not ready, and really do not want to do as you should. You want to be a christian, but you do not want to be what a christian is. You would not mind following Christ if you did not have to go the way he went. You really prefer the pomp and splendor of the world to the meekness and humility of Christ. You are not ready to exchange the pleasures of the world for the afflictions of the people of God. You do not fully regard the reproaches of Christ as being greater riches than the treasures of Egypt.

Think of what king Agrippa would have had to have sacrificed to have been a christian, and see if you are not looking at what you would lose, you think, and what you would be thought of, and what would be said of you by the world instead of whether the Lord would say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I

will make thee ruler over many things," and give me the result of your investigations. P. G. L.

EXAMINE WHO?

In the solemn matter of the communion of the body and blood of Jesus sometimes the question arises, Whom shall I search or examine? Shall I eat and drink or commune with such an one? Let me examine him and see how wrong he is. Well, am I examining the right one? What is the Scriptural rule, "But let a man examine himself, and so let him eat of that bread and drink of that cup."—1st Cor. 11:28. As long as I am examining some one else I am not prepared to eat. But when I come home to examine myself then I am prepared to eat. What is it to examine ones own self? Well, an examination is a close search into the matter to be sought into or hunted out. When you examine or make diligent search into a matter your fear or hope is aroused to test the matter severely, to know whether your fear is well-grounded or your hope is well-founded.

The time comes for you to be gathered with the saints in this solemn feast, and you are to join with them in setting forth and commemorating the most notable and important event that has ever transpired on this earth—the crucifixion of the Son of Man—the slaying of the Lord our passover for us.

You feel what a vile sinner I am, how utterly unworthy of such love and mercy. Who am I that I should be thus remembered by the Lord.

For I was under the power and dominion of sin, the slavery of death. Jesus the lamb of God was sacrificed for me. This is all my hope and it is precious. Let me eat to him and drink to him. Let me remember him and show forth his death. Let me discern his body and his blood. He is all my hope. One thus judging and feeling discerns the Lord's body. So in this manner let him eat. P. D. G.

The brethren and friends at Washington, N. C., need a meeting house. There is a church there, and a lot has been given them, and a meeting house has been commenced. But they need about two hundred dollars to enable them to finish it.

Will not our brethren and friends abroad help them some? They have done about all they can themselves. Any contributions sent to them will be thankfully received.

The committee having this matter in hand are Elder L. E. Everett, and brethren J. T. Lupton, and M. H. Singleton, Washington, N. C. If you will send to brother M. H. Singleton, who lives near the place, and who has the building specially in charge, it will be properly applied, or you can send to any of the committee. P. D. G.

ELDER P. D. GOLD:—Please publish the following in the LAMP MARK. We the Primitive Baptists at Maple Hill, Pender county N. C., feel it our duty to publish Elder B. H. Wooten to the Baptists at large. As he is excluded from us we no longer endorse him as a preacher. Done by order of Conference on Saturday before the first Sunday in April 1894.

Elder Isaac Jones, Mod.
T. B. Rochelle, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:—You will please send brother Lester word through the LANDMARK, to attend the Union meeting at Whitethorn, Pittsylvania Co., Va., the 5th Saturday and Sunday in July. We will be glad to see as many of the ministers and other brethren as can come. Your sister,

MRS WM F. JEFFERSON.
Galveston, Va.

ORDINATION.

Brother P. R. Barber of Rehoboth church, in Johnson county N. C., was ordained to the Gospel Ministry on 4th Sunday in May 1894. The Presbytery was composed of Elders Moore, Stephenson, J. A. T. Jones, and W. J. Stephenson.

REQUEST.

Brother M. M. Brown of Savannah, Ga., requests the prayers of the brethren in behalf of his wife who is very sick, and for himself also.

WHITAKER'S ACADEMY.

The 32d session of this excellent school, Elder A. J. Moore, principal, opens the 3rd Monday in July 1894.

UNION MEETING.

The next Staunton River Union meeting will be held with the church at Whitethorn, Va., 1½ miles from Whittle's Station, Pittsylvania Co., Va., on Saturday and 5th Sunday in July. In behalf of the church I extend a cordial invitation to brethren generally, especially to preachers.

G. H. THOMAS.

OBITUARIES.

MARTHA SELMA WARREN.

Perhaps some of the readers of ZION'S LANDMARK can sympathize with me in the loss of my little sister, Martha Selma Warren, whose death occurred at our home near Falkland, Pitt Co., N. C., on the 10th day of March, 1894. She was born in Pitt Co., N. C. on the 19th day of Nov. 1881, and was therefore 12 years 3 months and 21 days old.

She was the youngest child of John R. and Alavana Warren, both of whom are members of the Primitive Baptist church Pattie, as we all called her, attended school on Monday, March 5th, and when she reached home she complained of being tired. She failed to eat any supper, but that was nothing very unusual for her, she learned her lessons for Tuesday and retired about 10 o'clock. When I retired to my room about a half an hour later, she said her head hurt her. She didn't rest any at all that night. The next day she appeared to remain about the same, only at times we would think she was better.

Wednesday morning she was worse. A physician was called in, who pronounced her illness Meningitis. Tuesday morning she told me that she would never be able to attend school any more. Wednesday night she called Mother, Father and myself to her bed-side and told us that she was dying, and would never get up from there any more. Thursday morning she appeared much better, but she said to me "I feel better sometimes, and I know you all think I am better, but I shall never get well again, so I want you to take care of my pets." I promised her I would. Friday morning she said to me, "Lula, I have come to it, the Lord wants me over there, I wonder what He wants with me?" But He wants me, so help me across." She put her little arms around my neck, and said, "Lula, I want to ask you to do one more thing for me, it is the last request I shall ever make of you, I am going to die and I want you to sit by me when I die." I did as she bade me.

It was not only the last request, but it was the last word she said to me. She called Mother twice after then. She never spoke after ten minutes to two o'clock that evening. Although all means of restoration which the most affectionate care and the best medical advice could suggest,

were resorted to, she gradually declined and breathed her last in calm submission to the will of God Saturday morning, twenty five minutes past five o'clock. She was buried at home on the following day. Since her death we see so many things that she did and said, that it seems as if she was warned of her death, a week or more before it occurred. She was obedient, and had a kind and gentle disposition. For the last few weeks that she went to school, she carried a Testament, and would read it at recess. She often called on the Lord while she was sick, and he took her to rest out of this world of misery and sin. While we miss her, and our hearts are sad to think we shall see her no more on earth, we can but believe that our loss is her eternal gain. Her departure leaves a Mother, Father, three brothers, two sisters, and many little friends to mourn their loss. We too will soon be summoned, so let us ask the Lord to resign us to His will, and prepare us to meet the dear little one in the happy Land, where parting shall be no more. Dear friends, pray for us in our afflictions.

Dear little Pattie, thou art gone,
And we are left to mourn,
But soon we, too, shall follow on,
With hope, to meet thee home.

Where Jesus reigns forever more,
And Angels there abide,
O, may we safely reach that shore,
With Pattie by our side;

Then we can join that favored throng,
And never know more pain.
Then we can sing that heavenly song,
Pattie we've met again.

When we've been there ten thousand years,
To do our Master's will,
And have no sins, nor doubts, nor fears,
And Pattie with us still.

Now we are bound to kiss the rod,
And say Thy will be done,
While Pattie's sitting with her God,
We have our race to run.

Still every effort did we use,
To save her from her grave,
But Pattie's death brings to my view,
That only God can save.

LULA. D. WARREN.

JOSIAH COLEMAN.

BROTHER GOLD:—I have been requested by the widow of Brother Josiah Coleman to write an obituary notice of his death. I must say that it makes me feel very solemn indeed on all such occasions, more particularly when my nearest and dearest

friends, also my kindred in the flesh and I hope brother in Christ, is the subject. Myself and brother Coleman have been very closely identified together all our lives. I was born the 21st of June 1832, and brother Coleman was born the 11th day of August 1832. We grew up together, we shared each others joys in childhood, did the same when we were grown men, and shared each others joys and comforts in what we both believed to be the church of Christ. I was baptised by Elder P. D. Gold as a member of Wilson church 25th day of Dec. 1871, brother Coleman was baptised as member of Contentnea church 2d day of Sept. 1873, by Elder Thomas Wells, the last member Elder Wells ever Baptized at Contentnea. Brother Coleman remained what I would term a faithful member of Contentnea church until April 19th, 1890, then he and his wife took a letter of dismission to join the church at Healthy Plains. He remained a faithful member there until January 3rd 1894 when he was taken speechless in the morning, and died in the evening of same day. Not a Baptist any where in my knowledge ever had ought to say against dear brother Coleman. He was very firm in what he believed to be the truth,

Brother Coleman was married to Sallie Haynes in the year 1857, and I think from my own knowledge no man and wife lived happier together than they did. There were seven children born unto that marriage five girls and two boys, two daughters preceded their father to the grave. Brother Coleman was a good provider for his family and very persevering. He raised his children to work. He lost his left hand in the late war, but that did not stop him from work. He could do more work with one hand than any man I ever saw. Now I want to say to his sorrowing widow that I know she has lost a good husband, but try to be content with the will of God, and at the dispensation of providence. She will not have long to wait before she can go to meet him in a brighter and better world than this, where there is pleasure for ever more. I want also to say to his children, go according to the pattern shown you by your father, be kind to your mother, be honest and truthful, and thus fulfill the law of your father's God; and may heaven's mercies attend all your ways, and save you all in the end is my prayer for the Redeemer's sake. Brother Gold, you will see that I have something

to say about myself in this very imperfect notice. I wish I could always keep self in the back ground lowly and unknown, prized and loved of the Lord alone. You will see how my life and brother Coleman's were wrapped in one bundle of love. Now let me ask you to pray for me that I may hold out to the end.

THEO. BARNES.

JACKSON CHANEY.

YOU by request will please publish in ZION'S LANDMARK, the death of our kind old friend Mr. Jackson Chaney, who died at his home near Laurel Grove in this Co. He was born July 16th 1817, and departed this life Feb. 15th 1894. He never joined any church or organization of men, told me he was not fit to be a member of the church, and had no use for institutions of men; also he told me he had a hope for a good many years. All who knew him could but admire him as a good man. He was so quiet, you remember brother Gold, you asked him once if he ever got mad. He was a good neighbor and kind father. He left eight children, seven daughters and one son to mourn his loss, also a goodly number of grand children; but their loss is his eternal gain I believe.

Fear not children, he is at home
Where you shortly hope to go,
When you reach that happy shore
All your sorrows then will be over.
Asleep in Jesus, blessed sleep
From which none ever wake to weep.

Yours in hope. THOS. N. WALTON.

WALTER LEON EDMONSON.

MR. GOLD:—Please publish the death of our little darling, which was the eldest son of Willie P. and Naomi C. Edmonson. He was born May 23rd, 1892, died May 21st 1894. Little Walter was a sweet and affectionate child, and we feel his loss very great, but hope it is his eternal gain in heaven. He was sick but a short while and had all attention paid him that seemed necessary, but the Lord saw fit to take him away from this sinful world. We hope he is resting in the arms of his dear Savior to-night. He bore his sufferings very easily, and would always take his medicine whenever he was asked. The doctor staid with him an hour before he died and seemed to do everything that he could, but he was out of reach of human aid.

He was buried Tuesday evening in the family grave-yard.

DAISY MAYO.

LOUIS SAMMONS.

Louis Sammons was born Jan. 9th 1846 and died Dec. 15th, 1893, making his stay on earth, 47 years and six days. He left an aged mother, two sisters (who are members of the Primitive Baptist church at Wards Will,) and five children, the oldest a daughter, 19 years of age, to care for the younger ones. Their mother died nine months previous.

He seemed to be in declining health for several months before he was confined to his bed and room. He took his bed the 2nd day of December, and suffered untold pain and trouble until the chain was severed, which said thy pains, troubles and toils of this life have ended. He left evidence of a better hereafter. After suffering so much he seemed too weak to talk but as he seemed 'o realize his sinking condition, he was heard by his sister making an effort to sing a hymn, but was too weak for it to be understood what one he was trying to sing, and apparently tried to make signs of wishing to say a few more words.

He was a good neighbor, kind husband and father, and was ever ready to answer to the calls of the distressed in his race. He never connected himself with any church, but attended the Primitive Baptist when it was possible.

"An honest man, the noblest work of God" should be his epitaph, for if there ever was one he was.

So thus he is mis-ed from a world of care.

To join the loved ones gone before;
Which we hope have a glorious home to share,

On that bright and beautiful shore.

A LITTLE COUSIN.

Wards Will. N. C.

DEMPSY F. BILLUPS.

Please publish the death of our dear brother Dempsey F. Billups, who died May 25th 1894. Aged 20 years, 7 months, 2 days. He was living in Richmond, Va., at the time of his death, and was sick only 8 days. His death was unexpected to us. We received a telegram stating that he was very ill two days before he died. Mama was with him. He leaves two sisters and mother to mourn our loss, but we hope it is his eternal gain.

H. I. TREVAION,

Rocky Mount N. C.

DEACON JESSE THOMAS.

E. W. AYERS

On the 20th day of February 1894 pass- ed away as we believe from earth to heav- en deacon Jesse Thomas in the 77th year of his age. Brother Thomas was born and reared on Mattamuskeet Lake, Hyde Co, N. C. and with the exception of a few years that he was in the war between the States lived in the county of his nativity all his life. He was born June 8th 1817. Brother Thomas was twice married, by his first wife were born to him 2 daughters, by his last wife none. He united with the church (Primitive Baptist) at South Matt- amuskeet and was baptiz'd the first Sun- day in January 1844 by Elder G. W. Cara- wan

Several years ago the church chose him for one of her deacons; the duties of said office he performed to the satisfaction of the brethren the remainder of his life. For a number of years past he and his last wife have lived at and farmed for Mr. J. B. Baum on North side the Lake, who is a good kind hearted gentleman, with whom they have lived very friendly, and have farmed successfully. For about a year or more past the dear brother was taken with a disease in his feet and legs which disabled him to labor, and among the many doctors he applied to for relief they could do him no good.

I often thought when I was with him of Jonathan's son, Mephibosheth, who was lame in both of his feet. After trying every remedy he could hear of, to no avail, he lingered out his time in great suffering till death relieved him. He seemed to die in faith trusting alone in the unmerit- ed grace of God for his salyation. Brother Thomas has lived a worthy member of the Primitive Baptist church for fifty years, and has been gathered to his fathers as a ripe shock of corn or wheat, taken home to rest with his glorified Redeemer in Heav- en above where all is joy, peace and hap- piness forever. And now may the God of all Grace remember in mercy his sorrow- ing and afflicted widow (Sister Thomas) and give her sustaining grace, that she may be able to bear her sorrows, and may she with all the redeemed family of God be kept by the mighty power of his grace, through faith unto salvation ready to be revealed in the last time, and thou Lord shalt have all the glory.

L. S. ROSS,

Swan Quarter, N. C.

Died at his residence in Washington county December 18, 1893. He was born July 27, 1817. He married Mary Wallace, the daugh- ter of Elder Johnathan Wallace, November 16, 1843. She bore him seven children, four sons and three daughters. After her death he married Anna Hassell, April 13 1876. By his last wife he had no children. Brother Ayers joined the church at Morattoek, on the 15th day of April, 1848; he was ordained a deacon in the church in February, 1860, and lived to enjoy the full confidence of the breth- ren until the day of his death. He was one of the leading members of Morratock church 45 years. He generally attended the Kehu- kee association. I have spent some of the pleasantest moments of my life in company with him. He often accompanied me to my appointments when visiting other churches. He told me a short while before his death that if the Primitive Baptist was not the church of Christ he was deceived in the whole mat- ter, and had no fellowship for anything e. o. c. He said he was not afraid to die; he knew in whom he had trusted for salvation. He died strong in the faith, giving glory to God. He requested the writer of this notice to preach his funeral. By request his body was carried to the church and I tried to comfort the be- reaved. May God bless his wife and children and enable them to live to the honor and glory of God, is my prayer for Christ's sake.

Done by order of conference on Saturday before the third Sunday in February, 1894.

N. H. HARRISON.

APPOINTMENTS.

Appointments made for brethren are ex- pected to be filled unless withdrawn by pub- lication or otherwise, whether the appoint- ments continue in this paper until day of ful- fillment or not.

J. E. ADAMS,

- Neuse, N. C. Sat. and 3d Sun. in June
- Durham Monday night and Tuesday
- Burlington. Tuesday night & Wednesday
- Pleasant Hill Sat. & 4th Sunday
- Brother J. S. Norris will meet him at States- ville on Thursday. Brother W. R. Coffey will arrange appointments for him on week after 4th Sunday in Silver Creek Association and please meet him at Lenoir on Monday evening.
- Hollow Spring 1st Sunday in July
- Fair View Tuesday
- Cross Roads Wednesday
- Harden Shumates Thursday
- State Road Sat. & 2d Sunday
- Rock Springs Monday
- Mulberry Tuesday
- Fish River Wednesday
- Flat Top Thursday
- Fisher's Gap Friday
- Round Peak. Saturday

Zion's Hill	3d Sunday
Chestnut Grove.....	Monday
Flower Gap.....	Tuesday
Stewart's Creek.....	Wednesday
Union.....	Thursday
Hogans Creek.....	Friday
Cedar Hill.....	Saturday
Volunteer.....	4th Sunday
Rock House.....	Monday
Piney Grove.....	Tuesday
Snow Creek.....	Wednesday

Elder F. J. Stone will please arrange appointments for him from thence to Country Line Association at McRay's, Alamance co., N. C. Conveyance needed.

A. N. HALL.

Lawrence's.....	1st Sunday in July
Kelukee.....	Monday
Mt. Zion.....	Wednesday
Cross Roads.....	Thursday
Conoho.....	Friday
Hamilton.....	2nd Sunday
Spring Green.....	Tuesday
Little Creek.....	Wednesday
Tarboro.....	Thursday

He will need conveyance.

C. D. BRAY AND R. W. DIX.

Mountain M. H Va.....	Friday before 1st Sun. in July
Strawberry.....	Saturday
Fairfield.....	1st Sunday
Galilee.....	Monday
Union.....	Tuesday
Ephesus.....	Wednesday
Fairview.....	Thursday
Quaker.....	Friday
Morgan's.....	Saturday
Diamond Hill.....	2d Sunday
Linnville.....	Monday
Cross Roads.....	Tuesday
Bethel.....	Wednesday
Little Creek.....	Thursday
Chestnut.....	Friday
Canton Creek.....	Saturday
Town Creek.....	3d Sunday
River View.....	Monday
Reed Creek.....	Tuesday
Camp Branch.....	Wednesday
Leatherwood.....	Thursday
North Fork.....	Friday

RUFUS HUTCHINS

Green Hill (Va.).....	Sat. and 2 Sun. in July
Dan River.....	Monday
Concord.....	Tuesday
Some brother please arrange for	Wednesday.
Fellowship.....	Thursday
Harmony.....	Friday
Mt. Zion.....	Saturday
Elder Matt. Jennings please arrange for	3rd Sunday.
Mt. Lebanon.....	Monday
Crooked Creek.....	Tuesday
Good Hope.....	Wednesday
Lambsburg.....	Thursday
Flowers Gap.....	Friday
Stuarts Creek (N. C.).....	Saturday
Toms Creek.....	4th Sunday

W. J. STEPHENSON.

Neuse.....	Sat. and 3rd Sun. in July
Salem.....	Monday
Creeches.....	Tuesday
Beaulah.....	Wednesday
Memorial.....	Thursday
Aycocks.....	Friday
Wilson.....	Sat. and 4th Sun.
Union.....	Monday
Pleasant Hill.....	Tuesday
Falls.....	Wednesday
Mill Branch.....	Thursday

Thence to Black Creek Union.

E. C. SMITH.

Pleasantville.....	June 28
Shiloh.....	29
Matrimony.....	30
Buffalo.....	1st Sunday in July
Pleasant Grove.....	Monday
Russell's Creek.....	Tuesday
Snow Creek.....	Wednesday
State Line.....	Thursday
Bell Spur.....	Friday
Concord.....	Saturday
Conners Grove.....	2nd Sunday
Little Flock.....	Monday
Laurel Fork.....	Tuesday
Fellowship.....	Wednesday
Harmony.....	Thursday
Mt. Lebanon.....	Friday
Good Hope.....	Saturday
Crooked Creek.....	3rd Sunday
Meadow Creek.....	Monday
Crab Creek.....	Tuesday
Fishers Gap.....	Wednesday
Franklin.....	Thursday
Round Peak.....	Friday
Zions Hill.....	Saturday
Chestnut Grove.....	4th Sunday
Flower Gap.....	Monday
Stuarts Creek.....	Tuesday
Dover.....	Wednesday
Union.....	Thursday
Cedar Hill.....	Friday
Volunteer.....	Saturday
Rock House.....	5th Sunday
Flat Shoal.....	Monday
Clear Spring.....	Tuesday
Saints Delight.....	Wednesday, Aug. 1st

He will need conveyance.

I. P. BEAN.

Mountain Creek.....	Sat. before 2d Sun. in July
Sunday funeral of Mr. Morris' wife and child	
Howards Chapel.....	Monday
Jones Hill.....	Tuesday
Jerusalem.....	Wednesday
Lawyers Spring.....	Thursday
Liberty.....	Friday
High Hill.....	Sat. and 3rd Sun.
Mr. Coleman Stewart please arrange an	appointment for Monday.
Watson.....	Tuesday
Crooked Creek.....	Wednesday
Meadow Creek.....	Thursday
Liberty Hill.....	Friday
Bear Creek.....	Sat. and 4th Sun.

WILMINGTON & WELDON R. R.
and Branches & Florence Railroad
Cond. schedule

TRAINS GOING SOUTH.

DATED May 13, 1894.	No. 23. Daily.	No. 41. Daily.	No. 47. Daily.
Lv Weldon	A. M.	P. M.	A. M.
Ar Rocky Mt.....	11 52	9 27	.....
	1 02	10 20	.....
Ar Tarboro	2 40	.....	.....
Lv Tarboro	12 25	.....	.....
Lv. Rocky Mt.	1 02	10 20	6 00
Lv Wilson.....	2 08	11 01	.....
Lv. Selma.....	2 53	.....	.....
Lv Fayetteville ..	4 35	12 57	.....
Ar. Florence..	7 25	3 00	.....
	No. 47. Daily.		
Lv. Wilson....	2 18	6 35	.....
Lv Goldsboro....	3 05	7 22	.....
Lv Magnolia.....	4 16	8 29	.....
Ar Wilmington	5 50	10 00	.....
	P. M.		

TRAINS GOING NORTH.

DATED May 13, 1894.	No. 78 Daily.	No. 32. Daily.	No. 40 Daily.
Lv Florence.....	A. M.	P. M.	.....
Lv. Fayetteville ..	7 30	7 25	.....
Lv. Selma.....	12 08	9 30	.....
Ar. Wilson.....	1 00	11 27	.....
	No. 48 Daily.		
Lv Wilmington	A. M.	P. M.	.....
Lv Magnolia.....	9 00	7 00	.....
Lv Goldsboro....	10 40	8 33	.....
Ar Wilson.....	12 00	9 40	.....
	No. 78 Daily.	No. 32 Daily	
Lv Wilson.....	P. M.	P. M.	P. M.
Ar Rocky Mt.....	1 10	11 27	10 32
	2 13	12 05	11 15
Ar Tarboro.....	2 47	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv Rocky Mt.....	2 13	12 00	.....
Ar Weldon.....	3 10	12 53	6 01
	P. M.	A. M	P. M.

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m., Kinston, 7 35 p. m. Returning leaves Kinston, 7 30 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m. Weldon 11 30 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 7 00 a. m. Arrives Parme 8 40 a. m.; Tarboro 9 50; returning leaves Tarboro 4 40 p. m., Parme

6 10 p. m. arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m. Sunday 3 00 p. m., arrives Plymouth 9 20 p. m. 5 20 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m. Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 25 p. m.

Train on Midland N. C. Branch leaves Goldsboro N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m.; arrive Dunbar 7 40 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11 00 a. m., Returning leaves Clinton at 1 00 p. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.
General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMEISON, Traffic Manager.

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.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Wilmington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,

J. W. GILLIAM, Prin.

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JOB PRINTING NEATLY EXECUTED
At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D., to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connersville, Ind. Eld. Chas. M. REED, General Agent, Connersville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky., Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clanton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and, for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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FOR YOUNG LADIES—NON-SECTARIAN

The Spring term begins Monday, Jan. 22, 1894.

A most thorough and comprehensive preparatory course of study, with a Full Collegiate course equal to that of any Female College in the South.

EXCELLENT FACILITIES FOR THE STUDY OF MUSIC AND ART.

Standard of Scholarship unusually high. Healthful Location. Buildings and Grounds large and pleasantly situated. Moderate charges Catalogue and Circulars on application.

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

CAPE FEAR & YA! KIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec 3, 1893.
All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 07 a m
4 45 p m	Lv.....Fayetteville.....Ar	0 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
11 42 p m	Lv.....Stokesdale.....Lv	3 45 p m
11 35 p m	Lv.....N. & W. Pt.—W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. Pt.—W. Cove.....Lv	4 33 p m
11 00 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4.
8 00 p m	Ar.....Beaufortville.....Lv	6 25 a m
6 47 p m	Lv.....Macon.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No. 16
MIXED		MIXED
Daily Ex		Daily Ex
Sunday.		Sunday
5 35 p m	Ar.....Ramseur.....Lv	8 40 a m
3 55 p m	Lv.....Climax.....Lv	9 12 a m
3 00 p m	Lv.....Greensboro.....Ar	0 24 a m
No. 15		No 16
MIXED		MIXED
Daily Ex		Daily ex
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	0 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 02 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 4 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, W. E. KYLE.
Gen'l Mang'r. Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1858. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

For sale by W. B. Williams, Proprietor at, Elm City, Wilson Co. N. C.

ORDERS for life size CRAYON PORTRAITS solicited. Price, \$12.50, including nice frame. Send good photos. For further particulars, address

MRS. MARY G. WINSTEAD, Artist,
Care of Elder P. D. Gold.

WILSON, N. C.

VOL. 27.

JULY 1, 1894

NO. 16.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Brother Stephen Yates, of Blooming Grove, Texas, requests me to write for the LANDMARK on Rom. 10:14. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" The words "A preacher" are the principle part of his request. Paul starts out with this chapter to show his love for his nation. They hated Paul because of his doctrine, but he loved them and prayed for their salvation. He shows the reward of obedience to the law in verse 5. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." This is as far as any salvation goes by the law. He taught in one place if a man be circumcised he is a debtor to do the whole law. Obedience to the law made no man free, though one obey in every jot and tittle to-day he is just as much a servant to-morrow and is forever under obligations. Therefore the law does not make him free. This will not do for salvation, the child of God wants freedom; this is what he hungers for and what he must have. This the law could not give even though one live blameless as touching its righteousness. This will not do for a poor hungry, thirsty, starving soul; he must have freedom. The law condemns him and he must be set

free from this condemnation, must be justified. This can be done only by the righteousness of faith. Verse 8, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach." 9th, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." 10th, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." One may be a child of God and yet be bound by the law. Such were the Gallatians at the time Paul wrote to them. The law binds all who live by it. There is a freedom in the gospel. It sets free every one who lives in obedience to it. Then here is a vast difference; one binds and the other sets at liberty. This last is the desire of a christian heart. One cannot be a christian unless he has been born again. Being born again he is a living child of God and born in the gospel kingdom, subject to all its teachings. Here he has his faith enlivened into eyes, ears, nose, mouth and feeling. He hears differently, sees differently, smells differently, tastes differently and feels differently from what he did before. Old things have passed away and new things appear to him now. All his faculties are so awakened that the same preachers preaching ap-

pears very different to him. Where he once could see nothing but a conglomeration of foolishness he now sees and feels life and peace. This is quite a change, and it appears so plainly to him that he sometimes supposes the preacher must have changed.

Here is a needy one; he must have something. He is now a living soul, in a gospel sense, and needs that kind of food to satisfy his gospel appetite. God has ordained two ways of communicating this food to the hungry soul: 1st. As the dew distills on the earth, and 2nd. As the rain descends from the clouds.—Deut. 32:2. How many times in our loneliness and distresses has our God spoken to us when there was no living soul near, and no audible sound was heard but a still, small voice speaking within, stilling the raging tempest and giving us sweet peace. The dew has been distilled and we have drunk and are satisfied. This voice of God never fails to accomplish his rich purpose, and the poor soul to whom he thus speaks realizes that he has eaten a rich feast from heaven.

But God has another way of comforting his people just as he has another way of watering the tender plants of the earth. He gathers the clouds, without the agency or help of man, and fills them with rain. We don't know how he does this, but we know that he does it. He sends those clouds whithersoever he will and just where he will; on the just and unjust alike he pours out this rain and waters the earth. Many thick and heavy clouds rain but little, while much smaller ones rain freely. These are strange things to us, yet they are true.

Now here is the gospel in this: God calls his ministers. It may be one of the most unlikely beings in the world, one that no one would

ever suppose could possibly preach Jesus to the edification of his people. He fills him with his grace and sends him forth with his message. He goes and delivers it as God has commanded him, and is a wonder to the world. He is this preacher spoken of in the text. The 15th verse puts them in the plural, showing that all God's ministers must be prepared of him. There are some of the Lord's servants in the ministry who have a fair share of this world's wisdom, both naturally and literally, but they are just as dependent on the Lord to fill them with the gospel as the most ignorant. Natural sense nor education have ever made a gospel preacher. A preacher thus made is only a cloud carried about without water, carried by every wind of doctrine, or whithersoever the most popular current may drift him; as a dead fish he goes with the tide and all the rest follow him.

I am satisfied that this popular element sometimes drifts some of the Lord's little one's along with it. Many of us have tender feelings for those who differ with us religiously, and get so tender sometimes that we really don't want our brethren to preach and write the truth for fear it will hurt somebody's feelings. Now such are the ones who are in bondage and need the preaching of the gospel that they may have their eyes open to the truth and be made free in the liberty of Christ. As long as we have any faith whatever in any of the institutions of man we do not fully believe in our Lord Jesus, and there is a liberty in our salvation that we have never realized. Some of our ministers are unfaithful in these things, and for fear they will injure somebody's feelings, or disturb the peace of some soft, erring brother, they will pass along and never rebuke these false ways. Let

a faithful minister come along and say that Baptists should not support, nor in any-wise uphold Sunday Schools and other religious institutions, and they will begin to turn and twist and say he says too much about such things. Brethren are now like some were in the days of Paul, they would destroy the offence of the gospel. Now my brethren this is one of the purposes of the gospel to search out every sin that dwells in our hearts and so expose it to us that we may see its blackness and shun it, and thus be saved from it. Another purpose of the gospel is to search out those of the Lord's little ones who are mixed up in Babylon, and so expose their sins as to make them ashamed of them, and to so point to Christ as the only source of deliverance that that repenting child may be drawn to him for life and peace.

I truly believe that of all the sins that our brethren are guilty of in this our day, there are none that loom up before God more than their association with false religion. I believe this to be the main reason why we are so cold to-day. In the days of old it was death to an Israelite to engage with any other nation in their worship, or even to say, "Let us do so." But now it is esteemed a light thing for brethren to so engage as to go to their assemblies and even sing with them and bow down to their prayers, send their children to their Sunday Schools and even go with them to see it well done. If this is not going directly away from the true faith, then I confess to be blind, yet if one is faithful enough to speak against these things he not only brings on himself the derision of the world but many of his brethren also. Brethren, those engaged in those things cannot call on the Lord in the sense of true faith for they do not hear Him, nor believe

in Him. This is one of the causes why the minister is sent out to preach that such shall hear.

Now as to the sending. Who sends the ministers here spoken of? Who sent Paul? Who sent the twelve and the seventy? Literary schools of learning? Schools of theology, or theological teachers? Conferences or conventions? No. Who sent them? "Behold, I send you as sheep among wolves," says Christ. What! as sheep among wolves? Did he not know the wolves would devour them? No. All power is given unto me both in Heaven and in the earth. "Go ye therefore." The wolves may grit their teeth and thirst for the blood of those faithful servants of God who withhold not, but shoot arrows at Babylon, and shoot not a few, but God has locked their mouths for the present. God sends His ministers and gives them messages and protects them in delivering them. If I am employed as a shepherd, and a certain number of sheep are under my care and I see a lamb going into the mouth of a swine and make no effort to deliver that lamb, what will the master of the sheep say when he comes to take count of his sheep? If God has placed me on the walls of Zion and commanded me watch for the enemy and I see the enemy and cry not, of whose hands does he require their blood? The scripture says of the watchman's hands. Thank the Lord brethren that he has made me that faithful that condemnation does not rest on me as yet.

These Armenian gods that profess to teach morality, the Bible religion and lead people to Christ, are just as sure to lead the children of Old School Baptists away from them as they are allowed to indulge in them. I once heard a girl tell her father, who was talking to her about going to Sunday School

and at the same time rebuking me for being so "hard down" on them. "I don't care what you say, I am going to them, I love to go and I am going." This is the way they teach children to obey their parents. Read Paul's instructions in Eph. 6. Are you called of God to preach the gospel? Then you are one of those who should be faithful in the house of God and regardless of the popular opinion warn God's children against every false way, that their feet may be saved from the bewitching snares of this evil world. "Show the strait and narrow way and at the same time show every by-path into which they may be led out of the way of truth and be deceived by the woman who says stolen waters and bread eaten in secret are sweet." Prov. 9.

May God strengthen us to faithfulness in preaching and diligence in giving more earnest heed to those things which He has spoken is my pray for Christ sake. I do not know that brother Yates will get out of this what he was after but I have written as I have felt impressed and I leave the result with the Lord.

Affectionately

L. H. HARDY.

Newport, N. C.

DEAR BRETHREN GOLD AND LESTER:—It has been on my mind to try to pen down what I feel and hope how the Lord has led me from nature to grace, and as I have met with a good friend and brother, I will try to dictate the best I can for him to to pen down. I feel my poor tongue cannot express, nor pen portray all I wish or want to say.

My father's family consists of eight children, five boys and three girls, and our parents were more anxious to learn us how to work, for that seemed all they cared for

in my youthful days. Though they have both passed away, and I am happy to state they joined the church at Conoho, and had a good hope through grace of a better world than this. I had serious thoughts about my condition all through my youthful days. But the first shock I had was about taking some snuff out of a lady's box that came over to see mother. As they walked in the garden I thought I would put some of her snuff in my box. But before I put any in mine, I was checked by some power, and made to feel it was wrong. After that my troubles began to grow and got so bad I asked my parents and the whole family to pray for me. They did not seem to pay much attention to me, so I told them if I had a chance to ride I would go and see Elder Purvis. I thought surely he would pray for me, and give me some comfort. But I met with no opportunity to go, so I went to see sister Philpot, and told her some of my troubles, and to my surprise she could tell me more than I could her, and you cannot imagine what a consolation it was to find that she could tell me the same things that I had felt. When I returned home my troubles seemed to grow worse and worse. One evening my mother told me to go to the woods after some wood; when I got to the woods I saw an old house and went in the house and sat down, and became so I could not move hand nor foot, neither could I speak. When I got so I could speak I said in a voice, God be merciful unto me a poor sinner. I arose from there and went to the house. I do not know whether I cooked my supper or not, but know I went to bed, and was in so much trouble I could not sleep any that night, and just rolled and mourned with my poor aching heart all through the night. I arose very

early next morning and cooked breakfast. Then I went to make up the beds and brush up the rooms, and before I got the beds made up that heavy burden that gave me so much trouble and had been pressing me down so long fell off. Yes, dear saints, I can say I felt it as plain as I ever felt anything, and I felt light as a feather, and felt good, yes I felt like I loved the Lord and everything in this world. This was just before the third Saturday in July, 1875. I went to Conoho and wanted to tell these dear people what I had felt, but felt to unworthy: so on my way home a voice seemed to speak in me and say, there is a duty for me to do; and it followed me until Saturday before the third Sunday in August '75. On that day I went before the dear saints at that place and tried to relate what you have read above, and to my surprise was received and baptised next day by Elder J. W. Purvis. I feel like I never shall forget that day. It was a day of rejoicing with me, and felt like I wanted every person to help me to praise the good Lord. Brethren Purvis, Staton and Cherry went home with us that day, and I did so much enjoy it. I felt like I would never see any more trouble on this earth, but would rejoice all the time in praising the Lord. Brother Cherry told me I had on my silver slippers, and they would soon begin to wear out, and I found his words were true, for I got in deep trouble before the next week was out, because I felt like I was no christian, and was deceived, and worse than all had deceived the dear saints whom I loved so well. I felt like the Lord sent old satan to torment me for deceiving his dear people. No tongue can ever express the trouble I went through with before I got any relief. Many of my friends said I was going

crazy, and I truly thought I was. One day while I was in so much trouble my mother sent me after some potatoes. I was so frightened I could not go alone, so I took the Bible with me, and when I got in the place where the potatoes were I let the Bible open and my eyes saw some of the words of David where it said, Praise ye the Lord. Every verse I read said, "Praise ye the Lord. I am sorry I cannot recollect what the chapter was, I was so carried away with the words I did not notice the chapter. I went back to the house trying to praise the Lord, singing the words of 597th hymn in Lloyd's selection which read thus,

"A few more days on earth to spend,
And all my cares and trials shall end, &c."

I have been low down in spiritual things since at times, but not so deep as I was on the above occasion. I went on a visit among the dear saints for about a week, and oh what a refreshing time I had. Though I felt to be the least among them, yet was made to rejoice in the same good doctrine of salvation by grace and grace alone. Oh how I do enjoy God's dear ministers that declare the whole counsel of God, and I always tried to fill my seat when able. And now the good Lord has seen fit to afflict me so I have not been able to attend my meetings since the last third Sunday in June. For some cause, best known to the Lord he has taken away my eyesight. Last July after much suffering with a pain in my head that nothing but morphine seemed to afford any relief. Oh dear saints, how hard it is to be deprived of our natural eye sight. No one but those that have been thus afflicted can so well sympathize with me. I hope I thank the Lord it is no worse. I can hear and talk yet, and I would be

pleased for any of the dear saints to come to see me, for I am sad and lonely and need to be cheered by their visits. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." May the good Lord impress some of the dear saints to come to see me, also to pray for poor unworthy me, that I may be clothed with faith and grace to humbly submit to whatever the good Lord afflicts me with, for I have long realized that whatever he does is right. "Praise ye the Lord."

Do with this as you think best and pray for this poor afflicted sinner,

CHARITY E. MIZELL.

Palmyra, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I will now try in my weak way to write a short letter to you. I have for some time felt impressed to write to you, but I have never felt that I could write anything that would be any comfort or consolation to you or any one else; but be it as it may, my weakness and ignorance do not stop the desire to write. I have had a name among the Primitive Baptists ever since I was about 17 years old, and I very often fear that the name is all. I fear I have not got the nature of them. I have been with them about four years, and I cannot see as I am any service to the cause; but the brethren have as yet spared me to stay with them. When I first saw the church of the living God, as I hope I have, I saw her in her pure state, and I wanted to live with her; but did not feel at all fit to unite with the people of God; yet I feel that they were the only people in this unfriendly world that I wanted to live with, and when I united with them it was to find a home and a resting place, and it has ever since been a place of rest for me at times. At

first I felt that I never should see any more trouble, but how little I knew of the ups and downs of the christian. If I know anything about it how often I have felt that I was deceived in the whole matter, and had deceived the church. Then I am made to turn and look back to many times the Lord has delivered me out of the snares of the devil, and I can't doubt those evidences; but they seem very dim sometimes. I know one thing, if I am saved it is by the power and mercy of an allwise God. Then it is by the grace of God I am what I am. My dear brother, I have felt impressed for some cause to write to you, and write my experience as it is called, but I find I cannot do that, for every day of my life is an experience to me; but I am writing now to try to get relief and ease of mind. I find that there is not much rest for me. I never felt that I could be of any use to the people of God. I very often feel that the church would be better off without me; but they are the people I want to live and die with. Dear brother, I would to God that I could attend my meetings and be silent and find rest, but no, I cannot, there is a restless, uneasy feeling within my breast for the welfare of Zion. I am laboring under a burden the most of my time, and I don't know what to do. I feel it is enough for me to do to be silent; but no, that does not bring rest, and of all men I am sure I feel as unfit to try to speak in the name of the Lord. I have felt that I had rather die than try to preach, for that is what I feel I must do. I have cried unto the Lord to let me die rather than to preach, but I am yet spared for some purpose which is unknown to me. I am sure I do not want the praise of men bad enough to cause me to get up and expose my ignorance, in public. My dear

brother, I am trying to relieve my mind, but I don't see as I can ever be any comfort or consolation to the people of God. I am nothing but a poor sinful ignorant man, and without the Lord of Israel keeps me I shall go astray. I do not want to deceive anybody, or be deceived myself. I want the brethren to act faithfully with me, and if they find I am mistaken tell me so: for to act faithful becomes the children of God. I will close for this time. Dear brother Gold try what I have written by the standard of truth and see whether it is true or not, for I very often fear that there is no reality in anything that I do, and I know and can say of a truth that unless I am led by the Spirit of an allwise God that I shall never be any comfort or consolation to any one. Sometimes I feel that I want to spend all the rest of my life in praising and serving our Lord and Saviour Jesus Christ: then at other times I would almost shun the company of Primitive Baptists if I could. Brother Gold I have withheld sending you this sorry letter until now when it seems like I must send it, and if you find anything in it of any comfort or consolation, may God's great and holy name have all the honor and praise. I will close. May the God of Israel be with you all through the journey of life is my prayer.

Your Brother I hope,

E. W. BRYAN.

ELDER P. D. GOLD, DEAR SIR:— You will please, having a generous christian heart, consider this, which only comes seeking information respecting the plan of salvation, as preached by you and believed by those of the christian church which you represent.

We read similar or like Bibles. We claim faith in the same Christ. We are striving to reach the same

Heaven, and yet we differ as to the plan of which we are saved, if I understand your theory. You claim if I understand you, that those who are successful in getting to Heaven, were predestined from the beginning, and that those who are damned were likewise, from the beginning predestined to that sad end, and that no intervention could have or will change this because it has been so fixed from the beginning by God Himself.

Possibly you and those who think as you are right, and will be saved eternally by this faith, but certainly it is not the plain and simple teachings of my Bible which I suppose is just like yours, or at least reads like yours.

My Bible teaches that Jesus Christ died to save all mankind, not one left out; but on condition. Heaven then can only be gained on condition. We stand to-day as guilty as we were before Jesus died. The difference is only this, when man transgressed the law of God and would have received immediate banishment from the presence and favor of God. Christ Jesus died in man's stead, giving man a chance. Thus He, Jesus Christ, became man's bondsman, so the only possible plan for man is to repent and believe in Christ Jesus. Said He, after he had died and risen from the dead, "Repent and believe and thou shalt be saved."

You may find such teaching as you and those who believe as you believe in your Bible, but certainly it is not the teaching of my Bible which I suppose reads just like yours. You hold up Christ with strength to certain ones, though you know not who, and we to all, if they will accept Him, and to none, if none will accept Him. This is what my Bible teaches.

I notice many things said in the LANDMARK of dreams. For dreams read Jeremiah.

Very respectfully yours in Christ,
R. B. HARGROVE.

• Remarks.

The above is a sample of Armenianism undressed and naked. All Armenians teach this way. They misrepresent us by charging that we teach that predestination is the cause of the damnation of those that are lost. We teach no such thing. The word Predestination is never used in Scripture except in reference to the salvation of God's chosen people, and it is used with reference to any one that is saved: "For, whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born, among many brethren." Rom. 8:29.

Do you think people love predestination who attack it and those that believe as this man does?

He sets forth and defends the system of creature works. He charges us with holding to dreams and would cast shame upon us.

Let the writer of the above attend to the work he glories in so much. He will have enough to do if he does this. As for us we hope to trust in the Lord our salvation. We state that salvation is free to every one that feels the need of the help of the Lord.

P. D. G.

WORK OUT YOUR OWN SALVATION

MY DEAR BRETHERN GOLD AND LESTER:—If the brethren editors will permit me I feel inclined to submit a few thoughts on the above subject. The 12th and 13th verses of 2d chapter of Paul's letter to the Phillippians reads thus: "Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." I do not understand that the salvation here referred to had any reference to a deliverance from sin and eternal death, but did have reference to a deliverance from the many evils that the people of God are subject to here in time. We find that the people here addressed Paul calls beloved, and the whole tenor of his letter to them shows conclusively that they were brethren in the Lord. So then it is God's people that he works in, and it is they whose duty it is to work out what he has worked in them, since they are his workmanship, created in Christ Jesus unto good works. For a long time I had a desire to know the truth; and I have hoped and still hope that in the fall of 1887 the Lord revealed to me the way of salvation; and it was so different from what I had expected. For to that time I had been trying for fourteen years to be a christian, and to keep the law. I felt much in earnest about it, and worked hard to that end. But I worked up all my material, and wore out all my tools, and was still without God and without hope in the world; and often I said in my heart, Oh Lord, if thou wilt, thou canst make me clean, and in this trying hour I hope the Lord ap-

"Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity."—Psalm 64:2.

peared to me as my Savior; and for the first time in my life I saw that righteousness did not come by the law, neither had Christ died in vain. Christ Jesus the Lord was my Savior. I really felt like he was close by me, and that he loved me.

I viewed him as the Savior indeed of all his people. Only a few days before I wondered if there was any one so far from God as I. But now I wondered if any one had such a Savior as I. My soul was all wonder and love. I could not help talking about it to those I believed to be christians, and when I found that their experience was mine I felt like I wanted to live and die with them, (Primitive Baptists) for they are the only organized body of believers that believe and preach what I hope the Lord has revealed to me. What a glorious mystery, the Lord, my Savior, my Deliverer. I felt like I wanted to love him all the time. I wondered if this is the way the Lord had led his people all the way, so I began to read the Bible, and I found the Lord had been specially good to Israel. Isaac, a representative of all God's people, when condemned to die, was delivered. Jacob, being another representative, and the lot of God's inheritance, was found in a desert land, and waste howling wilderness. Lazarus in the grave, representing, in my mind, all of God's people in the grave of carnality, unable to accept offered terms, or to close in with life, had the life-giving word spoken to him; and surely in the same way the Lord had delivered me, and I found that the truth that had been revealed in me had been fully set forth by the prophets, declaring that salvation was of the Lord; that he should see of the travail of his soul and should be satisfied; that the righteousness of his people was of him; that his

people should be gathered one by one; and that the God of heaven should set up a kingdom that should stand forever; and hundreds of other scriptures fully setting forth Christ as the Savior of his people; showing fully that the iniquities of his people were laid upon him; and that he was delivered for our offences, and rose for our justification. The angel told Joseph He shall save his people, he told Mary that he should reign over the House of Jacob forever. Christ said of his sheep, I give unto them eternal life. He further said he came to do the will of the Father, and his will was that of all that he had given him he should lose none; and the last words he said (it is finished). But oh, my Dear Brethren, how many professed christians in this our day say that he died with a lie in his mouth when they say it is not finished. But he is still offering salvation, wooing and beseeching men and women to be saved. The Apostles now seeing the glory of his kingdom, and the power of his death and resurrection, began to say, that through this man is preached unto you the forgiveness of sins, and that by him all that believe are justified from all things from which they could not be justified by the law of Moses, declaring that the gifts and callings of God are without repentance, blessing the God and Father of our Lord and Saviour Jesus Christ, who has blessed us with all spiritual blessings in Christ, according as he has chosen us in him before the foundation of the world. So we see the Prophets prophesied of him as the one that should redeem and save Israel. Christ declared himself as the only Saviour, and the Apostles declare him to be to his people wisdom, and righteousness, and sanctification and redemption, declaring that we have redemption

through his blood, and that he has obtained eternal redemption for us : and when you meet a Bible christain to-day he will tell you his only hope is that Christ bore his sins. So surely Paul did not mean to tell those brethren at Phillippi to work out their eternal salvation as a Theological preacher quoted it to me on one occasion. But I understand that he meant what he said, for them to work out their own salvation or as Jude calls it the common salvation, or it might be called time salvation. I believe that salvation in the Bible term refers to God's people. But I have thought that there is a natural salvation that might be worked out by natural men and women. Here is a young man that may have been well raised, when he is 16 or 18 years old he goes out at night, his mother asks where have you been John, he refuses to tell, but says no where much. It is not very wrong to refuse a direct answer, but he is the least bit ashamed to tell, and the next we know he is drinking too much, and in other vices also: he becomes degraded more and more, and after a while, if he sees a lady or high toned gentleman coming, he will cross the street, his mother is in trouble, and finally he fills a drunkard's grave, and there has been no deliverance or salvation in the life of that man. But here is another who may have been raised poor, he tells the truth, lives honest, takes the advice of his parents, keeps good company, properly applies himself to his work and books, every body speaks well of him, and in the end we may find him in the President's chair. This man has spent a life of deliverance and salvation, and he has worked it out too. So in the life of a christian. They have realized that grace and truth come by Jesus

Christ, and that the price of their eternal redemption was paid more than 1800 years ago, and we know that he continues to lead and instruct us, and where we fail to obey and get in trouble no christain will accuse the Lord. We know it is our own disobedience. The Lord told John to say to one of the churches, "Behold I stand at the door and knock, if any man will hear my voice and open to me I will come in and sup with him and he with me." I hope I know what it is to sup with the Lord, and I feel sure that I know what it is to disobey and have the frown of my Saviour. I have often told my brethren that I may make a pretty good outside show, but that I am guilty of secret sins and also of presumptuous sins, and many other kinds perhaps, but I see in brethren often things that I do not think have any tendency to work out their own salvation. Many times some of our brethren and sisters will fail without a good cause to attend to their regular church meeting. This is a small thing, but there is no salvation in it. I have tried it. We fall short as often perhaps by the sin of omission as we do by the sin of commission. We should try to be prompt in all our dealings with each other and our fellow man, as well as in serving the Lord. One thing I have often thought about is this, I sometimes see a notice from Brother Gold in the LANDMARK that subscribers are behind, and that he is very much in need of money. I know that it is sometimes the case that one cannot pay, but no doubt 9 out of 10 of it is negligence. One has as much right to be negligent as another. Suppose we all fail to pay for a year or two. We know the paper would have to stop. Surely none of us want that. We are not working out our salvation

in this negligent way. I have written plain on this point, but I believe we ought to have our pure minds stirred up to these things. I see sometimes some of our brethren go into occupations that give much trouble to the brotherhood. This in my opinion is wrong, and is not working out our salvation. Most of our brethren oppose secret organizations, and so do I. Never have I belonged to any order but the Primitive Baptist church, and never expect to; but from what information I have of the Masonic order it is the best worldly institution of the kind, but none of us tolerate that, but you will find one now and then supporting lightning rod agents, insurance agents, farmers' alliance, or something of the kind. This is wrong. If we could only leave off all these things and trust in the Lord we shall be as Mt. Zion which can never be removed; and in this way we would work out our own salvation.

Yours in hope,

W. J. STEPHENSON.

Polenta, N. C.

ELDER P. D. GOLD, DEARLY BELOVED AND PRECIOUS BROTHER:— Though I who feel my weakness and imperfections so great, feel unworthy to address one so highly esteemed and so gifted in things pertaining to the goodness and mercies of God as you are. It has been on my mind for the last few months to write you a few lines, and I shall not feel clear until I do write. I often fear that I am not actuated by the true spirit in writing, but my mind is so drawn out to the loved ones at times, that it would be a burden to me to refrain from writing and the sweet words of comfort I receive from them. Oh how could I do without them. I don't feel worthy of any of the precious letters that I receive from

the dear children of God, though I receive them as great blessings from my Heavenly Father through them, and oh how cheering are their precious words of love to me in my lonely hours of meditation. O brother Gold, how little and how unworthy I feel of a name among such a dear people. I feel if I am one with them, surely I am the least one of all the family; yet I feel to say with Ruth, "Entreat me not to leave thee," for where else could I go. I cannot enjoy myself anywhere else. I want to live where they live, die where they die, be buried where they are buried, and their God to be my God: I want to be made able to trust him whose promise is "I will provide" through all my remaining days. When I meet with trials and disappointments, oh that I could remember and not be forgetful of the kind and tender mercies of him who is a husband indeed to the widow, a father to the fatherless, and a friend that sticketh closer than a brother. But oh I am so full of imperfection that often makes me doubt. I cannot live like I feel like christians ought to live. O is there any one like me that has such exercises of mind as I do, any that are of such a doubtful mind, that sometimes feel that they are even forgotten by the dear family of God? Do you brother Gold, who are so strong ever have such feelings as these? If you don't I hope you can bear with my weakness, and forgive me for troubling you with this imperfect letter, for I felt that I must write and tell you of my imperfections. I never want to write anything to dishonor the cause of Christ. If I should ever write anything again (though I don't know as I shall ever write any more) that is not in accordance with the Spirit of divine truth, I want you to

throw it by unnoticed, and all will be well with me, and I will not think hard of you in the least. I desire to be ever ready to confess my faults. I think it is right to confess our faults to one another. If you have a mind brother Gold, and your time is not so much taken up that you cannot, I would be glad for you to write, and when you write if you know, tell me whether the following words are scripture or not: "Do not evil unto thy mother thinking to honor thyself." I have not any knowledge of ever seeing them in print, but don't you think I would do well to heed the command in a two-fold sense?

Our Association is appointed to be held with the church at Lawyer Spring next fall, don't you think you will have a mind to come? I feel like I would enjoy your company. It is a great pleasure to us, it is to me indeed, when any of those that publish peace, that bring glad tidings, that say unto Zion thy God reigneth, are pleased to lodge with us; though we feel unworthy, and feel as I exclaimed one night in my sleep, O I never can do enough for them.

Pray for me that I may never be a dishonor to the cause of Christ, and may the God of peace remain with you and yours.

Your little unworthy sister in a precious hope in Christ.

LOUISA A. EDWARDS.

Polkton, Anson Co., N. C.

ELDER P. D. GOLD, DEAR SIR:— Primitive Baptists in this section deny that the written word of God is the Gospel. Please give your views through the LANDMARK in regard to it. Yours truly,

HENRY MORRIS.

(Answered in Editorial columns.)

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.

WHO IS THE MOTHER?

'Then the King answered and said give her the living child, and in no wise slay it: She is the mother thereof.' 1st Kings 3: 27.

This is a noted case testing and showing the wisdom of Solomon. The Lord gave him wisdom, and when an occasion arose his wisdom shone forth to the glory of God in awarding a righteous judgment between two contending women. Two women came before him, each claiming a living child, and neither one owning a child that its mother had overlaid in her sleep and it died. The mother of the dead child placed it with the mother of the living child, and put the living child in her own bosom and claimed it. The contention was brought before the King who proved who the true mother was by commanding a division of the living child, and giving each of them one half thereof. This the false claimant agreed to readily. But the true mother loved her own child and objected saying, let her take it,

She so loved her own child that she sought its good and preferred its going into the hand of the false claimant alive rather than be divided and slain.

This proves that where true love is one will suffer loss himself rather than damage others.

Take the case of church matters, and let us consider that. A question springs up that when agitated and pressed causes strife among brethren, but if let alone and not pressed by any one they will all move along in peace. But there is some man that has an itching to be a reformer or to be great and get fame, or he loves contention, and this one pushes that matter until he gets some one or more dissatisfied, and a division is forced, and two parties are formed.

Now what is gained by this fuss? Nothing but shame and distress. No one is benefitted. If that member that occasioned this fuss and distress had loved the church as the true mother loves her child he never would have caused such distress, but he would have suffered wrong and kept his mouth shut.

You may usually determine who causes strife and trouble in a church. The one guilty is generally possessed of an oppressive spirit. He knows he is right, and he is firm and faithful, and will not yield—he is not afraid of any body, but is sound and solid and contending for principle, and he is going to endure if no one else does, and says that he rather live with one or two that are faithful than

to continue in what he condemns. He insists that it is better to divide and be right if there are only a few. He will divide the living child to carry out his point, and turn out good members in order to have his own way, and call that faithfulness. Is there any love of the living child in this? No. If such an one loved Jesus he would counsel peace and forbearance, and suffer wrong rather than do wrong. He that truly loves the church of Christ will bear anything before he will divide the church, or do anything to occasion the cutting off or death of a single member.

Usually there is some wrong or neglect, slackness or unfaithfulness in some way in one that brings on such strife. Had this woman been as careful of her child as she ought she would not overlaid it in sleep and killed it. A member gets heady or high-minded about something, and wants too much attention shown him, or exalts himself in some way, or gets up something new, and this brings about opposition from others, and thus the strife starts.

Instead of being quiet and counseling others to do likewise, he begins to press matters.

But love or charity suffers long and is kind. Charity thinketh no evil. It hides the multitude of faults in our brethren, but this false principle or act exposes them and causes many to sin still more; for as they become embittered toward each other the corrupt principles of the flesh get the mastery, and the brethren will think wrong,

talk wrong, and act wrong, so that much shame follows and great distress. The cause is badly hurt, the enemies triumph, and the brethren lose the savor of their name, and are shorn of their strength. God is not in fusses and quarrels. Mark them that cause divisions and offences contrary to the doctrine which ye have learned and avoid them. The doctrine we have learned or been taught of God is to love one another. We know that we have passed from death unto life because we love the brethren. When brethren love one another they dwell in peace, and do to others or desire to do what they would that men should do to them, and seek peace, pray for it, and do nothing to fret and wrong each other; and will take much or suffer much from the brethren before they think evil of them. Charity suffereth long and is kind.

Do you ever think how much a kind mother will take from a child—and how she would lay down her own life for her child before she would consent to its being divided? Yea how she would allow a false claimant to take it alive before she would consent to its death.

What think you of a Baptist who will bring about a confusion and then get up a party and divide the church? He is not like the true mother. A true Baptist, even if he is shamefully treated and cut off wrongfully from the church, would counsel the church to cleave together and never divide, and would rather suffer alone and bear

the wrong put on him than to cause a division by getting others to go with him and cause distress to a church.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—I write to know where the Baptists get the rule for the church to decide public transgression at the discretion of the church. I don't know that all have such a rule. And I would like to know what it takes to make a public transgression. What I wish to know is whether we have any authority in the Bible for dealing with members only in accordance with the 18th chapter of Matthew. Some churches have a rule in substance about as follows. All private offences shall be dealt with according to the 18th chapter of Matthew and other Scriptures relative thereto, and of public transgressions according to the discretion of the church. But as we differ in what it takes to make a public transgression I would like to hear from you on all the foregoing questions. I remain your brother in hope of eternal life. HENRY T. NAVE, Lacomb, Linn Co., Oregon.

Remarks.

One brother may sin against another. Peter said Lord, "How oft shall my brother sin against me and I forgive him? 'Till seven times? I say not until seven times but until seventy times seven. Matt. 18: 21, 22. I refer to this to show that one brother may sin against another brother.

The word trespass, or the word fault is more frequently used in Scripture to set forth wrong conduct of one brother against another, while the words sin, transgression

and iniquity are more frequently used to show that certain offences are more directly against God.

In cases where your brother has hurt or wounded your feelings by improper conduct in any way it is called usually a fault or trespass—not a transgression. Now you know your own feelings towards your brother. Has he so trespassed that you cannot bear it, or carry it in your feelings? Why if so, go and tell him of his fault or trespass between you and him alone. Do not tell any one else of it, but go and tell him alone—do not go in anger or wrath. But suppose it is a public matter, or suppose it is known generally? What then? Well, if your feelings are hurt why not tell him of it? Is it not right and proper still that you go to him alone and tell him of your distress—that your feelings are hurt—not that you are mad, but that you are distressed.

If it is a matter between you and him alone, and no one beside you distressed because of the trespass, if when you go to him alone and state your grief to him, he repents and gives you satisfaction, the trouble is ended.

But suppose one called a brother is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one we are not to eat, or no such are to be retained in church fellowship. You know what such characters are. A fornicator, one who has another woman beside his own wife in an improper use: a covetous man is one that never helps in the mat-

ter of paying church expenses, or is not disposed to help, does not want to do so, but wants other people's goods or property, will get it wrongfully if he can: an idolater is one that worships or serves any other god except the true God of Israel: a railer is one that condemns the doctrine of Christ, or speaks with malice against it: a drunkard is one who drinks intoxicating liquors so that he gets out of his proper mind, or commits deeds a sober man would not commit: an extortioner is one who over—charges for his money or services and proves that the love of money, which is the root of all evil, controls him. Such a man will oppress the poor. Now suppose a man called a brother (though he is not in Spirit a brother,) yet he is a church member, should manifest himself to be any one of the characters described above, can the church keep him in her fellowship? Certainly not. She is to withdraw from him, and not even to eat or keep company with him. Such conduct is sin against God, and can we forgive it? No. It does not matter what promises such an one may make, if he continues in these things, or any of them, you cannot hold him in your fellowship. If he has repented and God has forgiven him, and you feel satisfied of that then you can receive him as one the Lord has forgiven.

I do not believe a child of God will persist in any one of these sins. He may be overtaken in such things, but if he is one of God's people he cannot live or continue

therein. When, therefore, any one called a brother is found guilty of such things, and it appears that such is his habit and character, withdraw from him at once, and keep no more company with him as a child of God.

"Ye are the salt of the earth, but if the salt have lost its savor it is fit for nothing but to be trodden under foot of men." If you retain such in your membership you will also soon lose your good savor, and be fit only for the dung-hill.

We do not need any other rule than the one Jesus gives in Matt. 18, and also in his teachings that we should have no fellowship with the unfruitful works of darkness. The entirely safe rule of Baptists to follow is to confess their own faults one to another, and pray one for another. The habit of some is to talk of the faults of other Baptists, and while thus doing never to pray for such. The best time for me to pray for one is while I am remembering my own faults and confessing them.

P. D. G.

ANSWER TO MR. MORRISS.

The written word of God or the Bible is either the gospel, or it is not the gospel.

All Scripture is given by inspiration of God and is profitable for doctrine etc, that the man of God may be perfect, thoroughly furnished unto all good works. No one would perhaps claim that the written word of God is more than the Scriptures. Yet the Scriptures do not make the man of God, but only furnish him unto all good works.

It is one thing to make a man of God, and another to furnish or supply him unto good works.

The Scriptures preached the gospel to Abraham, Gal. 3: 8. But Abraham lived before the written word of God appeared, or before what we call the Bible was written; therefore the written word cannot be the gospel.

The gospel is the power of God unto salvation to every one that believeth. The gospel, or power of God to salvation to the believer, is one thing, and the written word is another. The Word of God and that which is written in the Bible are different in the sense that one testifies of the other, one is the substance or power, and the other the record of that power. Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." The Scriptures testify of Christ, or bear witness of him. But they are not Christ. If I give a note of \$100 that note is not the \$100, but it testifies that I owe that amount. A deed to a tract of land is not the land itself, but it is the necessary record or witness of the ownership of the land. A sign-board stating that it is ten miles to Washington City is no part of Washington City, but it is a witness of the distance to the city.

Jesus is the Word of God that was made flesh. He that has Jesus has eternal life. But a man might fill his pockets with bibles and memorize every word of it and that would not give him eternal life. We should not under-rate the

scriptures because they are not the power of God or the gospel. They are a great and wonderful blessing from the Lord, and should be prized and studied. We should give good heed thereto, because they are of the Lord, or the witness and testifier of his power.

P. D. G.

"The sting of death is sin, and the strength of sin is the law."—1st. Cor. 15:56.

The strength of some poisonous insects is in their sting—the deadly bite of any serpent would be harmless if it were made incapable of biting. Extract the sting of the hurtful insect and it is harmless. After extracting the sting of a bee it may still live, and look to be as capable of inflicting pain as ever. The little child that has been stung by it would be full of fear of another stinging too; but its power to hurt is all gone, though the child is ignorant thereof.

We often hear the child of God exclaim, "I am afraid of the sting of death." He has been stung and knows the pain. What is that sting? It is sin. No one knows as a christian does what sin is, and how painful is its sting. It always kills. There is no power in man, nor of him, to prevent his being stung, nor to arrest the effect of the sting; nor is there any other sting so painful. What gives such power to this sting of death which is sin? It is the law; for the strength of sin is the law. Sin has no power where there is no law; for without the law sin was dead. Before the law or commandment entered my conscience I was alive in my own

righteousness, and had felt no plague or sting of sin, and no death. But when the commandment came sin revived and I died. The motions of sins which received their strength from the law wrought in me all manner of evil desire. Not that the law is sin, or unto evil, or warrants it at all; for it condemns it, because the law is good; but sin, that it might appear by the law to be exceeding sinful, slays me by the law which is good. Sin is the enemy of a just law. Where that law is not sin is dead or powerless, for that which is dead has no strength—as death is the opposite of life or strength, and whatever is dead has no motion or action at all. But the entrance of the law, or the giving of the law, develops the power of sin. It occasions the revival or raising up—the appearance of sin, and sin works death always. When the law enters sin appears as its enemy and slays me by the law which is good. Where there is no law sin is not imputed. In our experience we are taught this. We were righteous in our own eyes and felt a sufficiency within our reach to amend our life, and were at ease until the commandment came which we thought was unto life, but found it to be unto death. For now sin abounded, and there was no power to do good, and sin reigned unto death. Here is the sting of sin. What was my deliverance? I thank God through Jesus Christ my Lord; for Jesus was made of a woman, made under the law, and fulfilled the law, and was made sin for me. He satisfied

the law and died for me. He tasted death for every one of his kindred or brethren, and is the end of the law for righteousness to every one that believeth. He made an end of sin. So that sin being ended there is nothing for the law to operate with or upon, and hence the law is dead, or that is dead wherein we were held. We are dead to the law by the body of Christ. Suppose you turn a fire loose amidst very combustible fuel. How fiercely the fire rages. The strength of the fire is shown in the combustible matter it burns. You could not know the strength of the fire if there were no fuel, nor could you know the combustible nature of the fuel if there were no fire. One is known by the other. Taking away one renders powerless the other. The law is a fiery law. It was revealed on Mt. Sinai in devouring fire. The wicked are as stubble fit only for burning, a fuel of fire. Christ is a whole burnt offering, most holy, and makes an end of sin, and the law's work is hence finished, and in him God is seen in the body of heaven in his clearness, with no sign of fire. We are dead to the law by the body of Christ, and by his resurrection are risen with him and live unto God by the faith of him.

But as little children having been stung and fearing the enemy that stung them, dread its presence, and not being always assured that it has no power, are subject to distress on its sight or appearance, so the children of God being partakers of flesh and blood, and in this body of death having the sentence of death

in themselves, are subject to bondage all their lifetime through fear of death dreading its sting, and after feeling the motions of sin which are by the law, and fearing they may not be God's people, they are much cast down and in deep bondage all their lifetime. If we could always live by faith, and could be settled and stablished in the great prophecy that death shall be swallowed up, then we could rejoice. Just so far as we believe do we receive of the power of this great victory that death is swallowed up. That which is swallowed up is hid and gone—destroyed. It is only in the resurrection that this song is sung, "O death where is thy sting? O grave where is thy victory?" When the child of God comes to die death shall be hid, and he shall never see it. Jesus is the plague and destruction of death.

P. D. G.

Friend G. W. Davis requests my view of Rev. 11. concerning the two witnesses.

In this chapter John is given a reed like unto a rod to measure the temple of God, and the altar, and those that worship therein. This denotes that great persecution is coming upon the true worshippers, and therefore they shall be measured and identified beforehand. The Lord marks his people and saves them before destruction arrives. He puts them in the Ark before the flood comes. He covers them in houses stained with blood of the passover lamb on the doors before the death angel passes over. Before the destruction of Jerusalem all his people flee to the mountains

and escape. So here he measures them before the plague reaches the earth. He gives power unto his two witnesses denoted by two olive trees and two candlesticks standing before the God of the whole earth. The olive tree yielded oil for the lights, and the candlesticks held the lights. The law and the gospel are the two witnesses. By the law is the knowledge of sin. By the gospel is the knowledge of its removal. Both witnesses are true, and both needed—the law to condemn—the gospel to bring light to view in justification, so that we can see light in him who dwells in light. By the Old and New Testament scriptures are set forth the principles of both law and gospel, or that which condemns and that which justifies.

But mankind should wax worse and worse, and should trample them under their feet, and count them as dead, so that the light of truth should appear to be eclipsed, and should be greatly elated, and send presents of gladness and joy to each other.

The enemies of God desire the overthrow of the sovereignty of God, and to be allowed to have their own way. After these witnesses, who have power to shut Heaven so as to withhold rain—and over waters to turn them to blood—or that have power to curse the earth, and send war on it, shall have finished their testimony, the beast that cometh out of the bottomless pit, or false religion under the guise of a ferocious beast, shall make war on these witnesses, or

upon the Scriptures, and those that love them, or upon the church of Christ, and shall prevail and overcome them and slay their bodies in the streets of Sodom and Egypt, or in the place of oppression, Egypt and Jerusalem, where the prophets and apostles perished and where Jesus was crucified and slain.

But God shall revive and raise up these witnesses and truth shall appear in great brightness, and the enemies of God shall be slain. Great judgments shall befall the enemies of God. Let therefore those who have the witness of God in their hearts not be dismayed. Every one written in the book shall be saved. Their record is on high.

P. D. G.

THE PILGRIM'S BANNER.

This is the name of new Primitive Baptist paper published semi-monthly at Valdosta Ga., by Elders A. V. Simms and Lee Hancks.

It is a neat, good paper of our order.

P. D. G.

Mr. J. M. Vaughn, of Round Peak, N. C., has agreed to solicit for ZION'S LANDMARK, and is authorized to receive and receipt money for same.

As Elders Isaac Jones, J. A. Burch and J. E. Adams travel considerably, they are also authorized to receive subscriptions for ZION'S LANDMARK. All other brethren and friends that desire to help us in this way are requested to do so.

P. D. G.

The Contentnea Union is appointed to be held with the church at Old Town Creek, Sat. and 5th Sunday in July.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Falls of Tar River Friday, Saturday and 5th Sunday in July.

The Black Creek Union is appointed to be held with the church at Cross Roads, Johnston county N. C., on Sat and 5th Sunday in July.

DEAR BROTHER GOLD:—Please give notice that the Toisnot Union will meet, the Lord willing, with the church at Toisnot in the town of Elm City on Saturday before the 5th Sunday in July next, where we hope all brethren will feel free to go, both ministers and laymen.

Yours unworthily,
A. J. MOORE.

DEAR BROTHER GOLD:—Will you please insert in LANDMARK that the next session of the Smithfield Union will be held with the church at Bethany Meeting House, Johnston county N. C., on Saturday and 5th Sunday in July 1894. Brethren generally and especially ministering brethren are invited to attend.

G. S. WILSON, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:—You will please publish in LANDMARK that the 6th session of the Eno Primitive Baptist Association will be held with the church at Eno 3 miles from Durham, N. C. beginning on the 1st Saturday in August 1894, and lasting three days. A cordial invitation is extended to all who have a mind to attend and they will be met at Durham and conveyed to meeting on Friday p. m. and Saturday a. m., August 3rd and 4th, reduced rates on all railroads will be asked for.

Very truly,
G. C. FARTHING, Clerk.

ASSOCIATIONAL.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in LANDMARK that the Abbott's Creek Union Association will be held with the church at Pine Meeting House, Davidson county, N. C., eight miles west of Linwood, eleven miles north of Salisbury, N. C., to commence on Saturday before the 4th Lord's day in August 1894. Those coming by railroad will be met with conveyance on Friday before at Linwood at 10 o'clock a. m. North bound train due about 8:30 a. m. South bound train due about 9:30 a. m. We invite brethren and friends to visit us, especially ministering brethren.

J. L. SNIDER, Clerk.

The Country Line Association will be held with the church at McCray, Alamance county, N. C., commencing Saturday before the third Sunday in August, 1894, and continues three days. The brethren and especially ministers are invited to attend. Those coming from the east by rail should get off at Haw River Friday evening, and those coming from the west should get off at Burlington Friday morning, where they will be met and taken care of. Those intending to get off at Haw River should write R. G. Aldridge at Haw River, N. C. Those at Burlington should write brother J. Brooks at Iola, N. C. This done by order of the church in conference.

J. D. DRAUGHN, Mod.
J. BROOKS, Clerk.

The Staunton River Old School Baptist Association will be held, the Lord willing, with the church at Stonewall, Appomattox county, Va., beginning on Friday before 2nd Sunday in August, 1894, and continue three days. We desire as many of the ministering brethren will meet with us as can. All

brethren wishing to attend are cordially invited. They will be met at Concord depot, ten miles southeast of Lynchburg, Va., and conveyed to places of entertainment. It will be well for all those coming by railroad to write to P. B. Stone, Albert Stone, or John Scruggs what day they wish to be met. Address them at Karl, Apomattox county, Va.

J. H. STONE.

OBITUARIES.

MRS. TARLA V. WILLIAMS.

Dear Brother Gold, I send to you for publication the death of our beloved sister Tarla V. Williams, the wife of brother John R. Williams. She was born January 6th 1853, died April 15th 1894. She obtained a hope in Christ in August 1887, and united with the church at Red Banks the second Sunday in May 1893, where she remained a consistent member until her death. Her husband was taken sick with Pneumonia, and was down for some time. She waited on him and nursed him until he got up so he could walk about the house with his stick, then she was taken down with the same disease, and lived only six days. She leaves a father and mother, brother and sisters besides a dear husband and eight children, and many friends to mourn the loss of her. She was a bright Baptist, and a good feeling-hearted neighbor. I do believe according to the evidence she had that she is resting in peace to-day waiting the resurrection of the dead, and then she shall see Him as He is and be like Him. The unworthy writer of this notice was standing by her bedside when she breathed her last, and when I went to close her eyes this thought came to me, "you must write her obituary." I have waited ever since to see if I could get clear of it, but I cannot, so I make the feeble attempt, for it is the first time I ever wrote for publication in my life, and it may be the last. She united with the Freewill Baptists and remained with them nine years lacking a few days. I heard her tell Elder Manning a Freewill preacher that he baptised her in her sins, and it was his fault. There could be much more said, but I do not see any use of it.

Every word that I have written I know to be the truth. My heart's desire and prayer to God is that he will keep, guide and direct the bereaved family that she left, and bring the last one of them to the knowledge of the truth, if it can be His will. Her oldest son told me that he saw her spirit walking by the side of our Lord Jesus on the brightest road that he ever saw. This was a great consolation to the unworthy writer of this notice.

E. S. PHELPS.

Greenville, N. C.

SAMUEL GARRELL.

The subject of this notice was born June 19th 1817 and died Oct. 25th 1893. He was first married to Susan Simmons daughter of John and Nancy Simmons. The result of this marriage was ten children, one died in infancy and three daughters have preceded him to the grave. After the death of his first wife he married Elizabeth Harrelson daughter of Benjamin Harrelson of Columbus Co., N. C. on the 7th day of April 1875 who he left to mourn his loss of a dear companion. Brother Garrel joined the church before the Mission Baptist was heard of in this section, after they came in and took charge of the churches in this county he having no where else to go remained among them until after the Mill Branch Primitive Baptist church was constituted when he joined there and remained a consistent member until his death, never failing to be at church on day appointed for worship unless providentially hindered. He faithfully filled all stations which he occupied in this life. As a husband he was all that a good wife desired, as a father he was kind and affectionate, he was held in high esteem by his neighbors and acquaintances and by the brethren at Mill Branch as an exemplary christian. His suffering in his last sickness was not severe he said from the first that it was something to take him away from this world, about whom he would talk with as much cheerfulness as on ordinary subjects when in health. He appeared ready and willing to obey the summons of the Master for which event he waited with patience, manifesting his faith in Christ to the last. Thus another precious jewel has been taken from our midst; his dear companion, children, the church and many dear friends mourn their loss but not as those without hope of meeting again in the resurrection morn where

we will meet that throng of heaven born millions and join them in singing praises to the name of Jesus, precious name which will radiate our souls through endless ages. May God in much mercy and grace prepare us for that day.

M. M. HARRELSON.

NELLIE BURNETT.

The darling daughter of Christophe O. Burnett and Ida F. Burnett died at her home in Pittsylvania Co., Va., on the 17th day of Dec., 1893. She was born June 13, 1882, making her stay here on earth 11 years 6 months and 4 days. She was a kind and affectionate little girl, and was loved by all that knew her. She had ways more like a grown girl than any child that I ever saw, and was an exception for this day and time: yet the good Lord saw fit to take her Home to Himself where she will have no more sickness, sorrow, pain nor death.

She had fever with profuse bleeding at the nose. She bore her sickness with much patience and was never heard to murmur. The unworthy writer visited her twice during sickness, and it seems to me that she knew her condition, but she did not seem to be alarmed at all when she would see so much blood. I was told by one of her cousins that the day before she died she sang "O my native land I love thee: Can I leave you, can I leave you, can I bid you all farewell?" &c.

Dear father and mother, we know it is hard to part with our dear little ones, but God in His wisdom knows what is best for us all. If we could only be reconciled to the dispensation of his holy will, but we do feel to sympathize with you in your sad affliction and bereavement. She leaves a father and mother, and two little sisters and many kindred and friends to mourn their loss, but we hope that their loss is her eternal gain.

Now may the saving power of God direct and keep them in the path of duty, and may their afflictions and their bereavements work out for them a far more exceeding and eternal weight of glory is my prayer for Christ's sake.

R. A. COX.

MRS. L. J. MOORE.

On the 16th day of March 1894 at her residence in Falkland township, Pitt county, N. C., Mrs. L. J. Moore died in the 70th year of her life. She was reared and

married in Edgecombe county. Her husband bought land in Pitt in 1857, and in 1861 he enlisted in the war, leaving his wife and four children, the two oldest being girls aged 12 and 14 and the boys 2 and 8 years old. The land was encumbered with a right good sum, and her husband died in 1864, placing her in a very awkward position, and in the presence of strangers, but despite the circumstances, she soon paid the debt off her land, and gave her children an ordinary business education. She was considered one of the best farmers of her section regardless of her sex. She was charitable and generous, and loved by all who knew her. Her good council and kind words were always summoned to the bed-side of the sick, and the community greatly lament her loss. No one can truthfully say she ever did them a wrong intentionally.

She was a member of the Primitive Baptist church, and was much devoted to it. A few days before she died was her quarterly meeting, and she said she wondered if any one would report that she was sick. She had been suffering with LaGrippe for 2 or 3 months and was confined to her bed one week after it terminated in Pneumonia and for that time her sufferings were severe. But her suffering is no more. She has died to die no more. Blessed are they who die in the Lord, for they shall inherit the Kingdom of Heaven.

M. Z. MOORE.

E. W. AYERS

Died at his residence in Washington county December 18, 1893. He was born July 27, 1817. He married Mary Wallace, the daughter of Elder Johnathan Wallace, November 16, 1843. She bore him seven children, four sons and three daughters. After her death he married Anna Hassell, April 13, 1876. By his last wife he had no children. Brother Ayers joined the church at Moratock, on the 15th day of April, 1848; he was ordained a deacon in the church in February, 1860, and lived to enjoy the full confidence of the brethren until the day of his death. He was one of the leading members of Moratock church 45 years. He generally attended the Kehukee association. I have spent some of the pleasantest moments of my life in company with him. He often accompanied me to my appointments when visiting other churches. He told me a short while before his death that if the Primitive Baptist was not the church of Christ he was deceived in the whole matter, and had no fellowship for anything else. He said he was not afraid to die; he knew in whom he had trusted for salvation. He died strong in the faith, giving glory to God. He

requested the writer of this notice to preach his funeral. By request his body was carried to the church and I tried to comfort the bereaved. May God bless his wife and children and enable them to live to the honor and glory of God, is my prayer for Christ's sake.

Done by order of conference on Saturday before the third Sunday in February, 1894.

N. H. HARRISON.

CHARLIE L. FOX.

Little Charlie Fox fell asleep in the arms of his Redeemer on the morning of August the 22nd 2893, making his stay on earth 15 months and 19 days. He was the infant son of George, and Cleopetra, Fox. This dear little child was afflicted from its birth and its parents were more attached to it because of its afflictions. He was attended by two of the best physicians in this section, and all the attention by mother, father, and friends, but all was in vain. The Lord saw best to take him from this world of trouble and sin to dwell among His angels. It is now freed from its sufferings, and is basking in the smiles of Him who has said "Suffer little children to come unto me and forbid them not."

Weep not fond parents for your child. You have another tie to bind you to the goodly land.

May heaven sustain you in this sad bereavement and may you be enabled to say the Lord giveth, and the Lord taketh away, blessed be the name of the Lord. It is hard to part with love ones, yet the Lord's will be done in all things. We hope to meet them in the happy land of Canaan where there will be no sad farewell tears shed.

I feel that I can sympathize with them in all of their sad bereavements feeling the loss of a brother and sister my self, and I hope to feel that they are resting that sweet rest that remains to the people of God. So hope they have entered that happy land where there will be no more separation no more sorrow sickness nor death; for God shall wipe away all tears from their eyes. May our Heavenly Father reconcile both father and mother to the good of his will and prepare them both to meet their son on that happy shore, where parting will be no more is my wish for Christ's sake.

PROPHUS C. CLAYTON.

MARY C. COX.

The subject of this obituary, Mary C. Cox, wife of R. A. Cox, died at her home in Pittsylvania county, Va., the 19th of May, 1893. She was the daughter of brother J. H. Abbott. She was born Oct. 15th, 1865. She was married December 31st, 1882. She was a good and true wife. Our life was spent happily together. But she was only lent to me for a short while, and was taken by Him who gave her to enjoy his presence forever. So often have I heard her give praise to God for his goodness and mercy to her, as vile a sinner as she felt to be. In the year 1885 she received a hope in Christ. She felt so unworthy she did put off going to the church until affliction fell heavily on her. On Saturday before the 3rd Sunday in June, 1890, she went before the church at White-thorn, and told her feelings to the church, and was received and baptized the next day by Elder G. W. Hundly, whom she dearly loved. She was a true Baptist, loving the cause of Jesus and enjoying the company of the brethren. She was glad when meeting time came to be with them.

In July, 1892, she took a letter of dismissal and joined the church at Banister, where she lived in fellowship until her death. Her fatal disease was consumption. She bore her sickness with great patience. She desired the will of the Lord to be done. She hoped I would keep the little children together and bring them up myself, and do the best I could with them—that the Lord would provide—that she did not dread death. She was confined to her bed for nine weeks. She was attended by three good doctors—but all was in vain to stay the hand of death. Her time to leave this world of sorrow and join the heavenly host had come.

Dear brethren, I believe that she had the brightest vision of heaven and her blessed Saviour of any person I ever saw. About two weeks before she died she said she had been to heaven, and saw her Saviour and the angels, and heard them singing, "Oh! how happy are they who their Saviour obey." It was the happiest place ever seen. She asked all present to help her sing, and clapped her hands and sang it through. I believe she was the happiest person I ever saw, and she was so weak before that she could scarcely talk. This happy frame lasted from Wednesday night until Friday morning. She would talk to all that came to see her and asked them to meet her in heaven. She would say, don't you see Jesus. He is here and is so precious. She was full of love and joy.

She would urge men to love their wives and children and do right. She had many friends, and much kindness shown her and many tears were shed around her bed.

She called Dr. Ferguson, her physician, and asked him if he had ever prayed. She told him he never had. She said, I have been to heaven and saw your wife, but I did not see you, and you will not live one week. He died in less than one week.

How sad to lose a darling wife, yet how blessed is she.

R. A. COX.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

J. E. ADAMS.

Zion's Hill.....3d Sunday in July
 Chestnut Grove.....Monday
 Flower Gap.....Tuesday
 Stewart's Creek.....Wednesday
 Union.....Thursday
 Hogan's Creek.....Friday
 Cedar Hill.....Saturday
 Volunteer.....4th Sunday
 Rock House.....Monday
 Piney Grove.....Tuesday
 Snow Creek.....Wednesday
 Elder F. J. Stone will please arrange appointments for him from Thence to Country Line Association at McRay's, Alamance co., N. C. Conveyance needed.

W. J. STEPHENSON.

Neuse.....Sat. and 3rd Sun. in July
 Salem.....Monday
 Creeches.....Tuesday
 Beulah.....Wednesday
 Memorial.....Thursday
 Aycocks.....Friday
 Wilson.....Sat. and 4th Sun.
 Union.....Monday
 Pleasant Hill.....Tuesday
 Falls.....Wednesday
 Mill Branch.....Thursday
 Thence to Black Creek Union.

E. C. SMITH.

Crooked Creek.....3rd Sunday in July
 Meadow Creek.....Monday
 Crab Creek.....Tuesday
 Fishers Gap.....Wednesday
 Franklin.....Thursday
 Round Peak.....Friday
 Zions Hill.....Saturday
 Chestnut Grove.....4th Sunday
 Flower Gap.....Monday
 Stuarts Creek.....Tuesday
 Dover.....Wednesday
 Union.....Thursday
 Cedar Hill.....Friday
 Volunteer.....Saturday
 Rock House.....5th Sunday
 Flat Shoal.....Monday
 Clear Spring.....Tuesday
 Saints Delight.....Wednesday, Aug. 1st
 He will need conveyance.

GARDNER BRYAN.

South West.....July 8
 Bay.....9
 Yopps.....10
 Wards Will.....11
 Stump Sound.....12
 Middle sound.....13
 Wilmington.....14
 Mill Branch.....17
 Pireway.....18
 Bethel.....19

Brother Bell's.....20
 Pleasant Hill.....21
 Pee Dee.....23
 Sanford (at night).....24
 Simpson's Creek.....25
 Brother Spivey's.....27

J. A. BURCH.

Philadelphia, (Caldwell co., N. C.).....June 26
 Mulberry School House.....28
 The Globe.....29
 Baptist Valley.....30
 Beaver Creek.....July 1
 Roane's Creek.....2
 Senter.....3
 Cranberry.....4
 South Fork.....5
 Piney Creek.....6
 Elk Creek.....7
 Tolver School House.....8
 Sparta.....9
 Antioch.....10
 Union.....11
 Little River.....12
 Zion.....13
 Crab Creek.....14
 Meadow Creek.....15
 Crooked Creek.....16
 Good Hope.....17
 Chestnut Grove.....18

Brother Osborn Hawks please arrange appointments in Fish River Association bounds so he can be at Stewart's Creek 5th Sunday in July.

J. S. NORRIS.

Y. I CHANDLER.

Brother Wm. Warren's...Sat. before 5th Sunday in July, 4 o'clock p. m.
 Ebenezer.....5th Sunday
 Wheeler's.....Monday
 Prospect Hill.....Tuesday
 Lynch's Creek.....Wednesday

S. HASSELL.

Durham.....Thursday and Tuesday night
 August 9
 Roxboro.....Friday
 Shiloh.....2d Sat. and Sunday in August
 Storie's Creek.....Monday
 Sunny Side.....Tuesday
 Ebenezer.....Wednesday
 Wheeler's.....Thursday
 Prospect Hill.....Friday
 Country Line Association.....3d Saturday,
 Sunday and Monday in August
 Gilliams.....Tuesday
 Pleasant Grove.....Wednesday
 Reidsville.....Thursday
 Thence to Abbott's Creek Association, Elder A. N. Hall expects to be with him on part of the appointments. They will need conveyance.

P. D. GOLD.

Cane Creek, Va...Thursday after 5th Sunday
 in July
 Malmaison.....Friday
 Banister.....Saturday
 Galilee.....1st Sunday in August
 Old Union.....Monday
 Whitethorn.....Tuesday
 Weatherford.....Wednesday
 Senaca.....Thursday

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED	No. 24, Daily.	No. 41, Daily.	No. 41, Daily.
May 13, 1894.			
Lv Weldon	A. M. 11 52	P. M. 9 27	A. M.
Ar Rocky Mt.....	1 02	10 20	.....
Ar Tarboro	2 40	.....	.....
Lv Tarboro	12 25	.....	.....
Lv Rocky Mt.....	1 02	10 20	6 00
Lv Wilson.....	2 05	11 01	.....
Lv Selma.....	2 59	.....	.....
Lv Fayetteville	4 35	12 57	.....
Ar Florence .	7 25	3 00	.....
	No. 47, Daily.		
Lv Wilson.....	2 18		A. M.
Lv Goldsboro...	3 04		6 35
Lv Magnolia....	4 16		7 29
Ar Wilmington	5 06		10 00
	P. M.		

TRAINS GOING NORTH.

DATED	No. 78, Daily.	No. 37, Daily.	No. 40, Daily.
May 13, 1894.			
Lv Florence.....	A. M. 7 30	P. M. 7 25	.....
Lv Fayetteville	10 25	9 30	.....
Lv Selma.....	12 08	.....	.....
Ar Wilson.....	1 00	11 27	.....
	No. 1, Daily.		
Lv Wilmington	A. M. 9 00	P. M. ....	.....
Lv Magnolia....	10 40	8 33	.....
Lv Goldsboro...	12 00	9 40	.....
Ar Wilson.....	12 45	10 27	.....
	No. 25, Daily.	No. 32, Daily.	
Lv Wilson.....	P. M. 1 10	P. M. 11 27	P. M. 10 32
Ar Rocky Mt....	2 13	12 05	11 15
Ar Tarboro.....	2 40	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv Rocky Mt....	2 13	12 05	.....
Ar Weldon.....	3 10	12 58	6 01
	P. M.	A. M.	P. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 17 p. m., Kinston, 7 35 p. m. Returning leaves Kinston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m. Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 6 00 a. m. Arrives Pamlico 8 40 a. m.; Tarboro

50; returning leaves Tarboro 4 40 p. m., Pamlico 7 10 p. m., arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m., Sunday 3 00 p. m., arrives Plymouth 9 20 p. m. 5 30 p. m. Returning leaves Plymouth daily except Sunday 5 30 a. m. Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 25 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 25 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 15 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 30 p. m.; arrive Dunbar 7 40 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11 00 a. m., Returning leaves Clinton at 1 00 p. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. N. F. DIVINE.
General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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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.

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Per dozen, by mail, \$9.00.

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Send money in Registered Letter, or Money Orders, or by Express. Address

J. A. CLARK, local and general agent,
Wilson, N. C.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Wilmington and Reidsville Oct. 23d, and conveyed by grats, and at close of term to railroad grats, provided each one writes me one week previous.

Address,

J. W. GILLIAM, Prin.

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At this office. Send for samples, &c.

AN EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

Write me agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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P. D. GOLD.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	6 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	6 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 43 a m
1 27 p m	Lv.....Chincoteague.....Lv	1 43 a m
12 50 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 05 p m	Lv.....Stokesdale.....Lv	3 48 p m
11 42 p m	Lv.....N. & W. Let - W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. Let - W. Cove.....Lv	4 33 p m
11 00 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
8 00 p m	Ar.....Bennettsville.....Lv	6 35 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		MIXED
Daily Ex		Daily Ex
Sunday		Sunday
5 35 p m	Ar.....Ramseur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		MIXED
Daily Ex		Daily ex
Sunday		Sunday
2 15 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, W. E. KYLE,
Gen'l Mang'r. Gen'l Pass Agt

WILLIAMS' HOG CHOLERA CURE.

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This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

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MRS. MARY G. WINSTEAD, Artist,
Care of Elder P. D. Gold.

WILSON, N. C.

VOL. 27.

JULY 15, 1894.

NO. 17.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

EDITORS ZION'S LANDMARK, DEAR BRETHREN:—I have had impressions for some time to write you something of what I hope the Lord has done for my poor soul. When I was about fifteen or sixteen years of age my mother professed a hope in Christ, and joined the Primitive Baptist church. And she seemed to be greatly concerned about her husband and children. I remember one day going to the spring and hearing her voice. I looked through a little skirt of woods and saw her on her knees in prayer for her husband and children, and O my soul, how it shocked me, though I tried not to think much about it. I thought I was too young to study about religion, I thought I could get it when I wanted it. I went on in this way until about the 22nd year of my age, which I think was the year 1844, when I became so troubled about my condition I thought I was bound to die and go to torment, I was such a miserable sinner. So I went to work to try to bring myself into favor with God. I tried to leave off my out-breaking practices, and begged the Lord to have mercy on me, and spare my life, and I would do better. But O my soul, the more I tried the worse I seemed to get. I was led on in this way for some time, still trying to pray although it seemed like every word fell to the ground. I would

read the bible sometimes to see if I could find any promise to such a wretch as I felt myself to be. But I could find none that I could claim, for I was such a sinner I could claim none of the promises. I felt to be a sinner by nature and had made myself doubly so by practice and had thought I could quit my out-breaking practices. But I found that I failed even in this. I went on in this condition until the year 1846, when my burden of guilt got so heavy I thought I must die, and be lost forever. It seemed I wanted to dream something about my condition, and went to bed one night studying about it, and when I fell asleep I dreamed I saw my grave and I looked into it. It was walled up like a spring and water running through it. I studied a great deal to try and find out what this meant, but could not. I would think I would ask mother what it meant. But my heart would fail me. I continued in this way for sometime still trying to pray as best I could that the Lord would have mercy upon my poor soul. When it seemed like something said to me, "you have committed the unpardonable sin. There was a time when you might have been saved if you had kept your first promise. But now it is too late. You need not try any longer." I would go to meeting and hear some telling their travails from nature to

grace. They would tell my feelings better than I could myself. But when they would come to their delivery from sin they would leave me out altogether. I seemed to be out of sight. About this time my father professed a hope and joined the Primitive Baptist church. And it did seem to me there was a chance for everybody to be saved but me, and no chance whatever for poor me that I could see. I was in deep distress, and was engaged to be married to my present husband. I thought if I married I could live a moral life and quit dancing and playing, and singing carnal songs which I once had great delight in. The day for our marriage came which was the 22d of December, 1846. We were married by Elder Joshua Adams, whom I esteemed as a gracious, good man. It was the custom then to close the marriage ceremony with prayer. It appeared to me that I could hardly keep from falling at his feet and asking him to pray for me, but I did not, as I did not want any one to know how badly I felt. I kept my troubles to myself as best I could. The next day we went to my husband's father's. Here the young people were having their pleasure in playing and singing carnal songs. They soon commenced urging me to take part with them. I told them I did not want to play at all. They said if I would only lead in one tune they would let me alone. When I started around trying my best to sing, it appeared to me that I saw the awful pit of destruction open before me as plain as I ever saw anything with my natural eyes. And O my soul, one step further and I would be swallowed up, both soul and body. Now, dear brethren and sisters, I had been greatly afraid of dying and being eternally lost, and I now saw plainly that both soul

and body would go for my sins. So I left the band and sat down with my head upon my hands. I thought I would give anything to be away from the crowd so that I could pour out my cries to God for pardon. My burden of guilt and sin was apparently more than I could bear. This was the 23d day of December, 1846, my feelings I am not able to describe, but still trying to keep my troubles hid. But oh, how bad I felt. It passed on until Saturday, the 26th, when we went to Union church and when we got there dear old Elder Adams was preaching, and O my soul, how condemned I felt under his preaching. Elder Adams went to my father's for the night; my husband and I also went, and although I was so well acquainted with Elder Adams and thought so much of him, I felt afraid to be in his company for fear he would say something to me about religion. I felt condemned to be in the company of such a good man. My father asked him to preach there that night. The neighbors came in and he preached for them. I sat down, thinking I could conceal my tears and hide my troubles. But O my soul, horror seized upon me, and I found I had no strength; it seemed that my sin and guilt were more than I could bear. O the darkness I felt. My hands commenced drawing and my tongue cleaved to the roof of my mouth and I cried, Mr. Adams I want you to pray for me, and he said, "I have prayed for you." I said, please pray for me individually for my case is worse than any body else. I thought it might be that the Lord would hear him, if he would not hear me. But dear brethren and sisters, here was a time that I cannot tell anything about. My pen must be still and my tongue silent. I know not how long it was. But all of a sudden my tongue was loosed, my burden was

gone and I was upon my feet praising the Lord for his goodness and mercy bestowed upon such a poor worm of the dust as I. I felt so happy I thought I never should see any more trouble. Everything and everybody looked so beautiful and lovely. I felt that I could pray for enemies if any. But soon, very soon, the tempter came and told me I was deceived—that it was all imagination of my own. I trusted to get my burden back again, but my mind would run back to the time when I felt so light and happy; then I could say, "bless the Lord, O my soul for his mercy endureth forever." Now dear brethren, be not deceived. I have told you the truth if I ever believed it was in my youth. O if I could but know your feelings, whether from what I have written you think I have found Jesus to be precious it would be comforting to me in my old age. I felt that I wanted to be with God's people and be baptized and walk in his foot-steps. So I went before the church at Old Union Meeting House, Patrick county, Va., on the 4th Saturday in January and told a part of what I have here written; was received and was baptized on the Sunday following by dear old Elder Adams, who was the pastor of the church as long as he lived. Now dear brethren and sisters, I hope if you can feel it in your hearts to do so that you will pray for me that I may hold out faithful to the end, for we read in the Good Book that they that endure unto the end the same shall be saved. I have many trials and sore afflictions in this life, and often feel to say, O that it was with me as in days of old when the glorious light of Jesus was flowing in my soul. But now it seems that while others run rejoicing and seem to lose no time, I am so

weak and sinful I often stumble and fear I shall be left behind. My love to the household of faith. O to grace how great a debtor, Daily I am constrained to be, Let thy goodness like a fetter, Bind my wandering heart to thee. Your little sister in hope.

TEMPLE FERGUSON.

Terrys Fork, Va.

DEAR BROTHER GOLD:—By request of dear old sister Ferguson I send you her experience as written by herself, while in much affliction. I have known her for forty years or more and look upon her as an ornament to the church, full of faith and good works. Hope you will give it a place in the LANDMARK if you can endorse it. Very truly yours to serve,

J. C. HALL.

Remark :

Yes, Brother Hall, I fellowship such dear people, if I know what fellowship in the truth is.

P. D. G.

DEAR BROTHER GOLD:—FOR some-time I have felt I wanted to write you, but could not gather up and feel that I was fit or worthy to present this corrupt frame before you who stand as a mouth for God to declare his everlasting Gospel; but believing I shall never be any better in this life, if I write at all it will have to be done soon, so if the Lord will, I will make the attempt. Feeble and frail as I am I desire to put in my little mite of thought and feeling as I journey through this wilderness. I am well aware I cannot interest and feed the christian as I desire, or as I once felt. I am now too old to connect my scattering thoughts, and corruption has grown and got such a deep hold on the inner part it is out of my power to separate the precious from the

vile. One thing I desire is, if it is the will of the Lord, that he would enable me to go back to the starting point of my conviction, if I ever was truly convicted at all, and carry me all along through my feelings, acts, trials, doubts and fears, and the heavy weight or burden of sin, while I longed and prayed and wept to be delivered from it, and while I hope I was made to rejoice with joy unspeakable. I now would rejoice to go over it all once more to see if I am deceived in what I profess to be, and that I might know what is my duty, that I might not hide my talent, if I have ever had one, that I might be more watchful and prayerful. It was then a new road to me, and the finger boards were not up at the forks of the road, as they are now. After all, I am here to-day the object of God's mercy, to be disposed of as seemeth good in his sight. Is there not a blessing for me too? Will the christian pray for me in my behalf that I may be stript of all my old filthy garments, and that I may appear before Jesus my priest with a spotless robe clean and white, with palms of victory in my hands, and his name have all the praise world without end. Lest I worry you I will submit my scattering thoughts for your consideration. In love farewell.

A. REED.

Winston, N. C.

ELDER P. G. LESTER, DEAR, KIND FRIEND:—Since reading your article in the LANDMARK, headed with "Almost persuaded," I feel heavily impressed to write you a few lines, but my weakness rises before me so heavily that I can't feel the courage that I would like to have. It seems like that is my greatest trouble. I often wonder why it is that you and others can tell me what I am better than I can tell it myself.

There is but one thing that keeps me from discharging what rises before me as my duty, and that is I feel so unworthy, so prone to sin, so full of doubts and fears. Of course the fault all lies at my door. Elder Gold, I would like to know your opinion of dreams. If it is not intruding on your well-filled time I would like to tell you of a dream that I had last night. I dreamed that I was taken to a place where there was a large vault, and in that vault some men had Christ and two other men, one on each side of Christ, and I saw them nail them to the cross, and heard the dying groans of Christ as plainly as I ever heard anything, and I thought the mother of Jesus was there, and a good many others, and among them were my father and mother, and I thought I was so distressed that I tried to get out of hearing of the dying and groans of Jesus, but I could not. Then I thought I saw Christ rise from the dead, and he sat in the midst of the crowd and talked, and asked all around to give him water, and I thought he took me by the hand and told me I was too warm to ever get cold, and asked me to give him water, and then he disappeared. It seems I could not rest until I could tell that dream to some one. I went to bed feeling very bad, but I arose this morning feeling well and light-hearted, and I could not help singing, "When shall I see Jesus and reign with him above."

E. M. SAUNDERS

City Point, Fla.

To My Friend.

You, it seems to me, should own what the Lord has done for you. Your dream shows you that you are interested in his death and resurrection. You have seen both. You believe he is the Son of God.

You love him and his people. You feel your own vileness, and that without Jesus you can do nothing. You are not satisfied outside of the church. You have no rest. What more do you need to go to the church with? You even dream of the Lord, and that he appears to the brethren and you are among them, and he asks water of you. How could you give him water to drink? By being baptized. You serve him by following him in his ordinances and keeping his commandments. As you thus give him drink your own soul will feast. You and he are so bound up together that as you neglect his service you are the one that suffers; but as you follow him you are the one that drinks and feasts.

P. D. G.

The following letter received from Elder Durand states that Elder Wm. J. Purrington, of Hopewell, N. J., perhaps the ablest preacher of the Primitive order in our day, is rapidly passing away. He is to me a very lovely brother. How good to feel that every thing pertaining to one's life is ordered of the Lord. If anything affecting my life is not ordered or controlled by the Lord then that far some power uncontrolled by the Lord rules me. There is great peace in feeling that the Lord rules, and that every trouble I feel is appointed for me, as well as my joys. Shall we receive good at the hand of the Lord and shall we not receive evil?

Yes, we shall miss such a brother as Wm. J. Purrington.

P. D. G.

DEAR BROTHER GOLD:—I was with Elder Purrington Saturday night, and left him Sunday morning. He is evidently near the end. To a sister who came in from Princeton he said, "You find me near the grave." He said, "I have not one pain too many nor one too few; but it is hard to bear." Again, "He performeth the thing that is appointed for me; and many such things are with him." He has become helpless, but his mind is clear and accurate, and he is very patient and never complains, which has always been the case with him when sick. I am looking to hear of his departure any moment. He will be greatly missed. Sister Purrington is able to be with him, and says it is a great comfort to care for him. But she is nearly worn out. He is 71. We all send love to you and yours.

Your brother,

SILAS H. DURAND.

Southampton, Pa.

ELDER P. D. GOLD, DEAR BROTHER:—I received your welcome letter sometime back, in reply to one I had written you. I was glad to get a letter from your own hand, and appreciate your taking time to notice me, who am so unworthy of the least of earthly blessings, and especially of the love of God, yet my dear brother he still continues to show me (I do believe) that he loves me. "Oh! for such love, let rocks and hills their lasting silence break," etc. Sometimes I hesitate to tell of the Lord's wonderful dealings with me a poor sinner, but when I am weighted down with trouble on account of it, I feel I must tell it, let everybody think of me as they will. I commit myself to God, as unto a faithful Creator. I had impressions to have prayer in my family and I hope I'm not deceived. I feel I must be obedient to the command, and if I

grow slack, I am full of trouble. I have gone through with this duty even when down confined to my bed, and such grace and strength were given from a faithful Creator, and now I feel that he has sent the angel of mercy over my house and I feel that he sent the angel to me as he put the bow in the cloud for Noah that he would look upon it and remember those whom he had made faithful by his own Almighty power. It is the sweetest thing for me to think about, at home or abroad, I am assured that the angel of mercy is guarding my house, and I can see his mercy in everything, and can see also, if justice was meted out to me, I could not stand, no not a minute. I read your editorial on dress, manners, etc., and I heartily agree with you. They are my sentiments. Here is a letter from brother Moses Nye, of Newark Ohio, if you see fit you can publish. It has been and is quite a comfort to me. I am always glad when it comes and many times sorry it has so few pages. May God bless you with a long life, of strength, bravery and courage to press forward in this noble cause, is the prayer of one who loves you for Jesus' sake I hope.

Affectionately.

BETTIE Z. WHITLEY.

Hobgood, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—How hard it seems to me for one to have to lay down everything to write to dear ones in Jesus, when they feel so unworthy and incompetent every way as I do this morning. Surely, surely, it comes to me, is this required at my hands? Yes! oftentimes do I feel, can one so vile as I am be a christian, when I feel I stand I am a reproach to the cause, and I had rather die and be laid in my grave than to bring reproach on

the precious name I have professed. Pray for me, that I may be found walking in the way of Him whom my soul loveth. When you were around here on your last tour I noticed that you spoke twice, not the same day, of our dear Lord giving gifts to men, even to the rebellious, and it took much hold on me, I can't keep it out of my mind, and I wanted to say something about it, because I do feel if I am a child at all, I am a rebellious one, and I can't help myself, and how it grieves me. Some times I feel that my duties are made so plain to me I cannot doubt, then the flesh begins to work, and Satan too, and I don't do the things which I believe to be my duty, then I receive the chastening rod. Yes, I have to have a severe whipping, and then I am bound to go around with an aching heart, taking the rebukes, reproofs and scorns of the world, as well as my kindred in Jesus, and thinking and believing also my heavenly Father who has been so kind to me and so indulgent, had to become displeased on account of my unbelief, and chasten me to make me know that it was and is his will that I shall do what he requires of me. Yes, I am rebellious, saying some one else can do these things better than I, and that why not let such and such an one do it. Oh! it is a wonder to me sometimes that he lets me live, "Prone to wander Lord I feel it," but dear brother when I think of the heavenly Father who watches and takes care over me, I feel "What wondrous love is this." On Sunday morning of the "Union" which was held at Great Swamp I waked, with these words (My soul singing them) "With salvation's walls, surrounded, Thou Mayst smile at all thy foes." Oh, could I but tell even what I feel, but no, my feeble

pen can never describe the language of my soul, I did enjoy hearing you and brother Stubbs preach, and how anxious I was to have gone to every appointment in my reach; but what my God appoints is best. I do feel that he reigns in the hearts of those who do truly feel that their desire is to serve him. While the world, the flesh and Satan do beset the christian, yet when he stands still, he is bound to believe all was and is conquered, and shall at length a conqueror be over all that may oppose. Here are two letters from Brother Nye. If you think they will be of any profit to the household of faith publish them. I have his consent to do so, if not will you kindly return them to me. Yours in hope,
 BETTIE Z. WHITLEY.
 Holgood, N. C.,

DEAR BROTHER GOLD:—Will you please answer a few questions for me through the LANDMARK in reference to consistency in the church, or in other words discipline, or rather deceitfulness. As preachers are first in word, first in battle, first in wrongs, first to go astray, do more harm than any others, if they are not right, we will try them first.

If a man is not fit to preach at or about home, ought the brethren abroad to encourage him by paying his fare on trains and putting him up to preach? If he will not preach without they pay him ought they to pay him to preach? If he will not notice a poor member in the presence of the rich ought the poor to notice him at all? If he will not serve a church that will allow a member to buy and sell intoxicating liquors ought he to buy and sell them? If he believes and says that they were never of any use to any one at any time, ought he to drink a gill or

two at a time? If he don't want people to talk during preaching ought he to talk to preachers or young ladies, or any one else, except in cases of necessity during preaching? If every other preacher preaches too long, and detains the people but him, ought not the church to think he has preached enough and stop him? If he preaches one thing to-day and practices another to-morrow, do you want to hear him preach the third day? If he goes around to other men's appointments and is in such a hurry or so anxious to preach he will not wait for the preacher, but says it is time and I will preach, or if he waits till they get there he is so impatient he pulls their coat tails or opens his watch often and holds it to them to let them know they are consuming his time, ought not the brethren to pull his coat off? If nobody preaches to suit him, can he preach to suit anybody else? If the church would be more faithful in ordaining, or rather in considering men's qualifications, and not ordain men simply because they or their friends or kinsmen want them to be, would the church have to be worried with their egotism? But the church says, If we don't put him up to preach he will feel himself slighted. Ought not a man to feel slighted if he is not in the right place and the church don't want him there either? Is such faithfulness in the church? If the church would be more faithful in this then the church could rely on what their preachers said in private conversation and in business transactions; also when they get in the stand to preach they should receive it gladly and not be wanting to be or go out of the house. If a man does not preach, though he be set apart to that work, is there any evidence he is called to preach? If the

church ties the preacher's hands, or muzzles him so as to hinder him, though they say they want him to serve them, who is to blame? If the church gives one man from a distance more to preach one sermon than they give their pastor for twelve months' service, does that look like they love or like their pastor? If a church contributes as much again to visiting preachers as they do to their pastor, and don't give him enough to hide his nakedness and keep him warm, do they love him? If the church is able to send their children off to Graded schools and pay their board and tuition, then buy them pianos or organs, then buy them fine horses and fine buggies and fine clothing, then allow them to idle away their time, are they not able to attend to their poor preacher and other poor members better, if they were not deceitful or covetous? Are we privileged to stay at home until we have nothing else to do, then go preach; or is the church at liberty to gratify all of their fleshly lusts, and those of their children and neighbors, and then if they have anything left contribute to their poor preacher, when he perhaps feels ashamed to go up and shake hands with them on Sunday at meeting, they are so gorgeously arrayed, and he so badly clad himself? If he goes with them home to dine he is cramped, his garb so rusty, and theirs so costly, has he not reason to wonder, Do these people love me as they pretend, or is it deception? The preacher thinks, Well, they say they like me, and want to help me, but does this prove it?

If preachers could live off of the wind,

The rest of the church off of the sunshine,
Then they, perhaps, would agreeable be,

And one another's faults would not see.

If any one thinks I have trimmed too close,

You trim some too, and we'll be no worse

If any one says I am out of the way,
You get right and I will obey.

If any says, I know my business best,
Manage it better is my request.

Brother Gold, I hope what I have written is for the good of the cause, the glory of God, and to ease my mind. Lest I weary you, good-bye.

THOS. N. WALTON.

Whitmill, Va

Remarks :

1st question.

"If a man is not fit to preach at or about home, ought the brethren abroad to encourage him by paying his fare on train, etc."

We would hate to think a church would ordain a man to preach that that same church would not hear preach. If a man has to go away from home to find a Baptist willing to hear him had he not better flee to that city or place? To impose a preacher on a community we would not have ourselves certainly merits severe censure, and shows much want of faithfulness and love. It is so very important for preachers of the gospel to be just as the requisitions set forth in the word of God.

He must be blameless, with only one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker (imitator), not greedy of filthy lucre; but patient; not a brawler, not covetous. He must rule his own house well. Not a novice—inexperienced—lest he be puffed up by the praises of men and fall into the trap of pride—big head—set by the devil. He must also have a good report of people outside of the church. Now the above qualifications must, without a single exception, be possessed by every preacher of the gospel before he can be a gospel preacher.

There is a fault committed in ordaining men to preach where

churches that ordain them are not willing to hear them. If churches would ordain only those preachers that they are willing to help by giving them a regular hearing, and also ministering to them of their substance, or worldly goods, or if churches would help their own pastors more, then there would be no surplus preachers ordained that no one wants to hear, or that have to go away from home to get a congregation to hear them. Is it true that any church ordains a man as a preacher that she would not be willing to have as her pastor if she have none? Alas, for the people that would do such a thing. If a man will not preach without being paid let him go. He is no gospel preacher. A man that travels and preaches because he receives more money in that way is preaching for money. A church that will not help her pastor is also guilty of covetousness—as guilty as the preacher that preaches for money. If you have so many preachers you cannot help them have fewer preachers. If Baptists felt that they must provide for or help all the men they ordain as preachers then they would be more careful about whom they ordain.

A true gospel preacher will preach the gospel if the brethren do not help him at all with money; but that ought to cause the brethren to help such the more freely. A true preacher will notice a poor member of the church as well as he will a rich one.

2d. If he will not serve a church that will allow a member to sell intoxicating liquors. &c., .

No. A preacher or pastor of a church should be a pattern to the flock in good things, and shun the appearance of evil himself. A pastor should be sober—not given to wine. A well man does not need such things. Timothy had an in-

firmity (not a weakness for wine or strong drink,) but some bodily trouble that water would aggravate, but that a little wine would help.

Of course a pastor should encourage his members to avoid drunkenness. One of the best ways of avoiding drunkenness is not to deal in liquors, such as buying and selling them. Think of the misery and distress, the crime and cost caused by liquors in this world, and do what you can to prevent it.

One of the best ways to keep people from talking during preaching is not to talk to any one yourself during preaching, unless you are preaching yourself, and then preach so well, if you can, that people will not want to talk themselves, but will desire to hear you; and when you fail to interest them quit at once.

3d. "If every other preacher preaches too long and detains the people but him, ought not the church to think he has preached enough and stop him?" &c.

Brother Walton is presenting the case of a preacher that no one would want to hear that loves the truth. We cannot see how any one can be so anxious to preach himself as not to want to hear any one else, or that thinks every other preacher preaches too long but himself, or that wants to pull others down, &c. Preaching the gospel is a very serious matter, and every one called of God to preach it is weighted with his own insufficiency and would help rather than hinder other preachers.

What think you of a preacher that goes to another man's appointment, and on being asked to preach goes forward very readily without any hesitation and occupies the time, when the people have not come to hear him; and if he had an appointment of his own but few would come to hear him? He is

more anxious to preach than any one is to hear him. It ought to be this way, that the people are more anxious to hear a man than he is to be heard. It does not seem right to me to go to another man's appointment and occupy his time. If the people have come out to hear him let them hear him. If the Lord has called one to preach he need not be so anxious. If he has a gift it will make room for him.

A church is much to blame that tolerates such a preacher, and should keep him at home, and not allow him to go off until he learns to behave better.

Perhaps he ought not to be allowed to tarry at Jerusalem; but be required to go down to Jericho until his beard grows, or he shows some other signs of being a man.

Does a church have no more fear of God than to seek to please man rather than God? A preacher who has the right feelings loves his brethren and does not want to burden them. What think you of a preacher that says he is the least of all the preachers, and that he dreads so much to preach he cannot sleep, and that he would rather die than preach, but gets mad if they do not call on him to preach, and that is so anxious to try it he does not want to hear any other preacher? If one set apart to preach does not preach a mistake is made. If one does not preach God has not called him to that work. While the act of preaching itself is an indispensable evidence of a call to preach, still one must have all the qualifications named in Paul to Timothy, or he should not be ordained. His conduct must be such that men will believe what he says outside of the pulpit, and then what he says within will have its weight too.

4th. "If the church gives one man at a distance more to preach one sermon than they give their

pastor for twelve months service does that look like they love their pastor, and they do not give him enough to hide his nakedness." &c. No, they do not love their pastor. A church should highly esteem such as have the rule over them, and labor in word and doctrine. Heb. 13: 7, and 16, 17. Such as have the rule are pastors of churches. To communicate means to give to them of such worldly substance as the Lord has blessed you with: See 1st Cor. 9: 9—14.

If a church does not think enough of her pastor to minister unto him of her carnal substance, she does not love him as she ought. If you hear a man preach time after time and never feel a desire to give him anything his preaching has not fed you and you do not love him.

If our pastors would spend less time exposing other denominations and give more time to telling their own members of their duty to each other we would have better times.

A church does not love its pastor if she sees him or his children in rags while they themselves are well-dressed. There should be equality.
P. D. G.

DEAR BRETHERN IN CHRIST:—I have just received the two numbers of the LANDMARK of May 1st and 15th. They are laden with many good things from afar, and the great mystery of godliness is so set forth in the great work of the Almighty in his dealings with his people, that I read the two numbers from lid to lid, and ate of the manna and drank of the wine. Then the thought comes, I am not worthy of such blessings, and coming in from my work at an unusual hour I thought I would read a few words in the bible. I commenced and read the third chapter of Luke, and in that chapter I was confirmed in my views of Seth as the church. I

believe that Cain was a natural man without God and without hope in the world, and Abel a type of Christ and Seth of the church, and the descendents of Seth were the sons of God that looked upon the daughters of men, the Canaanites, and they were fair to look upon, and they took to themselves wives as many as they would. To be brief I will say that God saw the wickedness of the people, and said he would destroy them off the face of the earth. Now Noah was commanded to build the Ark which he did as a type of Christ on earth setting up the gospel kingdom. The flood came. The crucifixion and burial of Christ, the waters assuaged, and they were established on dry land again. Then they were established on the earth again, which represents the resurrection and ascension, and the establishing of the true gospel church, and beasts represent the world that the child of grace has to live with in this life.

Now I think that what was applicable to nations and tribes under the law is applicable to churches, associations and even to individuals under grace, and that we have the daughters of men here to-day, and they are fair to look upon. It is not worth while to call names, only to say, the religious institutions of the day entrap many of God's dear children that are caught in their gins and snares, and carried away into Babylon as the Israelites did after the destruction of Jerusalem. They married among the Moabites and the Amorites, and raised up children that did not speak the Jewish language, nor the language of the Moabites, but spoke between the nations. The time shall come when they cannot stand sounder doctrine. I think these are the people that are spoken of here.

In my great joy I continued to read to the 8th verse of the 5th chapter of Luke, when I read that I gave away and burst into tears. I then realized my position, that my net was broken, and my ship was loaded down to sinking with the good fish. Then it was that I could exclaim with the old prophet, "Depart from me for I am a sinful man O Lord. Brother Gold, your editorial regarding Samson was one of the greatest comforts to me that I ever had. I believe with all my heart that it came from God, for no natural man could have sought out such things. Also brother Lester's reply to the enquirer. I have wished many, many times that I could use such comforting language to the enquirer, the seekers of the Lord. Remember me brethren when at a throne of grace. Your brother in hope of eternal life.

A. R. STORY.

Eustis, Fla.,

ELDER GOLD, MY DEAR BROTHER:—Publish this letter for the benefit of some of God's ministers and members of the Primitive Baptist church.

I will give any one of God's ministers 5 acres of good orange grove land, if he will come and build and live on it. The country is healthy, well watered and timbered. We have a good school and preaching twice a month. I preach here every first Sunday, or try, the Methodists every third Sunday. I will also help any of the brethren that will come here and settle. I own land here that is good for gardening, and our climate is as good as could be asked for. Of course we are not entirely free from fault. We have a few frosts through the winter—hardly ever more than 3 or 4 frosts during the winter. We have as good hammock land here as a man could ask

for. I have made sugar cane here on the hammock land that yielded one gallon of juice to the stalk of cane. I read in the papers of strikes in different sections of the country, when if the people would come to Florida, take hold and go to work they could live easily and live well. I am surprised when I read letters from brethren and friends in different sections of the country, asking if wood or fuel is scarce in this country. We have all the timber here we want just for the cutting of it, and our fire-wood and fuel is free, the cities and towns excepted. Now brethren, I will give you a description of myself. I am 5½ feet high, a yard wide and nearly a yard thick, weigh 207 lbs, died in the wool Old Primitive Baptist. Here is my pass-word, regeneration, born of the Spirit, and heir of the Father, and joint-heir with our Elder brother Jesus Christ. Bless his holy name.

Elder Gold, I want to thank you for your kindness in sending hymn books. Brother, I can say we have a good country, we are lacking railroads and steamboat transportation which is our great draw-back. This section is a new country thinly populated.

Can't you come here next winter and stay with me? Elder U. M. Bennett of Volusia county, Fla., told me you had been down to see them, and spent sometime among the brethren of the Indian River Primitive Baptist Association. I want this letter to satisfy all enquiring brethren and friends. This is a good stock country.

JOEL W. SWAIN.

Fort Dunn, Fla.,

dom of God, she has chosen the one prepared and qualified by the Lord to know more of her need in all her conditions than anyone else, being the Shepherd of the flock, and being supplied with needed food and nourishment by the High Shepherd to whom the flock belongs. He is the one the flock looks for, and as it were bleats and craves for, anxiously waiting to see the morning come for him to appear and supply their needs, give them the spiritual food that the Lord has supplied him with. I for one, (for I am writing my feelings) am disappointed when I have waited a month (only twelve times in a long year) to see my pastor come to give us our portion of the Heavenly manna, but when he appears as we hope with a full basket willing to do his Father's bidding, and instead, or for lack of an opportunity he does not give it to me. Now, brother Gold, when a pastor goes to his church and there are distant preachers there I feel it all right and proper for the brethren to be satisfied for them to occupy the time, but if there be preachers of our neighborhood whom we can hear oftener, and perhaps two or three times as often as we do our pastor, I do not feel satisfied when he has to go away without occupying the time he needs to deliver the message to us which is on his mind. If he has nothing on his mind, and he feels that the Lord has not given him a message for the brethren, it is right for him to insist on others to speak; but I think he ought to be impressed by the brethren that they want to hear him and for that end they have chosen him.

Remarks.

BROTHER GOLD:—I feel like I want to write you some of my opinion about church and pastor of the church. I think when a church selects a pastor, if guided by the wis-

I have sometimes thought the best way for a church to shelve a preacher, so that she will not hear him often, would be

to call him as pastor, especially if neighboring preachers visit as they often do, and he feels it his duty as a matter of kindness to ask them to preach, and they do so. Let me state the matter as it appears right to me as follows: If a brother has an appointment to preach the people go there then to hear him. He therefore should preach first. If after he preaches the people desire to hear others then they can preach, one or more, as the case may seem good. When a church calls a pastor it is a declaration that that church wants to hear him preach. The regular meeting time therefore is his appointment. If the brethren desire to hear other visiting preachers from the neighborhood, or elsewhere, then all right. I should hate very much to go to a church where another is pastor and I occupy his time to the mortification of the church. P. D. G.

DEAR BROTHER GOLD:—Having to write I want to tell you and the dear readers of the LANDMARK what a precious and lovely meeting we have just had at Conoho. One dear sister came home and was received and baptized on Sunday. Her experience was indeed edifying to the saints, and on Sunday after communion we all joined in washing each other's feet. Such meetings are like an oasis in the desert of this world, where the weary pilgrim reposes for a while and partakes of the cooling waters it affords and invigorates him for the further prosecution of his journey. Oh that the dear people of God everywhere would dwell together in love and peace. How good and how

pleasant it is for brethren to dwell in unity. Surely there is nothing like it in all the earth. One sister said, I feel like I do not want to go home, we have had such a feast. If it were not for such seasons of joy and peace which I sometimes have, and a felt presence of the Lord I feel like I should faint by the way.

Yours in love,

M. T. LAWRENCE.

Whereas complaint has been made to the Primitive Baptist church at Philadelphia, Caldwell Co., N. C., by some of the members of the Primitive Baptists, with some of the good citizens of the aforesaid county, we, the church at Philadelphia announce to the church at Spoon Creek, Patrick co., Va., that brother John Trent received a letter of dismissal from us and claimed to have laid his letter in at Spoon Creek church. We report to Spoon Creek through ZION'S LANDMARK that his walk has become very disorderly. It is a general report and a known fact to some of the brethren that he drank spirituous liquors to excess, and used unbecoming language, also borrowing money of some of the brethren and not remitting, also leaving his securities to pay his promissory notes and he has now fled to parts unknown to us. We, the church at Philadelphia, withdraw fellowship from him as the Scriptures teach us to withdraw from every brother that walks disorderly. We warn Primitive Baptists everywhere against him as an impostor. We do this for the love we have for the Primitive cause and our brethren. This done on Saturday before the first Sunday in July 1894, in church conference and signed,

J. E. ADAMS, Mod.

J. W. Keaton, Clerk.

Hartland, N. C.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV (1).....No. 17.

WILSON, N. C., JULY 15, 1894.

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

EDITORIAL.

ELDER P. D. GOLD, DEAR BROTHER:—I want to ask your views on some Scriptures, which I hope you will be pleased to give through the LANDMARK. The Scripture that reads, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Does it mean for it to be preached to every creature of Adam's race, or does it mean only to be preached to the regenerated world. I believe that the preaching of the gospel has its moralizing influence over the world, and it seems to me where it says, he that believeth and is baptized shall be saved brings in the speciality.

Some of our people think that those that are damned for not believing are the children of God, and are only damned here in this world. Also I would ask you to give your views on who it is that sins against the Holy Ghost, for which there is no forgiveness. Yours truly,

W. H. MULLIS.

Reedy Springs, Ga.

Remarks.

We esteem it our privilege to set forth what is most assuredly believed by us, namely that the command which Jesus gave to his Apostles was fulfilled by them, and that they went everywhere, or in all the world, and did preach the gospel to every creature. See Rom. 10:18 and Col. 1:6 and 1:23. It had been in the days of prophecy, and in the personal ministrations of Christ while in the flesh confined to the Jews: but after the resurrection of Christ he declared to his Disciples that all power both in heaven and in earth was given into his hand, and he commanded his Disciples to go into all the world, or to every nation, as well as the Jews, and preach the gospel to every creature. Certain signs were to follow those that believed them: See Mark 16:17:18, "And these signs shall follow them that believe." In the name of Jesus they shall cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover. Now if the operators or servants of the modern Mission scheme are authorized of God to do the work they are performing under the above command those that believe would have these same signs. Surely if they are obeying that Scripture they will have the seal of God given to them, and their converts will perform these works or have these signs. But do they have them? No, not one of them. Now we have

proved from Scripture that the Apostles did themselves obey that command, and that none of those claiming this power now are entitled to it.

God has a people among all nations, and hence he sends his angels or ministers to gather them out of the world. Those that believe make it manifest to others thus that they are saved, and they themselves also receive the benefits thereof. They that believe not thus make it manifest that they are not God's people, and therefore shall be damned.

We see noted examples recorded in the Acts of the Apostles setting forth the way the Lord brings the knowledge of salvation to his chosen people.

1st. On the day of Pentecost men are gathered who were before devout men. The Holy Ghost—not preaching—quickens them. When quickened they cry out in their distress. Peter preaches to them, Repent ye, etc. They are subjects of salvation ready to hear.

2nd. Cornelius is a devout man praying and giving alms, but he does not understand how he can be saved. Peter is sent to preach to him, and he is to hear words from Peter whereby he shall be saved.

3rd. So the Eunuch is a troubled man—a convicted, distressed man. Phillip is sent to preach to him.

4th. After Paul is quickened and in deep trouble Ananias is sent to him with good tidings.

5th. When the Apostles preached as many as were ordained to eternal life believed."—Acts 13: 48. "Paul

abode long at Corinth because God had much people there."—Acts 18: 10, 11.

Two things here are noticeable. One is the subject of grace is made willing to hear. Then a preacher is sent to preach to him. How shall they preach except they be sent? So we hold that until now the preacher is sent of God, and the poor in spirit have the gospel preached to them. Faith cometh by hearing and hearing cometh by the word of God.

In the letter or sound the word goes to Adam's race at large. Their sound (the letter) went into all the earth, and their words unto the ends of the world. Rom. 10: 18. So now we preach in the letter or sound to every one that is present at the preaching. But in spirit and power it goes only to those prepared to hear, or to the poor.

What is the sin against the Holy Ghost for which there is no forgiveness? If one is never born of the Spirit, or Holy Ghost there is no knowledge of salvation in him, and no salvation for him. He is in every preacher of the gospel, and in every believer, and is the final and sure revealer of salvation. Therefore sin against him cannot be forgiven, for there is nothing above Him in the matter of forgiveness or salvation. If one sin against the Son of man that is forgiven by the revelation made by the Holy Ghost of the efficacy of the blood of Jesus to cleanse from sin. But if one sin against the Holy Ghost there is none to forgive and there is no forgiveness.

The Jews said Christ cast out devils through the prince of devils. This was blasphemy against the Holy Ghost for which there was no forgiveness. No soul that fears God and worships him could be guilty of this sin against the Holy Ghost.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:— I have read and re-read your answer to "Mr. Morriss," page 375 in the 1st of July issue of the LANDMARK, and was the more deeply interested because I had heard it affirmed that Old Baptists denied that the Word of God—the Scriptures, as we have it—is the gospel of Christ. But to a plain reader your kind answer is not altogether clear-cut and ringing, so that my mind is not clear as to your view of the sufficiency or insufficiency of the Scriptures to make one wise unto salvation. Please sir, do me the kindness to state plainly the Old Baptist views respecting the inspiration of the Scriptures. Do Old Baptists believe the Word of God to be a sufficient rule of faith and practice? Do they hold that the Word of God—the Scriptures as we have them—are able to make one wise unto salvation? Do they believe that there is any other gospel than that which Paul preached, and which is revealed to us in the Old and New Testament Scriptures?

A plain answer to these plain questions will be gratefully received by a diligent reader of the LANDMARK.

Yours respectfully,
J. E. DESHAZO.

Danville, Va.

Remarks:

I wish to reply to my friend as plainly as I can and as faithfully. Look at 2nd Timothy 3:15-17: "And that from a child thou hast

known the holy scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration," &c.

You see there is great use of Scripture. It is able to make a child of God wise unto salvation. How? Through faith which is in what? In the Scriptures? No, but in Christ Jesus. The Scriptures do not testify of themselves; but they bear witness or testify of another, even of Jesus. They do not say eternal life is in themselves, but that it is in Christ Jesus. Faith must be in Jesus, the God of the Scriptures. Christ, and not the Scriptures, is both the author and finisher of our faith. "Looking unto Jesus, the author and finisher of our faith."—Heb. 12:2. We must trust in him who is the author and finisher of faith, and the author of the Scripture. For Christ is God. In the beginning was the word, and the word was with God, and that word was made flesh. That word is not the Scripture. The Scriptures were not made flesh.

"We preach not the Scriptures, but, we preach Christ crucified."—1 Cor. 1:23, 24. He is the power of God, and the wisdom of God. But the Scriptures testify of Christ. If we preach Christ we preach just what the Scriptures testify of and bear witness to. If what I preach is not according to the Scriptures then I am not preaching the truth. The Scriptures always tell the truth. If I preach not according to what they say I am a liar. They are holy and inspired of God, and no man

since the Apostles' day has ever been empowered or inspired to write Scripture. They are full, and thoroughly furnish the man of God (not a natural man) unto all good works. It is no where said the Scriptures make a man of God, but they thoroughly furnish the man of God unto all good works.

The word of God does not return to him void. It is quick and powerful. The words of Jesus are Spirit and life. He raised Lazarus from the dead by that word, or by his own power. A man might repeat the very words Jesus used in calling Lazarus from the dead, and he might call a dead man a thousand times, yet it would have no effect whatever in raising the dead man. Why? Because they would not be the words of Jesus, as Jesus spoke them, but they are the words of a man in the sense they have no more power than the man has who speaks them. The power is in Jesus and of him.

People misunderstand us in many things. When God gives them understanding then they understand the Scriptures, and know that the Scriptures are able to make us wise unto Salvation through faith, but that faith is not in the Scriptures, but in Christ Jesus the God that gave the Scriptures. The Old Baptists adhere to the Scriptures more than any other denominations. They think more of them than any other denomination, because they worship and serve the God who gave the Scriptures.

"We have also a more sure word of prophecy," etc. 2nd. Peter 1:19-21. That more sure word is the Scripture.

Nothing is surer than the Scriptures. We do well to take heed unto them as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts. But they are not the day nor the day-star. That is Jesus. We wait for him, and while waiting we do well to give good heed to what the Scriptures teach. For they always testify the truth.

The gospel is the power of God unto Salvation to every one that believes. Rom. 1:16. See Rom. 1:1-3. Here Paul tells us he was separated unto the gospel of God, which he had promised afore by his prophets in the Holy Scriptures concerning his Son Jesus Christ. The prophets wrote of what was promised before concerning Jesus Christ. Now we need all this. We cannot preach the gospel of Christ without the Holy Ghost sent down from heaven—nor understand the Scriptures unless we have the Spirit of God. This word comes in demonstration of the Spirit and of power—not merely must the Spirit accompany the word of the gospel, but it must come in power and in the Holy Ghost.—1st. Thess. 1:5.

We do not believe there is any other true gospel except the gospel which Paul preached. But we do not believe it was revealed to Paul nor to any other man by the Scriptures of the Old and New Testament. Paul had read the Scriptures many times before the Lord appeared to him. He says the gospel was received by him, not by the Scriptures, but by the revela-

tion of Jesus Christ: Gal. 1:12. When Jesus was revealed to Paul then the gospel was revealed to him, because it is all in and of him. The Spirit of God takes the things of Christ and shows them unto us. God hath revealed them unto us by his Spirit.

1st Cor. 2:10. The Scriptures prove what I am stating. They are a witness, but a witness to a deed, or fact, or transaction is not that deed, or fact, transaction. But in the mouth of two or three witnesses every word shall be established.

By the word of God the worlds were framed: Heb. 11:3. God spake and it was done. That is the word which by the gospel is preached unto us: 1st. Peter 1:25. We are born again by this word. Then this is God's power. The Holy Ghost sends this word into our hearts. It is quick and powerful, sharper than a two edged sword, etc. The written Scriptures are as a frame for this word. The word is the apples of gold—the Scriptures as the pictures of silver; or the Scriptures are as the honey comb, and the word God, or the power that moved holy men to write them, is as the honey in the comb.

When our understanding is enlightened by the Spirit of God, or the Scriptures opened and expounded to us, then the word is found and we eat it. How good it is and how powerful. How precious is the word of God.

NOTHING IN SECRET.

"And Jesus answered him, I spake openly to the world; I never taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing."—John 18:20.

The Primitive Baptists are noted for several things peculiar. One of them is their refusal to receive or retain in their numbers or fellowship those that are members of secret societies. We hold that if any doctrine is good it ought to be proclaimed publicly, but if it is not good it should not be proclaimed at all, either secretly or in public. He that doeth truth cometh to the light that it may be manifest that his deeds are wrought in God. He that doeth evil hateth the light. Men love darkness rather than light because their deeds are evil.

The common plea which men offer in defense of secret societies, that it is for their protection against outsiders, would not be needful where there is nothing done or spoken injurious to the public.

Many societies are apparently without charge of damaging the public. Such societies do not have any mischievous aim. But in all ages in times of danger, or when opportunities offer, wicked men have been found ready to band themselves together, but to do what? To accomplish unjustifiable ends, or use means that are improper.

Secret societies tend to divide people into factions and array them one against another, and thus produce discord in the country. Recently we behold the abuse of some of these secret societies, such as they that strike for higher wages, or

make demands on others unacceptable, and refuse to fulfill their own contracts, and go still further and attempt to obstruct all effort of others to do what they refuse to do themselves. For instance railroad employes combine to suddenly stop all their labor, and thus cause a stand-still to so important a matter as general transportation of people from place to place, the transmission of mails, and the delivery of freight. They also attempt to prevent all others from doing the work they refused to do. This paralyzes business. The present condition of labor strikes could not be caused without secret organizations. There are many oath-bound secret societies teaching in secret and holding meetings in secret to foster among themselves principles and objects inimical to the interests of other men and the public. When it suits these societies or their leaders, or even a part of them, they act together in array against some other person or body of persons, or some other society or corporation. The present labor unions or societies are making what they call strikes against railroads, and the amount of this is to make them against the public. For people travel at a distance almost exclusively by railroads, and all freights from a distance are hauled by railroads, and mails are generally delivered in the same way. Hence an attack on them causing a stoppage of their business affects every man, woman and child in the country more or less, the poor quite as much as the rich. The disastrous

effects of such conduct cannot well be measured.

Old Baptists are opposed to combinations and secret societies among both rich and poor. We do not endorse the war between capital and labor, nor approve of either side of the fight. It is all wrong. The rich need the poor, and the poor need the rich. If there were no rich there would be no poor. The inequality is the advantage to both. To be neither is better.

One of the great curses of this age is the love of money and its consequences, seen in rich men oppressing the poor, and trusting in uncertain riches; and the poor not content with their lot, but seeking unlawfully to force the rich to a division of their property. In the days of the Apostles those that had wealth voluntarily and freely gave it into a common stock. The poor did not then demand it.

We desire to be arrayed against no man—to hold no man or class of men as our enemies—but to regard all men as creatures of God, and hold good will to all, to defraud none, nor wrong any. We teach openly and publicly, and are not ashamed of what we teach. Jesus never taught in secret, but always taught publicly in the synagogue and temple where the Jews continually resorted.

Any Baptist who joins any secret society—to visit this and plans to carry out measures against the good of any other party, is departing from the principles taught in the Bible.

There is a blessed secret of the

Lord with them that fear him which they often try to tell, but feel that they never have told, nor never can tell as they would wish.

But we are to be no strikers. What think you of a preacher who is a striker? Paul says he is to be no striker. Whatever that word means in the Bible, whether fighting with carnal weapons—or aiming at a thing and missing it—or borrowing or imitating it is all wrong.

We say it is wrong for rich men to combine to oppress the poor, and wrong for poor men to combine against the rich. We are to trust God in all things, and do right to all men in all things. P. D. G.

BROTHER GOLD:—If not intruding on your time too much, please answer the following questions.

1st. Will the Scriptures sustain Baptists in holding prayer meetings, provided they keep separate and apart from all other denominations in conducting these meetings?

2d. Did the Baptists hold such meetings years before the split, before Arminianism made its appearance in their camps and caused so much trouble.

3d. Do any Baptists hold anywhere in your knowing at this time prayer meetings? Brother Gold, it has been on my mind at times for a good while to ask you this question for information. Yours in hope.

H. W. CHANEY.

Answer.

Yes: The Scriptures warrant prayer meetings of the right kind. See Acts 3: 1: "Now Peter and John went up into the temple at the hour of prayer, being the 9th hour." The hour of prayer is the time devoted to prayer, and hence

called that hour. See Acts 16: 13: "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made" &c.—This shows there was a custom to have meetings for prayer—where prayer was wont to be made showing it was a constant or regular matter.

The question with us is, not what other denominations do, or do not do, but the question is, what ought we to do. If we shun any thing others do—just because they do so, and so, then we must stop eating, wearing clothes, sleeping, walking, &c, &c. We should seek to do what is right and in the right time and place.

2nd. The Baptist, before the division held such meetings, and it seems to me proper for them to do so again.

3rd. I know of Primitive Baptists in this country that have prayer meetings, though there are not many churches within my knowledge that do so. Baptists have become too slack about many things. They are not careful enough about bringing up their children. They are not doing their duty towards helping their pastors. They think too much about making money. They do not keep out of all mud-holes, such as dram-shops, as they ought. They are so afraid that they will be like Arminians that they fail to do things they ought to do. They have got to hair-splitting too much, and that gets the bristles up. I mean not the bristles of a sheep—for it has none—but of a hog.

They are too much concerned about out-side matters—such as how shall I dress, or what shall I wear, or this one dresses too fine—or that one not fine enough, while they are not careful to walk in white and keep themselves unspotted from the world.

As for Arminianism that is much older in its principles than James Arminius. It is as old as human nature, and is an outgrowth and result of man's fallen nature that crops out and shows itself from his infancy. Every man by nature is an Arminian. The best way to shun Arminianism is not to do nothing, but seek to do what God commands as he commands it. Men ought always to pray—pray without ceasing—that is it should not be neglected—but faithfully observed. If Baptists would meet oftener to confess their faults one to another, then each could oftener say, come see and hear what the Lord has done for me.

P. D. G.

Elder E. C. Smith is an authorized agent to receive subscriptions for the LANDMARK.

Attention is called to brother J. W. Gilliam's School as being a good one and worthy of patronage.

The Silver Creek Primitive Baptist Association will convene with the church at Zion, Watauga Co., N. C., six miles West of Valle Cruces commencing on Friday before the 2nd Sunday in Sept 1894. Primitive Baptists generally are invited, and especially ministers, as we have a desire to meet our brethren on such occasions.

J. W. KEATON.

It is requested that clerks of Union meetings send in notices of their next session immediately after the holding of each session in order that our preachers traveling may make their appointments to meet them.

P. D. G.

DEAR BROTHER GOLD:—Will you please ask through your next LANDMARK Eld. Purifoy to write me. I don't know where he is. I want to send him a letter. Thought this a good way to find him.

Respectfully,

R. L. DODSON.

Ringgold, Pitt Co, Va.

The next session of the Eastern Union is appointed to convene with the Primitive Baptist church at Bethlehem, Tyrrel county N. C., commencing Friday before the 5th Sunday in July 1894. Elder David Carter was chosen to preach the introductory, Elder D. W. Topping his alternate.

W. K. BRINN,

Clerk.

ELDER P. D. GOLD:—Please publish in the LANDMARK that the next session of the Cool Spring Primitive Baptist Association is appointed to be held with Cool Spring Church, Greenville Co. S. C., commencing on Friday before the 2nd Sunday in Oct. 1894. Those coming by R. R. will come via Athens on the C. K. W. R. R., or will be met at Greenville. Hope the dear brethren and especially ministers can feel to visit us. Conveyance will be provided for all coming on the cars if they will please write me.

Cool Spring church is about seventeen miles from Greenville, near Marydell P. O., S. C.

W. S. COX.

Marydell, S. C.

OBITUARIES.

CAROLINE T. HALL.

On the 22d day of April, 1828, the home of Asa and Frankie Brooks was transformed from a state of suspense and anxiety into joy and thankfulness at the announcement of, unto us a girl is born, whose name shall be called Caroline, which being interpreted means noble-spirited; and her character and habits as they yielded to the impressions of time, and the force of her surroundings, truly testify to the correctness of the name, for surely she proved to be a noble spirited girl, wife, mother and grandmother. After seventeen years of single bliss, she married Elder A. N. Hall, to whom she bore two children, Joseph and Chestina. She survived one, Joseph, and lived to see a grandchild from Chestina risen into manhood, who happens to be your unfortunate writer, and to whom is dedicated the duty of chronicling the sad intelligence of her death, which occurred on the 3d of December, 1893, age 65 years, 7 months and 11 days.

In consideration of the esteem in which I held the memory of my grandmother, and the appreciation of her exemplary life and character, I have yielded to what I believed to be my duty, despite that innate feeling of total inability to truly discharge so important a task. I would also add that the manifest desire of her countless friends to see her obituary has formed no little consideration in calling forth this notice.

Grandma Hall, as I used to call her, was born of Primitive Baptist parentage, who gave her the advantage of a moderate education for her tender years. At the youthful age of 17 she married a Primitive Baptist preacher, Elder A. N. Hall. They lived happily together for nearly half a century; during which time it may be truthfully said they bore each other's sorrows and shared each other's joys." While yet a girl—even before marriage—grandma seemed to have been concerned about religion, which intensified and heightened as she grew older, until some time in 1865 God saw fit to lead her out of darkness into light, established her goings, and put a new song into her mouth—even praises unto God. Soon afterward she united with the Primitive Baptist church, and from that day until her death she lived the life of a devout christian. The daily walk and

orderly conversation all bear record of her sincerity, devotion, and consecration to the cause which she had exp- used.

Ever guarded in her remarks, and considerate in her request, preferring to suffer wrong herself rather than wrong others, I am sure her acquaintances in the household of faith will testify that she was a mother in Isreal.

As a child, she was obedient, respectful and confiding; as a wife, affectionate and mild—yet strong and encouraging; as a mother, she was patient and sympathetic—yet firm and resolute; as a grandmother, she was indulgent and forgiving; as neighbor, she was kind and accommodating, and as a friend, she was generous, charitable and true.

I know it is said that we are given too much to eulogy and praise of our departed friends and relations—yet I ask, what is more deserving of our eulogy, or worthier of our praise than the memory of a good pious woman naturally, refined and christianized by the power and grace of our Lord and Savior Jesus Christ?

Such was the every day demeanor and christian-like bearing of Grandma, though the menial servants would say "Surely she is a good woman. Slow to anger, and still slower to offend. Ready to forgive, and still readier to ask forgiveness. Quick to accommodate, and still quicker to befriend. Thus lived and died our true wife, devoted mother, and beloved grandmother.

If there is any one thing in general to which special attention should be called as characterizing her life, it is the ready, willing, and tireless manner in which she assisted her husband in discharging his pastoral work. Ever prompt in arranging his wardrobe preparatory to his frequent tours. It seemed to be the greatest pleasure of her life to administer to his every want, and anxious to do those things she fancied would contribute to his happiness. Always by his side to speak words of encouragement to his sometimes drooping spirits, to administer and exhort him to the prompt discharge of the work of his Holy Calling.

Grandma lived to raise two children and see them married with families. Her days were also sufficient to sorrow thereof to watch over the death-bed of her only son and witness his interment into the cold grave. He left a widow and seven children, with whom she spent her last days. From this sorrow she never res-

covered, and even that was intensified about a year later, by the death of a grand-daughter, (my only sister) Hallie, a beautiful girl of 18. That the cold and silent hand of death had withheld its touch from her family for 40 years, she felt thankful; but now that it had once, twice, invaded her happy home, she knew full well that according to nature, the pale horse would soon again resume his march, and pause at her door alike to deliver that fearful summons. Hence her daily intercourse became more and more circumscribed. Her smiles less and less frequent. Her conversation yea, yea and nay, nay.

She might be often heard to express the opinion that she would not live long. That her course was nearly run. Realizing, as but few do the vanity and uncertainty of this life, and the fixed reality of the life to come; she was zealous in admonishing her household to live honest, sober and upright before men, and to look to God for salvation; the Author and finisher of her faith.

About six weeks before her death she visited my mother in Roxboro, N. C., when in a few days she was taken sick of typhoid fever, which was destined to break down the barrier of her soul between Heaven and earth.

At the beginning of her sickness she spoke of it as the last struggle in the flesh. Towards the close she repeatedly tried to tell us something, but could not,—finally saying, "I can't tell it but I will be happy."

So on the morning of the 3rd of December she breathed out her last.

From her bereaved husband and sorrowing daughter and grand-children she is forever gone. That face that once illumined their hopes is forever hid. But in its stead is left a still richer heritage—an untarnished memory and a bright evidence of a peaceful acceptance with God.

A. L. BROOKS.

APPOINTMENTS

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

W. J. STEPHENSON.

Neuse Sat. and 3rd Sun. in July
Salem Monday
Creeches Tuesday
Beulah Wednesday
Memorial Thursday
Aycocks Friday
Wilson Sat. and 4th Sun.
Union Monday
Pleasant Hill Tuesday
Robbins' School House Wednesday
Mill Branch Thursday
Thence to Skewarkey Union.

S. HASSELL.

Durham Thursday and Thursday night
..... August 9
Roxboro Friday
Shiloh 2d Sat. and Sunday in August
Storie's Creek Monday
Sunny Side Tuesday
Ebenezer Wednesday
Wheeler's Thursday
Prospect Hill Friday
Country Line Association 3d Saturday.
..... Sunday and Monday in August
Gilliams Tuesday
Pleasant Grove Wednesday
Reidsville Thursday
Thence to Abbott's Creek Association, Elder
A. N. Hall expects to be with him on part of
the appointments. They will need conveyance.

W. B. WILLIAMS.

Sandy Grove .. Sat. and 4th Sunday in July
Healthy Plains Monday
Upper Black Creek Tuesday
Memorial Wednesday
Chapel Thursday
Thence to Black Creek Union.
Old Union Monday
Bethel Tuesday
Smithfield Wednesday
Little Creek Thursday
Thence to Eno Association.
He will need conveyance.

A. V. SIMMS.

Savannah, Ga., Wednesday night after
1st Sunday in August
Statesboro Thursday night
Bethlehem Friday
Upper Mill Creek Saturday
Upper Lotts Creek 2nd Sunday
Rosemary Monday
Hill Tuesday
Lake Wednesday
Cedar Creek Thursday
Little Flock Friday
Bay Branch Saturday
Lovers Chapel 3rd Sunday
Beards Creek Monday
Bethel Tuesday

Good reports are coming in from various sections of Baptisms. We love to hear of such good things as peace in churches, and that the Lord is adding thereto. For he adds such as shall be saved.

P. D. G.

Bellknop.....Wednesday
 New Deloaches.....Thursday
 Upper Black Creek.....Friday
 fellowship.....Sat and 4th Sunday
 Lanes.....Monday
 He will need conveyance.

T. C. HART.

Old Town Creek.....Sat and 5th Sun. in July
 Sparta.....Monday
 Little Creek.....Tuesday
 Tarboro.....Wednesday
 Williams.....Thursday
 Falls.....Friday
 Union.....Saturday
 Wilson.....1st Sunday in August
 White Oak.....Tuesday
 Meadow.....Wednesday
 He will need conveyance.

J. T. ROWE & P. D. GOLD.

Lick Fork.....Tues. after 2nd Sun. in August
 Wolf Island.....Wednesday
 Reidsville.....Wednesday night Thursday and
 Thursday night
 Thence to Country Line Association.

J. T. ROWE.

Lynchs Creek.....Tuesday after 3rd Sunday in
 August
 Arbor.....Wednesday
 Gilliams.....Thursday
 Thence to Abbots Creek Association.
 He will need conveyance.

H. F. PEEDIN.

Little Creek.....Monday after 5th Sunday in
 July
 Rehoboth.....Tuesday
 Middle Creek.....Wednesday
 Willow Spring.....Thursday
 Oak Grove.....Friday
 Durham.....Friday night
 Thence to Eno Association

Dutchville.....Tuesday after
 Shoo Fly.....Wednesday
 Camp Creek.....Thursday
 Surl.....Friday
 Flat River.....Sat. and 2nd Sunday
 Wheelers.....Monday
 Prospect Hill.....Tuesday
 Lynchs Creek.....Wednesday
 Arbor.....Thursday
 Gilliams.....Friday

Thence to Country Line Association.
 He will need conveyance.

GEO. ROBBINS & W. A. HILLIARD (col)

Sister Lowry Wiggs (Williamston, N. C.)
 5th Sunday in July
 Londons Chapel (near Wilson) Monday 3 p. in
 Barnes.....Tuesday
 Jonas Williams M. H.....Wednesday
 Durhams.....Thursday night
 Durham Association (col.) Sat. 1st Sunday in
 August and Monday
 They will need conveyance

ISAAC JONES.

Durham.....Sat. and 4th Sunday in July.
 Brother J. R. Youngs.....Monday

Willow Spring.....Tuesday
 Fellowship.....Wednesday
 Rehoboth.....Thursday
 Little Creek.....Friday
 Smithfield.....Friday night
 Smithfield Union at Bethany Saturday and
 5th Sunday.

Old Union.....Monday
 Cross Roads.....Tuesday
 Chapel.....Wednesday

J. T. ROWE.

Eno Association.

Roxboro.....Tuesday
 Stone's Creek.....Wednesday
 Roxboro.....Wednesday night
 Thence to Stanton River Association.

J. E. ADAMS.

Buffalo.....July 27
 Spoon Creek Va.....28
 Center.....29
 River View.....30
 Reid Creek.....31
 Camp Branch.....August 1
 Leatherwood.....2
 Axton.....3
 Goodwill.....4
 Ridgeway.....5
 Matrimony, N. C.....6
 Shiloh.....7
 Pleasantville.....8
 Wolf Island.....9
 Lick Fork.....10
 Rock Academy.....11
 Pleasant Grove.....12
 Gilliams.....13
 Arbor.....14
 Prospect Hill.....15
 Lynchs Creek.....16
 He will need conveyance.

M. F. STUBBS.

Eno Association.....1st Sunday in August
 Roxboro.....Tuesday
 Shiloh.....Wednesday
 Stories Creek.....Thursday
 Sunny Side.....Friday
 Wheelers.....Sat. and 2nd Sunday
 Prospect Hill.....Tuesday
 Arbor.....Wednesday
 Lynchs Creek.....Thursday
 Thence to Country Line Association.

Lick Fork.....Tuesday
 Wolf Island.....Wednesday
 Reidsville.....Thursday
 Thence to Abbots Creek Association.

His wife will accompany him. They
 will need conveyance.

RUFUS HUTCHINS.

Matrimony.....Friday before 2d Sun. in Aug.
 Shiloh.....Saturday
 Pleasantville.....Sunday
 Wolf Island.....Monday
 Lick Fork.....Tuesday
 Pleasant Grove.....Wednesday
 Arbor.....Thursday
 Thence to Country Line Association. He
 will need conveyance.

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

TRAINS GOING SOUTH.

DATED July 8, 1894.	No. 23, Daily.		No. 41, Daily.	
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 52	9 27	.....	.....
Ar Rocky Mt....	1 02	10 20	.....	.....
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
Lv. Rocky Mt.	1 02	10 20	6 00	.....
Lv Wilson.....	2 08	11 01	.....	.....
Lv. Selma.....	2 58	.....	.....	.....
Lv Fayetteville	4 35	12 51	.....	.....
Ar. Florence..	7 45	3 00	.....	.....
	No. 47, Daily.			
Lv. Wilson.....	2 18	.....	A. M.	.....
Lv Goldsboro..	3 05	.....	6 35	.....
Lv Magnolia...	4 16	.....	7 27	.....
Ar Wilmington	5 50	.....	8 20	.....
	P. M.	10 00	.....	.....

TRAINS GOING NORTH.

DATED July 8, 1894.	No. 75 Daily.		No. 37, Daily.		No. 40, Daily.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	7 30	7 25	.....	.....	.....	.....
Lv Fayetteville	10 25	9 30	.....	.....	.....	.....
Lv. Selma.....	12 08	.....	.....	.....	.....	.....
Ar. Wilson.....	1 00	11 27	.....	.....	.....	.....
	No. 45 Daily.					
Lv Wilmington	6 00	.....	.....	.....	7 00	.....
Lv Magnolia...	10 40	.....	.....	.....	8 33	.....
Lv Goldsboro..	11 55	.....	.....	.....	9 40	.....
Ar Wilson.....	12 40	.....	.....	.....	10 27	.....
	No. 73 Daily.		No. 32 Daily.			
Lv Wilson.....	P. M.	P. M.	P. M.	.....	.....	.....
Ar Rocky Mt...	2 13	12 05	11 27	10 32	11 15	.....
Ar Tarboro.....	2 40	.....	.....	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....	.....	.....
Lv Rocky Mt...	2 13	12 05	.....	.....	.....	.....
Ar Weldon.....	3 19	12 57	.....	.....	.....	.....
	P. M.	A. M.	P. M.	.....	.....	.....

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 7:40 p. m., Halifax 4:00 p. m., arrives Scotland Neck at 4:55 p. m., Greenville 6:37 p. m., Kinston, 7:35 p. m. Returning leaves Kinston, 7:30 a. m., Greenville 8:22 a. m., arriving Halifax at 11:00 a. m., Weldon 11:20 a. m., daily except Sunday. Trains on Washington branch leave Washington 7:00 a. m. Arrives Parmele 8:40 a. m.; Tarboro 10:50; returning leaves Tarboro 4:40 p. m., Parmele

7:10 p. m. arrives at Washington 7:35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m. 5:20 p. m. Returning leaves Plymouth daily except Sunday 6:00 a. m. Sunday 9:30 a. m., arrives Tarboro 10:25 a. m. and 11:45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:05 a. m., arriving 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 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6:40 p. m.; arrive Dunbar 8:00 p. m. Returning leave Dunbar 6:30 a. m.; arrive Latta 8:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4:10 p. m., Returning leaves Clinton at 7:30 a. m. Connecting at Warsaw with main line trains.

Train No. 98 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.
General Sup't.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

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

Plain sheep binding, single copy, by mail 60cts.

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Send money in Registered Letter, or Money Orders, or by Express. Address

J. A. CLARK, local and general agent,
Wilson, N. C.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 17th Session will open Tuesday, Oct. 24th, 1893, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are neat and well furnished. Young ladies will find pleasant rooms in the dwelling.

Pupils will be met at Wilmington and Reidsville Oct. 23d, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

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4 B. B. B. B. MEDICINE.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

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They treat Dropsy with much success, and furnish ten days treatment free of charge. Brother Green has been of great service to many sufferers with dropsy. Write to him if you wish his services.

P. D. GOLD.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar..... Wilmington,.....Lv	7 00 a m
4 45 p m	Lv..... Fayetteville,.....Ar	10 10 a m
4 30 p m	Ar..... Fayetteville,.....Lv	10 27 a m
3 12 p m	Lv..... Sanford,.....Lv	11 43 a m
1 27 p m	Lv..... Climax,.....Lv	1 43 a m
12 59 p m	Lv..... Greensboro,.....Ar	2 15 p m
12 52 p m	Ar..... Greensboro,.....Lv	2 55 p m
12 00 p m	Lv..... Stokesdale,.....Lv	3 45 p m
11 42 p m	Lv..... N. & W. Pct.—W. Cove, Ar	4 20 p m
11 35 p m	Ar..... N. & W. Pct.—W. Cove, Lv	4 43 p m
11 06 p m	Lv..... Rural Hall,.....Lv	5 01 p m
9 45 a m	Lv..... Mt. Airy,.....Ar	6 25 p m
No 3		No 4.
5 00 p m	Ar..... Bennettsville,.....Lv	6 25 a m
6 47 p m	Lv..... Maxton,.....Lv	7 37 a m
6 03 p m	Lv..... Red Springs,.....Lv	8 17 a m
5 13 p m	Lv..... Hope Mills,.....Lv	9 12 a m
4 50 p m	Lv..... Fayetteville,.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
5 35 p m	Ar..... Ramseur,.....Lv	6 50 a m
3 55 p m	Lv..... Climax,.....Lv	8 40 a m
3 00 p m	Lv..... Greensboro,.....Ar	0 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex
Sunday		Sunday
2 35 p m	Ar..... Greensboro,.....Lv	9 40 a m
1 05 p m	Lv..... Stokesdale, .. Lv	11 00 a m
12 30 p m	Lv..... Madison,.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

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This remedy was discovered by him in 1893. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

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Care of Elder P. D. Gold,

WILSON, N. C.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

WILSON, NORFOLK

P. D. GOLD.

P. G. LESTER, Associate

Zion's Landmark, Print, WI and we shall be changed.
 notible must put on
 and thus mortal must

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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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all be at the same Post Office, and names can be clubs: also in renewing clubs the same rule

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P. D. COID, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE JUDGMENT.

BRETHREN GOLD AND LESTER:—
The great and final judgment about which we hear so much in these latter days is the subject which commands the attention of the saints in every land and clime. With your permission I will try by the use of my pen to talk for a while to you and your readers on that profoundly interesting subject. In doing so I know of no other point at which to begin than that which is recorded in the 3rd chapter of Matthew beginning at the 13th verse: "Then cometh Jesus from Gallilee to Jordan to be baptised of John." It will be remembered that the name Jordan means judgment and his baptism presents in emblem the full and complete consummation of the execution of which was completed when he went down into the tomb and rose again a mighty conqueror over death, hell and the grave. The prophet says: "The soul that sinneth shall die." Ezekiel 18:20. And it was said to Adam, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Death was the penalty of the divine law and its execution was the final judgment of God against sin who is of purer eyes than to behold evil and cannot look on iniquity." Hab. 1:13. The Apostle says, "Wherefore as by one man sin entered into the world and death by sin, and so

death passed upon all men for that all have sinned." Rom. 5:12. Then the judgment of God is passed upon all men for all have sinned. They have all come short of the glory of God. God is immutable, therefore all must die. "As in Adam all die," is the language of inspiration. Even so in Christ shall all be made alive, but every man in his own order. Christ the first fruits and them that are his at his coming. "All the Father giveth unto me shall come to me," saith he that cometh unto me I lose from no wise cast out," "I that unity Father are one," is his that spiritual. But how can they have that spiritual, immortal life which is of pure Jesus secured in them. The inspired Apostle says, "If ye and are risen with Christ seek is a things which are above, prophet things which are above, Christ sitteth on the right he foret of God. Set your affection by our things above, not on things on earth. For ye are dead and life is hid with Christ in did When Christ who is our life of God appear, then shall ye also appear with him in glory." Col. 3:1. The same Apostle says, him and show you a mystery, we healed. All in sleep, but we shall all gone astray in a moment, in the one to his of an eye, at the last hath laid on trumpet shall sound, us all. He shall be raised incorrupt and from and we shall be changed. declare his gen- and thus mortal must

forever perfected by that one great offering. In confirmation of this great and profoundly interesting truth the inspired apostle said, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death that is the devil, and deliver them who through fear of death were all their life time subject to bondage." Heb. 2:14-15. He delivered those children from going down to the pit wherein is no water, because by that great offering he destroyed him that had the power of death. Then surely the judgment against them was forever removed when he said, "It is finished and gave up the ghost. The law had no more claims against them when he filled it in all of its jots and tittles. The prison house of the law was torn down and forever removed when he arose from the tomb a mighty conqueror, and proclaimed to an astonished world, "Mine own arm hath brought salvation unto me." If his burial and glorious resurrection from the tomb, symbolized in his baptism, is to be accepted as evidence of the fulfillment of the law by him, then that law had no more claims on his redeemed, his chosen people, for they were one with him, chosen in him before the foundation of the world. They were judged by the law, and he, in the close and indissoluble unity with them as their head, met all its demands and filled all its requirements. It was in that unity that he proclaimed, "Mine own arm hath brought salvation unto me." They were in that unity with him when he came forth from the tomb, and the Holy Spirit revealed this great truth to the prophet when he said, "Thy dead men shall live, together with my dead body shall they arise,

awake and sing, ye that dwell in dust, thy dew shall be as the dew of herbs, and the earth shall cast out the dead." Isai. 26:19. The Spirit by the prophet says, "Come and let us return unto the Lord, for he hath torn us and he will heal us, he hath smitten and he will bind us up, and we shall live in his sight." After two days he will revive us: on the third day he shall raise us up and we shall live in his sight: Hosea 6:1-2. The prophet in vision beheld the resurrection of the great Redeemer and the unity of his people with him in his resurrection. He says, In that third day he will raise us up, and we shall live in his sight. In that unity they were judged in him, and when he arose on the third day the judgment against them because of sin was forever removed, for they shall live in his sight. They were dead under the law of sin and death, but when he fulfilled the law, and arose from the tomb, because of that unity with him they have that spiritual, eternal and immortal life which dwells in Jesus secured in them. An inspired Apostle says, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:1-4. The same Apostle says, behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and thus mortal must

put on immortality." 1st Cor. 15:51-53. Our Lord said to the weeping sisters of Lazarns, "I am the resurrection and the life." When he arose from the tomb he possessed eternal and immortal life. He said to John, "I am he that liveth and was dead, and behold I am alive forevermore, Amen." Rev. 1-18. All his saints shall be like him, and see him as he is, is a great and glorions truth which gives joy and rejoicing to the saints as they stand on the verge of the tomb. Then evidently all his redeemed will be raised incorruptible and immortal, and be caught up to meet their glorions Lord in the air. They in their unity with him have stood before the throne of God and have been judged in him, and he has met in his own glorions person all the demands of the law that were against them. Therefore they are brought off conquerors and more than conquerors through him that has loved them and given himself for them. Then so far as his redeemed are concerned, they being judged in Jesus Christ and he having made full satisfaction to the law for them, no further judgment can or will take place, and they on the great morning of the resurrection will rise incorruptible and immortal, and will dwell with him throughout a never ending eternity, and to his name be all the glory. And may it be the blessed and happy lot of the editors and readers of the LANDMARK, and this poor old and afflicted one, to meet on that blessed shore where pain, sorrow, disease and death are feared and felt no more, is my most sincere prayer.

H. Cox.

Ghent, Ky.

forting letter received a few days ago. If I had followed the dictates of my feelings I would have answered immediately after reading, and told you how like balm it was to my troubled soul. It seemed that day that I felt forsaken by earthly friends, and far worse, felt that my Savior hid his smiling face. I was quite sick, and like the poor, sinful, disobedient child (if child I be), I found myself murmuring, comparing my chequered, unhappy, afflicted condition with those around me professing godliness. Pharisee like I tried to commend myself to my Maker by reminding him (as it were) of their walk and mine. They do things I would not do, and leave undone what I would do, but with all this proud boasting of the sinful flesh I viewed myself worse than nothing, and felt if one sin of many were remembered by a just and sin hating God where, Oh where would I be, but thank God that day, as in many others, I was humbled and made willing, yea anxious to cry, Lord have mercy and forgive my ingratitude, my sinfulness. And lo, when I came as a little helpless child, pleading for mercy, the dark clouds rolled away, and I would feel I had a "house not made with hands eternal in the Heavens," and the anointing I had received was from the heaven (created of God), not from the vial (man-work). Right here, my brother, I will tell you of thoughts that will, unbidden, arise in my mind while listening to preachers of other denominations, besides ours, when they speak of the great work God has assigned them in this life to awaken dead sinners to a willingness to receive the gospel, and accept of the chance given them to live forever or be eternally lost. I think how and by whom were you anointed for the ministry? Methinks you

DEAR BROTHER IN CHRISTIAN LOVE:—It is with pleasure I seat myself to answer your kind, com-

will say, judge not, and "what God has cleansed call thou not common or unclean," yet we are told to "judge a tree by the fruit." They tell you in their experience (if they have one) that their work was all vain and nothing but the mercy and grace of God saved them. Yet they teach the way is open to all of Adam's race if they will humble themselves and accept Christ. Then he is ready with the blessing, he (God) is anxious to bestow. They seem to know nothing about the new covenant, and lose sight of much Scripture that proves beyond a doubt that preaching is for the live man or woman. They believe "For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." Also the 11th and 12th verses, 4th chapter of Eph., and many others, until we think of the command given to Peter, to feed my sheep and lambs, not goats, as I tell them that preach for doctrine the commandments of men." If Christ died for all of Adam's race, why did he pray for only a part. "I pray for them, I pray not for the world, but for them that thou hast given me out of the world. Thine they were and thou gavest them to me." I see and feel, my brother, that they can not bear strong doctrine, nor can they receive what is such a sweet comfort to me. They are workers for the Lord. The preacher must be paid, for he cannot devote his time and study to the ministry without pay. I insult them by saying I had rather pay an old man who makes his living hauling wood, to bring me a load of wood Sunday morning, than to pay a man who says he can not and will not preach without pay. Do not think I oppose paying our preachers in caring for them and their families, for God knows my

heart. If I could I would assist them all, and would to-day gladly defray the expenses of God's ministers that I could hear the glad tidings. Paul said, "woe is me if I preach not the gospel," but they say, woe is me if I am not paid to preach. My neighbors are much interested about the welfare of my youngest children, and when they meet them out, give them lectures about not attending Sunday School, and think I am neglecting a great duty in not sending my children where they would be taught religion. But, ah, brother Broders, I was taught in such schools, and under such influences was made to believe myself a converted soul, until God in mercy taught me a different lesson, and one that I shall never forget, and at the age of fourteen, while resting securely in my self-righteous robe I was awakened to see my great sinfulness and the sandy foundation I had built upon. Then, my brother, I could no longer pray the Pharisee's prayer, but in utter helplessness like the Publican, pray "Lord be merciful to me a sinner." You, my brother, and every child of God, well remember that awful waking, that bitter sorrow, that helpless cry, be merciful, Oh God. And to-day, although years have passed, I tremble to think of those days of anguish, and still I cry, Oh Father be merciful. Then I viewed him as a just yet merciful God, to-day I view him as a loving Father that can be touched with my infirmities, and I cry, Oh Father, have mercy on your erring child. Then, as now, his ears were open to my feeble cry, and the mourner was comforted, the captive released and the prisoner set free. Again, my brother, you can go with me along this house of joyful trust when it seemed that all was joy, all was love. As I have said, my parents

were strict Methodists, and as a dutiful child should, I wrote and told them of the happy change, and the knowledge of Jesus not from the teaching of man, but I could feel there was a Saviour. They opposed, and forbid immersion. I never was satisfied with the sprinkling I had received while a babe, and resolved when ever I could feel no longer bound to obey to be immersed. I remained out of the church for several years, but finally joined the Missionary Baptists, thinking them to be Baptists indeed. I lived with them for seventeen years, although I could not fully endorse their doctrine. Still I tried to live in discharge of my duty as far as sinful flesh could, beset with many cares. My mother-in-law was a Baptist in truth, and often admonished her children to beware of false doctrines. It was at her house I was permitted to hear the gospel preached, but my eyes were holden, my ears stopped for a while, and their preaching was vain, but thank God he still watched over me, and when it pleased him "called me out of Babylon." And I do believe from my heart that God sent his servant into our midst that we might see and hear, the day I first saw how far I was from following in the footsteps of my Saviour I shall never forget. I tried in my way to shut out the sound of the minister's voice, tried to say I would not believe such unjust doctrine, but no, I could not. His text first condemned me, Pro. 30:11-16. Every word seemed like a death knell, and Oh, the bitter tears. I tried to stay but could not. I wanted to go, yet longed to stay. After concluding the brother invited those that felt he had preached the truth and could endorse it to give him their hand. Now came in temptations, I will not give him

my hand, for I do not believe the doctrine of election, and why should I endorse with my hand what my heart refuses? But like a voice spoken I heard, "then why this restless feeling, why this close attention, why these bitter tears? and without any power to refuse I gave him my hand, and never for five long years could I feel content again. I lost interest in the church to which I belonged and felt a wanderer from home. I resolved if God would direct me I would read God's revealed will with care, and I tried to pray for an understanding heart. I sought opportunities to hear the Baptists preach, and their preaching was to me a sweet, sound, a solace to my troubled heart. I had frequent chances to join this church, but held aloof and every time was made to weep. Dear brother P. often admonished me to discharge my duty and come home to my Father's children, but I wanted to be perfectly satisfied, and felt that I had imbibed so much false doctrine I was unfit to be with the humble poor. But one night, a night never to be forgotten, it seemed there was no rest for me either of body or mind. I felt convinced that there was but one doctrine the Bible fully sustained and that was election, but this sinful heart hunted out (as it were), every excuse to hold me back. But near morning, after passing a night of anguish of soul, a perfect willingness came over me to give up children, church, friends and all to call on Jesus. I could but exclaim if I am saved it will be mercy, if lost 'tis just. And now, dear brother, words fail to express the perfect love and joy that filled my soul. Tears of sorrow changed to tears of joy, and I felt I must shout aloud the praise of my Redeemer. Still as now doubts arose, and I prayed for better evidence so plain

that I could see with my natural eyes, and lo, right before me I saw a plain open path leading direct to a church door that I had never seen or heard described but 'twas there, and one month from that time I started to a Baptist Church to be baptized (having joined at my mother-in-law's.) We did not know the road, and had to inquire several times, thinking we must be lost, but about a half mile from the church I found my path. Yes, there it was so plain I told my company we would soon be there. They, of course, doubted, but we followed the path and it led right to the church door. Again I say, my brother, God willed for me to be a Primitive Baptist, and every day my faith is stronger; but I must close this long, scattering letter, and hope it will not weary you to read it. I leave it with you, and if you find this an experience of grace I am thankful, for this with another evidence, "love the brethren," is all I have. Before I bid you farewell I beg you will soon answer, for letters from my christian friends is one of the few pleasures I have in this life, and now into the hands of our Father I trust you, and hope you will remember me in prayer. Your little sister in hope,

VIOLA HARLAN.

Warren, Tex.

DEAR BROTHER GOLD:—I mail you the above letter received from a dear sister in Texas, a reader of the LANDMARK, which if it does not crowd out better matter, I would like for you to publish. Her letter is the experience of one that has been tried in the furnace of affliction, and is interesting to me, and I thought would be interesting to others. The sister's life, according to the statement made in former letters, has not been one of flowery

beds of peace, she being the only old Baptist in the town in which she lives, and surrounded by all the various religious denominations of the day, subjected to the temptations of worldly influence, and the temptations natural to one away from old Baptists, and the doctrine of election, predestination etc., which she holds as her faith in the salvation of sinners. She says she was raised in the city of Richmond, Va., brought up a petted child under the tuition of popular religious influence and taught to shun the Old Baptists and their hard doctrine, that she married against the will of her friends, and moved to Texas. When the Lord showed her that salvation is by grace, and not by the works of the creature, her life brings to my mind the words of Jesus, "Except you eat the flesh, and drink the blood of the Son of Man, you have no life in you." How often the poor, weary saint here on earth, when surrounded by the attractions of this world and the influences of the flesh, lose sight of the words of Jesus. What was the life of Jesus wrapped in the mantle of flesh and blood? A man of sorrows and acquainted with grief. Trials and tribulations awaited him on every hand. He was despised by rulers and the religious scribes and Pharisees, and hated by his own people according to the flesh. The only friends he had were the few followers that followed him through his ministry here on earth. Just so are the followers of Jesus to-day. He told them that in this world they should have tribulation, and how true they find the words of Jesus. Some times like David they look at the prosperity of the wicked and seem envious, but when they look beyond they see their latter end, and can adopt the language of one of old, That it is better to suffer afflic-

tions with the people of God, than to dwell in the pleasures of sin for a season. This seems to be our sister's lot in this world, and we all rejoice with her in tribulation. With love to the brethren,

Affectionately yours,
JOSEPH BROTHERS.

Alexandria, Va.

THE LORD'S SUPPER — THE PASSOVER.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I desire to give my views through the LANDMARK in reply to brother Hardy's comment on did a devil ever partake of the Body of Christ? Brother Hardy says that our Master washed Judas' feet, but did not partake of the Lord's Supper. Now I know brother Hardy is my Superior in knowledge, but my brother we learn that Judas left before supper was ended, for he left immediately after he received the sop. Now I desire to say right here that no where in the Scripture do we learn of but one supper? What was the passover but a representation of the shed blood of our Savior, but it was not understood until after the Savior explained it: See Luke 22:20. He then told his Disciples what it meant, but it does not say that they partook of it again. Judas was not there when Christ comforted the Disciples. If Judas did partake of that supper (which I think he did,) he took it as do many at the present day, not discerning the Lord's body. Supper was ended and Judas then gone. (See John 13:2.) Jesus then washed their feet, and then gave the new commandment to love one another. My brethren, I have thought on these things, and am led to believe that the passover was the Lord's supper, and was only explained to the Disciples after they had taken

it, and Judas had left to do his work in betraying him into the hands of his enemies. We must admit that the passover, which was a type of the shed blood of Christ to save his people, though the passover was instituted hundreds of years before our Savior's advent, yet it took blood on the door (the entering into Christ's kingdom) to save or stay the hand of the death angel. Jesus' mission on earth was to do the work the Father gave him to do, and to fulfill the demands of the law to every jot and tittle. Now brother Hardy, I think Judas was blind to the true meaning of that supper. Now read John 13:18. There you will see the word hath is in the past tense. So he was gone or had lifted up his heel against him when he was talking then to the rest of the disciples. No, I don't think a devil ever realized in the true sense the shed blood of our Savior, but I do believe Judas partook of that supper, but I don't think he was added to that new command, for Christ's word was always obeyed when he gave a command, for not one instance in all his travels that a subject ever refused to obey him while here; even the ass in his unruly nature walked calmly along when the Master rode it. Even so did he ride over all his enemies in spiritual things, and has shown us in his poverty how poor we are to perform righteous acts to save ourselves. Oh what a passover we have! I do not think Jesus ever humbled himself to wash a devil's feet, but if they eat of that supper they eat and drink damnation to themselves. It must have been damnation to Judas that he could go and hang himself.

Brethren, while writing this I desire to digress from the subject, concerning the raising of Lazarus, and the reason Jesus waited until the

fourth day. We learn one day is as a thousand years with the Lord. Jesus lived on this earth in the 4000th year. So if his power was able to reach back four days, and raise Lazarus, it shows us his power is able to reach back and raise Abel. Then he lay in the earth until the third day, so this would be late on the second day or thousand years, and early the third he arose. So, my brethren, I think after one hundred and six years pass time will be changed to eternity. Of course this is only the opinion of the poor writer. Now, brother Gold, this may be out of order with you, but it has been on my mind ever since I read brother Hardy's piece on the above mentioned subject, and I desire to say one word to brother Hardy. I do love to read your contributions. They are always interesting, and believing you to be one of the Lord's shepherds, therefore you will not fall out with me for what I have said. So we always give Jesus the praise and be ever humble at his feet. I will close. Remember me in much tribulation and trial, for I am surrounded by enemies and self-righteousness on every side.

S. COUNCIL THOMPSON.
Ellistown, Miss.

ELDER J. A. ASHBURN, DEAR BROTHER:—I send you the picture I promised you. The picture is the shadow of one—image—that has given much distress and felt much at times. If he has ever been of true comfort to God's little ones to be sure that is amazing grace and all the glory is the Lord's.

We are all well. Hoping you also are, I remain yours in love I hope. Affectionately,

P. D. GOLD.

Wilson, N. C., May 18, 1893

ELDER P. D. GOLD, DEAR BROTHER IN HOPE:—I send a circular letter you can publish if you wish. I send you a letter you wrote me a long while ago. I have read it many times, and carried it many miles. It has given me so much comfort that I desire you to publish it, hoping it will comfort them also. Yours in hope,

JESSE A. ASHBURN.
Pilot Mountain N. C.

TO THE CHILDREN OF THE MOST HIGH GOD.

DEAR BRETHREN IN HOPE OF ETERNAL LIFE:—At our last general assembly of the first born, or last Association I remember you appointed me to prepare a circular letter to be annexed to our minutes. I feel that a much better choice could have been made, yet as the mind of the Lord is with his people, their choice is his choice, hence in fear of him I yield to the task.

I feel inclined to write on the subject of Christian fellowship, and as a starting point will quote 1st John 1:7: "But if we walk in the light as he is in the light we have fellowship one with another," &c. The first thing necessary for walking in the light is to have light, or be in the light. How shall we obtain this light, and what is the light? I will quote John 1:6-7: "There was a man sent from God whose name was John, the same came for a witness to bear witness of the light," &c. John was not the light, but a witness of the light. Jesus was and is the light. John 1:11-13. John testifies of the light, saying, "He came unto his own (kindred in the flesh) and his own received him not, but as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name; which were

born not of blood, nor of the will of man, but of God." We see that only those born of God (or of the Spirit) receive the true light. Nicodemus was a ruler among the Jews, (kin folks in the flesh to Jesus) and yet he knew not these things. Jesus told him he could not see the kingdom of God without being born again. Without the true light we cannot see the kingdom of Heaven.

We cannot love what we cannot see. We, in nature's night, (like Bartimeus) are blind having not the light, but love the darkness because the deeds are evil: but with him that is born of God "The darkness is past and the true light now shineth." He can see the kingdom of heaven and the heirs of the kingdom, because he has the light and they are in the light. The anointing he has received teaches him. He needeth not that any man teach him to see the kingdom or the heirs of the kingdom, or the gifts of the church. Why? Because the Spirit teaches him. "His Spirit beareth witness with our spirit." When one is born of the Spirit he can see the church and loves the church, also he desires to be attached to the church, then the Spirit beareth witness, and we love each other. If we have not this witness we have no fellowship. If we cry peace, peace, where there is no peace, or fellowship where there is no fellowship, we lie, and God will punish us. We are not walking in the light. We in this way deceive and are often being deceived. This is the starting point of trouble in Zion. Eve, being deceived, sinned. Adam, being persuaded, sinned, thus trouble began, Satan in the garden destroying true obedience to God, sowing seeds of discord, scattering hatred, jealousy, strife, seditions, emulation, heresy, lying, murder, &c. When

we receive one of Satan's children into the church we have part or all these things to contend with. If any person, rich or poor, bond or free, black or white, high or low, offers to join the church it is our duty to have no respect of persons, but if their testimony beareth witness with ours and we feel our hearts burn with love for them we should receive them; if not we should not. Sometimes we feel cold and lifeless. When one comes for membership, he talks and gets through, we are yet cold, he fails to warm us, our hearts do not burn with love for him. We say in our minds, he is a gentleman, or a clever fellow, or, I never heard much or any harm about him, or, he is honest, or kind, or something else. We have no christian fellowship for him, but receive him as a member. We are not walking in the light, but keeping back that internal or eternal light, and acting from outward or fleshly appearance or emotions, and instead of building fellowship we are destroying it. We are not working out our salvation with fear and trembling, but piercing ourselves with many sorrows. Again, when received we find a brother impressed, or in trouble; he says he feels some impression, he don't know what is the matter. We begin to interrogate him and find he wants to preach, and to prove he can preach he sets in to whip out the Arminians, and show the faults, slips, and misquotations of all the preaching brethren. We don't exactly feel satisfied that God has called him to "Feed the sheep," or take the oversight of the flock, but we set him apart for the work of the ministry. We are not walking in the light, or working out the salvation God has worked within us. These things have I mentioned, and if space would permit, many

more I might mention, such as the paying of honest debts, visiting the sick, keeping out of secret organizations, attending church meetings, &c., together with being gentle, easily entreated, meek, quiet, courteous, loving, forgiving, not sowing to the flesh, but to the Spirit, and as much as within us lies living peaceably with all men. While these things will not save us eternally, they will save us from the untoward and wicked which is the sword of the Lord, and also add to our enjoyment in the fellowship of the brethren. The Saviour, in speaking of our duties toward God, says, "If ye know these things happy are ye if ye do them." Why are we happy? Because we have fellowship with God, his Son Jesus Christ, and all the brethren. We all love those who perform their duty, who let their light shine, or abide in the light and love hides the multitude of faults. There is no pen or tongue that can describe the joy of true Christian fellowship, that oneness with God, with his son Jesus, with all the brethren, that flow of love, forgiveness, union, hearts melting or blending together in a holy kiss, that hope of eternal happiness, no more to be parted by war, famine, pestilence, sickness or death, no more to be tempted by Satan, or allured into sin by the things of the world, no more to be separated by confusion in Zion. Dear brethren, my heart swells with emotions too big for utterance when I can realize that I have fellowship with the sons of the living God. May the grace of our Lord Jesus be with you all, is my earnest desire for Jesus' sake.

JESSE A. ASHBURN.

will, to write a few lines concerning the travail of my soul as I hope from nature's darkness unto the glorious light and liberty of the most high God. I was born at Mountain Valley, Henry county, Va., August 22d, 1866, was reared on the farm, and at the age of 22 my father put me in the mercantile business, and at the age of 23 was married to Rany L. Eanes, my second cousin, and in the year 1892 I became in much trouble about my condition. My mother was a Primitive Baptist, and I thought they preached the hardest doctrine I ever heard. I thought I could get religion at will and pleasure, and I tried, and the more I tried it seemed the worse I got. I wanted to read the Bible, and did read it day and night. The more I read the more I wanted to read, but thought I could see nothing that would reach my case. Many times I have left the store and gone to a thicket close by and fell on my knees and prayed for mercy, and have left my good wife and little child and gone out in darkness to beg God for mercy, and to deliver me out of so much trouble, and my trouble seemed more than I could bear. Oh miserable wretch that I was. None but those who have traveled the same road know how to sympathize with me. Some time in July, 1892, the burden seemed very heavy, and I went out as usual to the forest, time and again, where no one could see me, and prayed that I might be showed in a dream which of the many denominations was right, and that I would go to any that was presented to me. I first dreamed of three Primitive Baptist preachers, Nathan Bell, B. L. Stultz and Z. T. Turner, and other members of the Primitive Baptist Church at North Fork. I wrote brother Stultz word to come and see me. I wanted to talk to

ELDERS GOLD AND LESTER, DEAR BRETHREN:—If you will bear with me a little I will try, if the Lord

him, and he soon came, and I thought he could relieve me of my trouble, but when he asked me what I wanted I could hardly tell him. I told him I had got in much trouble and could not tell how. He asked me if I had a bible. I told him yes, and he told me to read it and pray to the Lord to direct me. He told me he was glad to see me in that condition. He said it was not in the power of man to give me peace, that God would do that. He also told me that if it was my desire to come to the old Primitive Baptists to come at their next meeting and talk if I wished. He also told me if I wanted to join a popular denomination I would not join the Primitive Baptists, that their doctrine was very unpopular. I told him if I was led that way I would be sure to offer to them; so he told me good-bye and went away. After he was gone my troubles seemed to press harder on me, and I went out and prayed as I never had before, and prayed for more light. This was about the 3rd of September, and I dreamed that I was at North Fork and joined the church, was received, and when I awoke next morning I was relieved, my burden was gone, and I could praise the Lord as I never could before, and was willing and ready to go down in the watery grave and be buried. I was turned right about, loved the Old Primitive Baptists, and wanted to see them. I then hated things I had once loved, and loved things I had once hated; and on the 9th of September I went to North Fork, and sat on the same bench that I dreamed I did, and after preaching the door of the church was opened, and I told a part of what I have written and was received and baptized the next day by Elder B. L. Stultz. Brother W. S. Minter, our beloved pastor, was called to Franklin

county to assist in ordaining a preacher I think. At our next meeting I was elected clerk of the church, which I have held and filled to the satisfaction of the church, so far as I know, and at our last meeting I and brother John were elected deacons. I feel unworthy of the place. This pen can never write, and my tongue can never tell the love I have for them. I feel sometimes that I am not fit to be with them.

Brother Gold, I love to read the LANDMARK, and wish more of the Old Primitive Baptists would read it than do. I love to live with the Old Baptists, and believe they preach the true doctrine. Yours in hope of eternal life,

R. P. WOODALL.

Mountain Valley, Va.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish the following in the LANDMARK: The Primitive Baptist church at Clear Spring, having granted a church arm to the brethren and sisters of said church around and near Mitchell's School House, now called Wilson, on the North side of Dan river, in Stokes county, N. C., for their convenience, and for those that wish to join the church, did on Saturday before the third Sunday in April last, the proposition being made to have the church arm organized into a regular church, it being accepted by every Baptist member present, and a request made to Clear Spring church to grant letters of dismission to the members composing the arm, and to make choice of three Elders to act as a Presbytery to attend said organization, which request was granted and the following Elders being chosen for that purpose: Alex. Moran, of Toms Creek church, Gabriel Boles, of Flat Shoals church, and Peter Hutcherson, of Pleasant Grove

church, who met according to arrangements on Saturday before the third Sunday in June last, and after divine service by Elder W. H. Atkinson, the church arm was called together by Elder A. Moran, the pastor of Clear Spring church. The Elders being present, the Presbytery was organized by choosing A. Moran, Moderator, and Deacon G. T. Dunlap, Clerk, then called Elder W. H. Atkinson and Deacons G. T. Dunlap and J. W. Morefield to sit with us. Then proceeded by calling on the members of the church arm if they still wished to be organized and constituted into a regular Baptist church, which was answered in the affirmative. The Presbytery being satisfied upon the examination of their faith, proceeded to read the church covenant which was assigned by seven members, others to come in by letters from another church. Then the right hand was given to the members and the church declared to be a regular organized and constituted church to do business according to the Primitive Baptist rules as laid down in the New Testament.

The above named church at Wilson, in Stokes Co., N. C., wish the ministering brethren to visit and preach for them. Yours in hope,

PETER HUTCHERSON.

Dillard, Stokes Co., N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Two traveling preachers go home and tarry all night with a member of the church. Next morning the two preachers find their pockets have been robbed, no one having access to their room but the man of the house and his family. The two elders tell this brother they have been robbed. He makes no effort to get their money, nor pays them back. Ought the church to hold him in fellowship?

2d. A church member visits

blockade stills, grog shops, gets drunk and has to be hauled home. His wife is seen carrying him home. He is heard hallowing, whooping, his wife in tears, and through mud and water tries to get him home. He has been seen on the market drunk, and had to be hauled home. Is not the conduct of such men a disgrace to the cause of Christ. Brethren have seen and know those things to be true. Why such men, are held in the church is strange to me. What ought to be done with a church holding such members? Yours in hope. H. S. B.

Remarks:

First Case.

Unless there is some ground of suspicion that the brother or some of his family took the money from the preachers why should they be suspected? Merely because I stop a night with a man, if I have something stolen while there shall I suspect that he or some of his family have taken it? A thief may have crept into the house during the night and taken it without any knowledge of the family!

The owner of the house should make reasonable search or effort to see if he can discover the thief. It seems that his desire to do right would prompt him to do this. But it would not be my desire for him to refund me the money lost unless there is some evidence that he or some of his family took it.

Some of us go without purse or scrip sometimes. When Peter said silver and gold have I none he was where many do not like to be, yet it was a good state for Peter.

- Second case.

Such a man as is described is a

disgrace to a neighborhood, then how much more to a church? What a wonder a church could hold him in fellowship! What is the fellowship of a church worth that would hold such a man in her embrace, she knowing all about it? Suppose the church has communed with him, and winked at his conduct? Is it not better to do right late than never? Repent now and withdraw fellowship from him and let him go. Do not defile yourselves by retaining him and endorsing his conduct. P. D. G.

ELDER P. D. GOLD:—Please publish in the LANDMARK that the next session of the Cool Spring Primitive Baptist Association is appointed to be held with Cool Spring Church, Greenville Co. S. C., commencing on Friday before the 2nd Sunday in Oct. 1894. Those coming by R. R. will come via Athens on the C. K. W. R. R., or will be met at Greenville. Hope the dear brethren and especially ministers can feel to visit us. Conveyance will be provided for all coming on the cars if they will please write me.

Cool Spring church is about seventeen miles from Greenville, near Marydell P. O., S. C.

W. S. COX.

Marydell, S. C.

The Silver Creek Primitive Baptist Association will convene with the church at Zion, Watauga Co., N. C., six miles West of Valle Cruces commencing on Friday before the 2nd Sunday in Sept 1894. Primitive Baptists generally are invited, and especially ministers, as we have a desire to meet our brethren on such occasions.

J. W. KEATON.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV:1.....No. 18.

WILSON, N. C., AUG. 1, 1894.

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

EDITORIAL.

LIVING BREAD.

Brother J. P. Chapman, of Arkansas, requests my view of John 6:51.

"I am the living bread which came down from heaven," etc.

If any man would offer for sale in any market of the world some food or bread which, if a man eat he should never die, but live forever, what effort, what competition there would be among mankind to obtain that bread. The bids would be as great as one could pay, and many would overbid their ability to pay. There has never been such contention and strife as there would be to obtain this bread, provided people could be assured that those that eat it would never die, but live forever. Because great as are the anxieties and burdens, cares and sorrows of this mortal life, all that a man bath (said the devil, and that is about as near the truth as perhaps he ever comes) will he give for his life. This is no doubt true, especially of those that are without

hope toward God. But Jesus teaches the truth always, and he says he is the true bread of life. Not as the manna the Jews did eat in the wilderness, which was wonderful, but those that ate that died; but Jesus is the true bread, the bread of life. Yet how little men seek this bread, though it is without money and without price. People show their folly by seeking that which is not food—by spending their money for that which is not bread, and that satisfieth not.

People show the character of their taste by what they love or seek. Food has much to do with ones health or life. As soon as man ate what God said he should not eat thereof he dies. Since then he feeds on ashes and the east wind. Nor is there any food or life in either. But the meat that perisheth not, or the true bread that comes from heaven is Jesus Christ. He gives his flesh that one may eat it and not die. He gives his flesh for the life of the world. How blessed is that flesh then. Though it is in the likeness of sinful flesh yet it is without sin. So holy is that flesh that it is the bread which the Father gives—the true bread that cometh down from heaven.

Natural bread or food is one thing indispensable to the support of life. Men could not live without food. Besides it ministers more comfort to them than anything else. Then bread or natural food, the staff of life, is a type of the true bread that comes from heaven. As our benefit from bread is found in

eating it, and unless we eat it there is no profit in it to us, so we must eat the bread of life that we die not. As in the worship under the law the worshipper should eat of the sacrifices offered, and become thus a partaker of the altar, and its strength was received by him; so does the true worshipper of God eat the flesh and drink the blood of the Son of God and live thereby. When one made an offering under the law it must be without blemish, and his eating of it proved the sincerity of his offering; so as one eats the flesh of Jesus, or feeds on his doctrine, it is the proof of his love therefor and fellowship therein.

The holiest and best of all gifts of God to man is Jesus. When he is crucified here is the feast of fat things, of wine on the lees well refined. All things are thus ready. This is the wedding feast or the marriage supper of the Lamb. Men show their healthfulness by their fondness for food, and their ability to eat it. The sick cannot eat heartily or with relish. The dead eat not at all. Therefore if one hungers after Jesus, and eats the bread of heaven with delight, this is good proof that his soul is in health and prospering. So that one of the best proofs that a man is a child of God is that he comes to the King's table and eats of this fatted calf that is slain, or feeds upon Christ crucified with delight. "He brought me to his banquetting house, and his banner over me was love, and his food was sweet to my taste." One thus eats bread before

God and lives, and eating of the flesh of Jesus the Lamb of God he has the life of that lamb, and shall never die, he has eternal life and shall live forever. There is so much of good in good eating, but death in the pot where Jesus is not.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please give your views on the following questions through the LANDMARK.

First, is it common, or have you heard of Primitive Baptists having dancing parties in their houses?

Second. Is it allowed by Primitive Baptists to permit their members to dance, and keep them in church, and never bring them before conference for such conduct?

Third. Does a true Baptist really want to dance?

Fourth. Is it right for a preacher to never ask a blessing at his table?

I hope to hear from you soon.

Answer 1. It is not common for Primitive Baptists to have dancing parties in their houses. Seldom have I ever heard of such a thing as a Primitive Baptist even allowing his child or children to ever attend a dance away from his house, much less at home. One or two instances have come within my observation of Primitive Baptists allowing their children to attend dances, but they have lost their fellowship among our brethren, and dwindled away, and become indifferent to their duties, or been cast out into outer darkness where there is weeping and gnashing of teeth.

I do not think a genuine Primi-

tive Baptist has any desire to attend any dance such as people of the world have. Baptists sometimes become happy and dance before the Lord, and rejoice in his presence, and have feasts of fat things, but it is such meat as the world knows not of. Let the world have its own. Do not seek to take any part of it.

How far should Baptists allow their children to go into those things which they themselves cannot fellowship? One says, my child wants to go with the world and enjoy itself while young. It wants to have a good time. How much vileness and danger lurks under that phrase, "Have a good time."

If one is right his good time is in doing his duty. What sort of a man or woman will your child be if you allow it to gratify all its whims while young? Will it be any account? It will probably not be worth raising, and be a reproach to you when grown. One trouble with us now is that parents allow their children to rule them. This is an evil day, perilous times, when children are heady—think they are smart—impudent, not respectful to their parents, nor to a good people—too smart to be modest or agreeable. It is a cursed generation. The fault lies very much in the parents in not teaching their children obedience, and not taking them to their own preaching.

My father was a farmer, and not a lazy one either. He brought me up to farm labor. In the summer

busy months—all though were busy months to him—he would say to us boys on Saturday morning of his regular monthly meeting, come boys, take out your horses and get ready to go to preaching. We went with him on Saturday as well as Sunday, and we went in the house and we remained in there during preaching and during conference. Where is the Baptist that requires that of his children now? No wonder so few of our children go with us. We are at fault in this matter. God will not bless us in such disobedience. Them that honor God he will honor. Those that deny him he will deny. I beseech you, brethren to consider this matter. Parents are to teach their children what is right and wrong so far as they can, and what they consider wrong they are to forbid their children doing.

If you want to go to a feast where they are not worshipping an idol, and where they behave themselves go, and take your children, or allow them to go; but what you believe is false and wrong restrain your children from engaging in.

We think a Primitive Baptist member that goes to dances should be turned out of jail and be allowed to go free, and then the church will not have to bear the scandal. Whatever people love they see no wrong in. A man who is under the power of the love of money sees no wrong in that, and you cannot convince him there is any wrong in it. But the man who is born of God loves the things above, and his affection should be set on

them, where Christ sitteth at the right hand of God.

It is the custom of preachers generally, so far as I know, to ask blessing or give thanks to God at meat. We feel that any Baptist, whether preacher or not, should feel a desire to acknowledge God, and when we eat or drink it should be unto the Lord, or we should render thanks unto his blessed name for health, food, raiment, etc.

Sometimes I go to the house of a Baptist that does not have prayer in his family at night. It is right and proper for Baptists to have worship in their families. It certainly is pleasant to me to visit families that manifest a desire to worship God, and call on him for his mercies.

We find that Christ and the apostles gave thanks to God for food. When Jesus fed the multitude with the loaves and fishes he looked up to heaven and blessed and brake the loaves. He was known as Jesus to his disciples, just after the resurrection, in breaking bread.—Luke 24:30-31. The custom of Paul was to give thanks when he ate.—Acts 27:35. Let us do likewise. P. D. G.

ELDER P. D. GOLD:—Will you please give your views on the passage of Scripture found in the 2d chapter 36th verse of St. Luke concerning the prophetess Anna and the woman being silent in church. Please give your views through the LANDMARK. I do feel sometime a great desire to write for our good paper, but I often feel so sin-burdened and so undone, that I am

made to think of a verse in one of our hymns,

When sorrows encompass me 'round,
And endless distresses I see,
Astonished I cry, can a mortal be found,
Surrounded with troubles like me.

So it appears to me I cannot write this time. There is something that is such a burden to me that I am almost bowed down always. It seems to me I cannot so much as raise my eyes to Heaven, but I am bound to cry, "Lord, have mercy on me a sinner." Brother Gold, please remember me in your prayers, and I ask the interest in the prayers of every reader of the paper, for I feel that the least will have to bear with me. From an unworthy sister.

Remarks :

Anna had lived a virgin until she married. Then she lived with her husband seven years, and he died. After that she lived a widow about four score and four years. That is she was a widow of about eighty-four years. So she was more than a hundred years old. She was a prophetess, and a very faithful and devoted servant of God, abiding in the temple and serving God continually. How beautiful such a life. Instead of gadding about and seeking to marry, as so many men and women do, she gave herself to the word of God and prayer as a widow indeed.

She was a prophetess, and as all who have the spirit of prophecy she spake of the coming of Jesus.

At the time they brought Jesus into the temple to present him to the Lord, Simeon led by the Spirit came then and took the child Jesus in his arms and blessed him. It was at that time that Anna spake

of Jesus to all them that looked for redemption in Jerusalem.

It is so blessed to look for redemption in Israel. To such the gospel is preached. Anna bears witness of Jesus.

Now our sister desires to know how this is in harmony with what Paul writes when he says, "But I suffer not a woman to teach," See 1 Tim. 2: 9—15. The matter here set forth is that Christ is the head, and the church is subject to him in all things and must not usurp authority, but must be modest and clothed with the spirit of meekness Eph. 5: 24. This matter is set forth in the figure of the husband and wife. The wife is to adorn herself in modest apparel—not in costly array of a harlot—such as braided hair, gold, pearls, or costly array. But the ornament is that of good works. They are to be silent. They are not to teach nor to usurp authority; but be silent. Now what does this mean? It means that the church is to be submissive to Christ in all things—and the woman is to be submissive to her own husband and not to usurp authority. A woman can speak, or converse, tell her feelings &c., in a church. But she is to be meek and submissive. Anna was meek and submissive when she was speaking of Christ in the temple. But it must be in the temple or in the proper bounds and limits, even the limit of love and purity and submission to the will of God, not in any usurpation of authority. While there is no instance in the New Testament of any woman being called to

preach as an apostle, or as Timothy, or any other gospel preacher; and they are not to lead, nor rule, nor usurp, or take authority: but are to always have on the ornament of submission in good works, or are to remain in the temple: yet we do see many examples of holy women, or good women, speaking of the Lord's wonderful goodness, and ministering unto God's people, following Jesus, bearing tidings. They are more faithful than men—last at the cross—first at the sepulchre—faithful, loving and self-sacrificing. They are more apt to go to meeting than men, are truer often, more given to good works, more of them members. If our sister, or any other sister feels a desire to write for the LANDMARK let them do so. Their communications are just as welcome as are those of the brethren.

P. D. G.

The Licking Association of Old School Baptists will meet, the Lord willing, with the church at Elk Lick, near Sadieville, Scott county, Ky., on Friday before the fourth Saturday in August and continue three days, the 24th, 25th and 26th. Our brethren and friends are cordially invited to meet with us. Those coming by way of Cincinnati will take the Cincinnati Southern Thursday evening at 4:05 or Friday morning at 7:30 for Sadieville. Those coming by way of Lexington will take Cincinnati Southern Thursday evening at 2:40 or Friday morning at 7:30 for Sadieville. Those coming by Louisville will change cars Thursday evening at Frankfort for Georgetown. At Georgetown take Cincinnati Southern for Sadieville. Trains leave

Frankfort Thursday evening at 1 and 4:20 p. m., and Friday morning at 7 o'clock. Reduced rates will be arranged from points named.

J. P. FIELD, Clerk.

The Smith's River Association meets with the church at Green Hill, five miles north of Stuart, Patrick county, Va., on Saturday before the first Sunday in September next, and not on Saturday before the third Sunday as the minutes are made to say.

The New River Association meets with the church at Little Flock, Floyd county, Va., 15 miles southwest of Floyd, Va., on Friday before the second Sunday in September next. All lovers of truth are invited to attend these associations.

P. G. L.

New Discovery for Dropsy. Removes from one to three gallons of water in a day, followed by the most rapid and wonderful recovery even in the worst cases of Dropsy of the Heart in its last stages, and when given up by the doctors to die.

THE POOR TREATED FREE.

Write me giving name, age, symptoms, P. O. address, and a statement of how much property you own, both real and personal, attested by your postmaster, or some member of the Primitive Baptist Church. Address C. W. ANDERSON, Dutton, Madison county, Ark.

Brother Anderson requests me to publish the above. He is a minister of our order in good repute, so far as I know. If you need his medicine you can give him a trial.

P. D. G.

We are prepared to print minutes of Associations in any style desired.

P. D. GOLD.

OBITUARIES.

MARTHA ELLEN ANDERSON.

We feel it is well to write a few lines in remembrance of that sweet one whom God saw fit to take from us at 8 o'clock Saturday morning May 19th 1894. Martha Ellen Anderson is no more. This dear sister has crossed over the cold waves of Jordan, and we feel is to-day basking in the ocean of God's eternal love. Her life was one of affliction, born in a period of war and blood, shed March 4th, 1862 she led a life of sorrow and tears. When only a child she lost a loving mother's sweet smile, kind words and tender care, and thrown upon the unsympathetic protection of a step-mother or the cold charities of the world.

She was a good girl, a pious woman, a kind companion and mother, a generous friend, a loving sister and well reported of by all who knew her. Her christian experience was rich, her evidence strong, her hope bright. She first joined the Methodist church and remained a member for several years, became dissatisfied and felt unhappy with them, was turned about, led in a way she knew not, taught of God, purged of dead works, established in the doctrine of grace, and drawn by the cords of love. Saturday before the first Sunday in Feby. 1892 she related to Hopeland church what she felt the Lord has done for her, was received, baptized the following day by Elder A. J. Moore. Until the day of her death sister Anderson was a consistent member of the Primitive Baptist church, felt the love of, and loved Jesus as she had never done before. Always of delicate health she suffered much, yet bore her afflictions with christian fortitude. For three weeks before her death she was confined to her bed with consumption, seemed perfectly resigned to the will of God, talked freely of dying and expressed a desire to go, yet was concerned about the welfare of her little children. She leaves a husband, two children and many friends to mourn her death. May God reconcile these sorrow stricken hearts to His will and prepare them to meet her on that happy shore where parting is not known. R. H. P.

HENRY SHELTON.

How pleasant it is to think of a loved one whose career through life has been spent from childhood to old age in useful

employment; one who has lived out his three score years and ten; the days allotted to man, in serving his day and generation; and permitted to spend his last days in the bosom of his family surrounded by half dozen or more living children, and four or five times as many grand-children which have grown up amidst the most genial influences, and go down the step of life to his last resting place, having full assurance, that he is honored and loved by all his kindred and neighbors; and in full fellowship and sympathy with all of the members and pastor of his church; peace fully leaving these pleasant surroundings, to enter into that eternal rest that remains to the people of God. Cheered by the hope of a happy reunion of loved ones. Some who have preceeded him, and others who will soon follow, into that world where life is perfect, and joy completed. Such was the case with our much beloved old brother Henry Shelton of Pittsylvania county Va., who took his final departure June 13th 1894. He died as he had lived for 74 years, in peace with all mankind. Blessed hope; at peace with God through the righteousness of our Lord Jesus Christ. He was married to Mary Ann Corbin in 1847. He was a remarkably healthy man through life. And through their industry and frugality they have brought up a large family. He served three years in the Confederate war; it was there he obtained a good hope and grace, and was baptized by the writer about fifteen years ago, into the fellowship of Malmaison church. He will be greatly missed both in his church and neighborhood, but our loss we believe to be his eternal gain. May his surviving widow and children be enabled to live as he did, and die as he has, with the blessed hope of an immortality beyond the grave.

The large concourse of people who attended his funeral services, and burial, was conclusive evidence that he was a man greatly appreciated.

"Precious in the sight of the Lord is the death of his saints." My heart's desire is that his noble boys may be enabled to follow their father's foot-steps, and that their end may be as peaceful as his, having the full assurance "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

J. M. HARRIS.

MRS. JOE EASON.

On 8th of June, 1894, near Pine Level, Johnston Co., Mrs. Eason, who was 22 years old, died with typhoid fever; she was confined to her bed eight days, was a member of the Free will Baptist church. Whereas it pleased our heavenly Father to take her from us, and from this world of sin and sorrow, I hope she is gone to meet loved ones that have gone before, where pain and parting comes no more. By death she leaves a husband and one child, and others to mourn; may God comfort them.

Thou art gone, dear Mamie,
Gone from a world of trouble.
Let us be weaned from all below,
Let hope our grief expel,
While death invites our soul to go,
Where our best kindred dwell.

M

LITTLE CLAUDIE.

I wish to publish in the LANDMARK the death of our sweet little brother Claudie, he was born Dec. 14th 1888, died Nov. 7 1892. His stay on earth was 3 years, 11 months and 23 days. I don't think my pen can hardly express my feelings this evening over the sad bereavement. He was one of the sweetest children I ever saw, in every respect, and was one of the sweetest children that God ever gave to papa and mama. How good I loved him I never can tell.

He died with the typhoid fever and convulsions of the brain. He lay hovering between life and death for two weeks.

He said, mama, if I die what will you do? She said, I will cry myself to death. He said, no, you must not, you must not cry yourself to death.

Oh! it was so hard to see him die, but the appointed time had come, and none could stay the cold hand of death. Oh! I can't say I wish him back amid the cares and troubles of this unfriendly world. Why should we mourn when we know he is with God, whodoeth all things well? I do believe little Claudie is now in heaven, for Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Ah! that we all may be prepared to meet him in heaven is the prayer of his sinful sister.

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

FLORENCE E. UNDERWOOD,

Narcott, Va.

THOMAS MADISON SMOTHERS.

Thomas Madison Smothers was born May the first 1838, and departed this life May the 4th 1894, making his stay on earth 56 years and 3 days. He was married to sister Emma C. Garrett October 22nd, 1868, and by this union eight children were born, five sons and three daughters—all are living.

The subject of this notice was of such a disposition, all of his acquaintances were made to feel they were with a friend when in his company. He had many friends and but few enemies if any. In his neighborhood he was called Matt. H. was a loving husband, a tender father, and a good neighbor, ever ready to visit the sick, and one of the best nurses in sickness I ever saw.

He never made any profession of religion, but had no confidence in any creed save the Primitive Baptist. He loved to be with them and hear them talk, and loved to go with his wife to meeting whenever he could. He was always ready to give old Baptist preachers a helping hand in conveying them to their appointments, and his house was ever open for the Baptists. He was sick sixteen days. His doctor said his disease was pneumonia, which seemed to be conquered in about ten days after he was taken, and he appeared to be improving very fast, and all thought he would be well and out in a few days. On Friday evening about nine o'clock he was as well seemingly as he had been, and sat up fifteen or twenty minutes, then lay down, and by the time he lay down death struck him, and in about one hour he breathed his last. So sudden a death gave his wife and children a shock seldom witnessed. He was buried on Sunday following the regular monthly meeting day at Pleasantville, and the funeral was preached by brother James A. Burch. The preacher became very much affected which brought to mind the Scripture where Jesus raised dead Lazarus. "Jesus groaned in Spirit and wept, and the Jews said, behold, how he loved him." Then he took his text in 1st Cor. 15: 55, "O death where is thy sting. O grave where is thy victory." Dear Sister Smothers grieve not for Matt, though he was so kind to you, for the Lord has done right, and I hope the Lord will enable you to be resigned to his righteous will, and to be able to say from a true sense of feel-

ing "the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

T. R. WILLIAMS.

JOEL SIMMONS.

Mr. Joel Simmons was born March 10th, 1848; was the son of Mr. Ephriam and Mrs. Bohannan Simmons. On February 26th, 1871 he was married to Miss Martha Simmons. His occupation was that of farming. Cultivating tobacco was his greatest employ. Until about four years ago he seemed to enjoy his occupation very much, and was very successful, at which time he seemed to be entirely changed, took very little delight in anything but attending church and reading his Bible. About 3 years ago he joined the church at Pine Grove where he retained his membership until his death. His walk was that of a loving, dutiful member. He soon began to manifest a calling to the ministry, often prayed fervently for the building up of Zion. Many of us seemed to almost idolize him. We loved him so well, but alas, we could not keep him, he was mortal and born to die. About 3 weeks before his death he was attacked by bloody flux. A physician was sent for, but to no avail. We visited him in his sickness, and he told us he was willing to go. Day by day he grew worse and worse until, Thursday, May 31st, when the final summons came. He suffered much during his sickness, and often he would speak of dying without seeming to doubt his resting place being near at hand. He left a wife, 8 children and many friends to mourn his loss. We extend our sympathy to the bereaved family, knowing they have great reasons to mourn. Yet in our grief we have great reasons to rejoice, as we fully believe that he has left a world of trouble and gone to one of joy, where he will be infinitely happy forever and ever. Done by order of the church at Pine Grove.

J. A. ASHBURN, Mod.

JAMES MABE, Clk.

JOSEPH PEYTON PHLEGAR.

Joseph Peyton, son of Mr. and Mrs. C. M. Phlegar was born June 22d, 1877. At the early age of sixteen years and five days the angel of death hovered o'er his bedside and snapped the delicate thread of life asunder. He left his home June 26th, 1863, 1 o'clock p. m., accompanied by his junior brother to gather cherries

for a near neighbor. While picking the fruit, a branch of the tree on which he was standing broke, and he fell upon the ground. On arising it was discovered that his right arm was broken and his left shoulder dislocated; but he was not thought to be seriously injured. He went home where a physician was summoned. Kind friends gathered around him, but none could see his sufferings as did his loving father and mother, who eagerly watched every movement and supplied every need. He was unable to talk much but kept his eyes fixed on them all night long and until the evening of the 27th, when the Great Physician came with healing in his wings and relieved him of all earthly pain. The family was a bright, happy one and filled with love and mirth. Their affectionate mother watched over the children with tender care—the last one to see them leave home, the first one to see them return. The deceased was good, obedient, of a kind disposition, and in truth possessed every good quality a parent could wish a son. He was particularly fond of his mother and she reciprocated his love. She would seek his company when he was near the house and always felt like she could never grow tired of his sweet presence. He was very ingenious, and whenever we look about the home something meets the eye to remind us of the lost one. Not only his immediate family but his neighbors and all who knew him have lost an honest, truthful and faithful friend, and feel in sympathy with the bereaved family.

'Tis sad to part with Peyton, dear,
So young, so good and true;
No more to see him here on earth,
Nor hear his voice, so pure.

His death is sad, yet think of this,
Thy angel boy was lent, not given,
And that it was our Saviour's voice
Who called him home to heaven.

SUE SHELOR.

ELITHA LAMM.

DEAR BROTHER GOLD:—I seat myself to write a few lines about my dear beloved sister's death, as it was her desire for it to be done. She told me how much pleasure it gave her to read of the death of the dearly beloved people of God, and to think of the happy home they enjoy after they are done with this troublesome world. She could shed tears over their joy, and hope she

could meet them when her time came. I feel to-day that she is enjoying rest which she craved so hard. I think she was the best woman that I ever saw. For she never got tired of talking about the good Lord and his people. And how she loved them and felt that they did not love her. She joined the church when she was fourteen years old, and was a faithful member until she died, and always filled her seat when her chance would afford, and would feel sad when she could not go, and would tell me she did not feel right when she did not go to her meetings. I shall never be able to tell her suffering in this world, for she always was a sufferer from a child, and her last suffering is more than my tongue can tell. She never was heard murmuring at it, and bore it all like Job, and her family was taken off of her mind, and she did not seem to care for anything in this world, and never asked about her home affairs, and did not care for them. She never asked about her two little boys, which had been her heart's delight. I have heard her say that she hoped when her time came to die, that was the way she wanted to be. She was warned of her death a long time before she died, and told me she should not live long, and did not care, if it was not for her children. For there was no pleasure in this world.

She had a dream that she was going to die, and the thought of leaving her children troubled her mind, and a voice spoke to her and said, "the same God takes care of them that takes care of them when you are with them, and said, I will afflict my people until I make them willing in the day of my power." She told me a few nights before she died that she was bound to die, and said she had lived the best she could, and the best was bad, and said she hoped her children would do the same, and closed her eyes to sleep, and never seemed to care for this world any more, nor any of her friends that stood around her bedside, and her eyes were turned towards Heaven, and a sweet smile on her face that I shall never forget, and looked like she wanted to go, but could not say a word for us to understand, and was trying to talk all the time, but not with us for she did not care for this world. For she was looking at that home where she craved so long to see. I have dreamed about her several times since she died, and she always looked happy, and had no care for this world, and the last time I dreamed

about her I was in great trouble, and I felt like I could not go to her. She held out her arms for me, and I went to her, and she threw her arms around my neck, and told me, she wished I was ready to go home with her, and get out of trouble. We wept together, and I told her I had a heap to tell her. But could not tell her then. She told me to tell her now for she would have to go home soon, and I know she was the prettiest woman I ever saw in this world. She looked like an angel from heaven. And that gave me hope that I will meet her again when my time comes to die. She was the wife of James Henry Lamm, and daughter of Peninah Smith, has two children living, and was a kind wife, and a kind mother, and was kind to all her neighbors. Her door was always open for the needy, and all that knew her loved her, especially the Christian-hearted for they could not help it. For she had a good walk, and a godly conversation.

REBECCA LAMM.

MRS. NANCY GILLIKIN.

Mrs. Gillikin was the daughter of Silas Lupton and Theresa his wife. She was born on Goose Creek Island, Pamlico county, N. C., on May 6, 1837. When she was seven years old her parents moved to Hog Island, Carteret county, and were members of the Primitive Baptist church at Cedar Island.

On August 19th, 1853 she was married to Mr. Elijah P. Gillikin on North River, Carteret county. The fruits of this marriage were six children, three boys and three girls, one of the boys died at three months old, the rest all living and married except one son.

The home of Mr. and Mrs. Gillikin has always been a welcome home to old Baptists. They were both strong in that faith. Mrs. Gillikin was a very motherly woman to all around her, always kind and gentle in her manners and conversation and untiring in her efforts to make every one feel pleasant in her gentle house.

She had a hope in our Lord for several years but for some cause unknown to the writer she never united with the church, but she gave every other evidence that the Lord had been merciful to her soul, and transported her to his presence, ever to bask in the love that is eternal, and to sing his praise forever.

A FRIEND.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

S. HASSELL.

Durham Thursday and Thursday night
 August 9
 Roxboro Friday
 Shiloh 2d Sat. and Sunday in August
 Storie's Creek Monday
 Sunny Side Tuesday
 Ebenczer Wednesday
 Wheeler's Thursday
 Prospect Hill Friday
 Country Line Association 3d Saturday.
 Sunday and Monday in August
 Gilliams Tuesday
 Pleasant Grove Wednesday
 Reidsville Thursday
 Thence to Abbott's Creek Association. Elder
 A. N. Hall expects to be with him on part of
 the appointments. They will need conveyance.

A. V. SIMMS.

Savannah, Ga., Wednesday night after
 1st Sunday in August
 Statesboro. Thursday night
 Bethlehem Friday
 Upper Mill Creek Saturday
 Upper Lotts Creek 2nd Sunday
 Rosemary Monday
 Hill Tuesday
 Lake Wednesday
 Cedar Creek Thursday
 Little Fork Friday
 Bay Branch Saturday
 Lovers Chapel 3rd Sunday
 Beards Creek Monday
 Bethel Tuesday
 Bellknop Wednesday
 New Deloaches Thursday
 Upper Black Creek Friday
 Fellowship Sat. and 4th Sunday
 Lanes Monday
 He will need conveyance.

J. E. ADAMS.

Camp Branch August 1
 Leatherwood 2
 Axton 3
 Goodwill 4
 Ridgeway 5
 Matrimony, N. C. 6
 Shiloh 7
 Pleasantville 8
 Wolf Island 9
 Lick Fork 10
 Rock Academy 11
 Pleasant Grove 12
 Gilliams 13
 Arbor 14
 Prospect Hill 15
 Lynchs Creek 16
 He will need conveyance.

M. F. STUBBS.

Eno Association 1st Sunday in August
 Roxboro Tuesday
 Shiloh Wednesday
 Storie's Creek Thursday
 Sunny Side Friday
 Wheelers Sat. and 2nd Sunday
 Prospect Hill Tuesday
 Arbor Wednesday
 Lynchs Creek Thursday
 Thence to Country Line Association.
 Lick Fork Tuesday
 Wolf Island Wednesday
 Reidsville Thursday
 Thence to Abbott's Creek Association.
 His wife will accompany him. They
 will need conveyance.

RUFUS HUTCHINS.

Matrimony Friday before 2d Sun. in Aug.
 Shiloh Saturday
 Pleasantville Sunday
 Wolf Island Monday
 Lick Fork Tuesday
 Pleasant Grove Wednesday
 Arbor Thursday
 Thence to Country Line Association. He
 will need conveyance.

J. H. PURIFOY.

Bethany Tuesday July 31
 Lawyers Springs Wednesday Aug. 1
 Liberty 2
 High Hill 4 and 5
 Crooked Creek 6
 Watson 7
 Jerusalem 8
 Jones Hill 9
 Meadow Creek 11 and 12
 Bear Creek 13
 Liberty Hill 14
 Freedom 15
 Mountain Creek 16

From Mountain Creek Elder Purifoy will visit the churches of Abbott's Creek Association if the brethren there will arrange appointments for him. His wife is with him and they are dependent on the brethren for conveyance.

ISAAC JONES.

Arbor Tuesday after 3d Sun. in August
 Lynch's Creek Wednesday
 Wheeler's Thursday
 Mt. Lebanon Friday
 Durham Sat. and 4th Sunday

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WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED July 8, 1894.	No. 37 Daily.	No. 41 Daily.	No. 41 Daily.
Lv Weldon	A. M. 11 52	P. M. 9 27	A. M.
Ar Rocky Mt.	1 02	10 20	.....
Ar Tarboro	2 40	.....	.....
Lv Tarboro	12 25	.....	.....
Lv Rocky Mt.	1 02	10 20	6 00
Lv Weldon	2 08	11 01	.....
Lv Selma	2 58	.....	.....
Lv Fayetteville ..	4 35	12 51	.....
Ar Florence	7 35	3 00	.....
	No. 47 Daily.		
Lv. Wilson.....	2 18		A. M.
Lv Goldsboro..	3 05		6 35
Lv Magnolia...	4 16		7 27
Ar Wilmington	5 50		8 20
	P. M.		10 00

TRAINS GOING NORTH.

DATED July 8, 1894.	No. 75 Daily.	No. 37 Daily.	No. 40 Daily.
Lv Florence.....	A. M. 7 30	P. M. 7 25	.....
Lv Fayetteville ..	10 25	9 30	.....
Lv Selma.....	12 08	.....	.....
Ar Wilson.....	1 00	11 27	.....
	No. 48 Daily.		
Lv Wilmington	9 00		P. M.
Lv Magnolia...	10 40		7 00
Lv Goldsboro...	11 53		8 33
Ar Wilson.....	12 40		9 40
	No. 75 Daily.	No. 42 Daily.	
Lv Wilson.....	P. M. 1 10	P. M. 11 27	P. M. 10 32
Ar Rocky Mt.	2 13	12 05	11 15
Ar Tarboro.....	2 40	.....	.....
Lv Tarboro	12 25	.....	.....
Lv Rocky Mt.	3 03	12 05	.....
Ar Weldon	3 10	12 53	.....
	M. A. M. P. M.		

*Daily except Sunday.
†Daily except Sunday.
‡Daily except Sunday.
§Daily except Sunday.
||Daily except Sunday.
¶Daily except Sunday.
|||Daily except Sunday.
||||Daily except Sunday.
|||||Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 17 p. m., Kingston, 7 35 p. m. Returning leaves Kingston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday. Trains on Washington branch leave Washington 7 00 a. m. Arrives Farmville 8 40 a. m.; Tarboro

30; returning leaves Tarboro 4 40 p. m., Farmville 7 10 p. m., arrives at Washington 7 35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via A'hemarle & Raleigh R. R. daily, except Sunday, 5 00 p. m.; Sunday 3 00 p. m.; arrives Plymouth 9 20 p. m., 5 20 p. m. Returning leaves Plymouth daily except Sunday 6 00 a. m. Sunday 9 30 a. m.; arrives Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 05 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 50 p. m.; arrive Dunbar 8 00 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 20 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m. Returning leaves Clinton at 7 30 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. N. F. DIVINE.

General Sup't

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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 cords of Love.

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

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

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

THE BODY OF CHRIST.

The figure of a body is much used by the Apostle Paul in presenting the close relationship and union of the members of the church with Christ and with each other; in showing the great importance of that unity in divine life as it is experienced by the saint, and seen in the order of the church; and in enforcing his exhortations concerning the mutual obligations of the saints, and their value and help to each other as "members one of another." Now are ye the body of Christ and members in particular." 1 Cor. 12:27. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." Rom. 12:4, 5. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." 1 Cor. 12:12. Thus in many places, and in a variety of ways, the Apostle employs this figure in his teaching, and in setting in order in the church the commands and ordinances of Christ. Let us contemplate some things thus clearly set forth.

It is the life of Christ by which the members of the church are constituted members of his body, or (speaking more correctly, perhaps), manifested as such. I do not think we would be warranted in speaking

of any particular part of the man as being the member of the body of Christ, exclusive of some other part, but the whole man, the one who has been made alive unto God, who has now both an inner man and an outer man. This man, born once of the flesh, is a natural man, of the earth, earthy; born again, or of the Spirit, he now is, in that new life of Jesus, a spiritual man. He is complex, having in one person two distinct natures, one of the flesh and one of the spirit. These two natures, the result of two distinct births, are antagonistic to each other, but cannot be separated from each other till the work of death is completed, nor till then can the christian be considered except as possessing both flesh and spirit. The life can only be manifested through the body, the spirit through the flesh. If the eye, the tongue, the hands and feet do not show that one has the life of Christ, how shall it possibly be made known?

"Brethren, now are we the sons of God? The Apostle is writing to men and women, who are yet in the flesh, but who by virtue of the divine life which has been manifested in them by a heavenly birth, are also in Christ. In the flesh they are vile, liable to sin. In Christ they are holy, righteous, sinless. The change which this new life causes in them the world cannot see, and so does not know

them as sons of God. Yet it is they, these poor sinners who have been given a "hope of righteousness by faith," who are now sons of God, and who are looking for a change which they cannot now understand, but which they rejoice to know will make them to be just like Jesus, whom they shall then see as he now sees them.

These who are now sons of God, and who are members of the body of Christ by virtue of that life of his which is in them, have a vile and sinful nature to contend with. They cannot trust in themselves. In them, that is, in their flesh, dwells no good thing. When they would do good, evil is present with them, and they cannot do the things that they would. All this causes them to heed the exhortations, admonitions, cautions and reproof which are given them so carefully and lovingly by the inspired Apostles.

One of these members of the body of Christ may suffer through the effects of evil doing; and the Apostle enforces his warnings and admonitions against an erroneous walk on the part of any one, by calling attention to the well known fact that "if one member suffer all the members suffer with it." And how clearly the true walk and conversation which the Spirit of Christ will inspire is made to appear in contemplating this figure. Who ever saw two members of the body of a man in conflict with each other? But we do see such conflicts, sometimes very bitter and fierce, between those who have given good evidence of being members of the body of Christ. What is the inference? It is that the life and Spirit of Christ is not there moving them, but their own lusts which was against the soul."

How often might the question be asked with profit, "Am I feeling

and acting toward my brother as one hand would feel and act toward the other?" How tenderly and lovingly one member of our body ministers to any other when sore, or soiled, or at fault. How carefully the eye uses all its wonderful functions for the welfare of all the other members, and the ear not only gathers sounds of melody to delight the soul, but is on the alert for sounds that indicate danger, and never fails to communicate the necessary warning to all the body. The hand, while reason holds her throne, is never found putting a stumbling block in the way of the feet, but rather, is carefully removing such as are discovered, and seeking to follow the directions of the eye and ear in rendering the way more safe and pleasant for the feet.

Within the body there is mutual teaching and ministering among the members; but teaching cannot come to any member from without. Who would undertake to teach skill to the fingers, or show the feet how to dance, or instruct the ear to hear with delicate discrimination? All such instruction must come from the life within. One who would teach the hand of another how to use the artist's pencil or the surgeon's knife with skill, must apply his work of instruction to the mind, and not directly to the hand. The hands, the eyes, the feet obey the mind, receiving their instruction by secret avenues which the mind only can employ. So in the body of Christ the teaching is all from within, and all the gifts for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ, are compared to "joints and bands," by which nourishment is ministered to the natural body.

Yet the natural man undertakes to teach religion with all that per-

tains to it, to the individual, as though I should take the right hand of a man who is perfectly ignorant of the principles of music, and presume to teach that hand the skilful use of the harp or organ. The skill must first be in the mind, in the soul, in the life within, and then in the mysterious ways that no man can ever understand it will be communicated to the fingers. And then the ear, the eye, the feet, and the hands will mutually help, and teach and perfect each other.

So in the body of Christ, it is the life first, given by the Lord, of his own will, and then in and through that life come all the teaching, all the help, all the communication of heavenly comfort, peace and joy. By the Lord's appointed gifts, which are in and of the body, and moved by the same one holy life, all the teaching, and all the reproofs of instruction, and all the admonitions, and all the ministrations of comfort, are given that are necessary to keep our mortal bodies in subjection, and to keep our souls in peace. And by the work of that ministry all the saints, "grow up into him in all things, which is the Head, even Christ, from whom the whole body, fitly joined together and compared by that, while every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body lends the edifying of itself in love." Eph. 4:12-16; Col. 2:19.

SILAS H. DURAND.

Southampton, Pa., July 26th, 1894.

THE GOSPEL OF WHICH PAUL WAS NOT ASHAMED.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

The first preacher in the gospel dispensation was John Baptist, the forerunner of Christ, the morning

star who gave testimony to the Son of righteousness that should soon rise. He was the first Old School or Primitive Baptist preacher of this gospel day. In the Jewish or law elements we see many bright shining fixed stars that did not fall at the destruction of Jerusalem. These are those Old Testament saints, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34. "And these all, having obtained a good report through faith, received not the promise." Heb. 11:39. Those were lights in the Jewish element that were lighted by the grace of God, and by faith they are shining forth to us, giving glory unto God of whom they received their light. They, like Abel, yet speak, though they be dead. These bear witness to the true gospel light hundreds of years before He came in this world in a body of flesh. Just before the sun is to rise in the fulness of His strength, the day star, John Baptist, approaches the horizon and speaks forth that which those fixed stars had before testified. In his preaching he never refers to his preaching as having any power, neither the baptism wherewith he baptized, or anything that he did, but pointed to Jesus and said, "Behold the Lamb of God that taketh away the sin of the world." A remark here: What did John mean here? Did he mean to convey the idea that Christ should take all sin out of the world? Then John did not speak the truth, for sin is not taken away, the world is yet full of wickedness. But how shall we understand him? Christians, only look to your ex-

perience and you have the solution. When Christ came to you what was it that he broke up that caused you to be in so much trouble? Was it not the sin of the world, the fallow ground of the heart? And when he spake peace to you was it not that he took away the sin of the world in that sense that he forgave it in His mercy? The scars of those old sins remain, that is the remembrance that you have been guilty of them, but you now are able through Christ to look upon them as dead men drowned in the sea. Thus the sin of the world is taken away from all God's children.

John Baptist shows very plainly here what the gospel is: "The Lamb of God." Now he is the first Primitive Baptist preacher, and we shall do well if we always follow his example. He did not preach in such a way as to make people love him and rejoice in his preaching, only a certain class, those who brought forth fruits meet for repentance. We notice in this connection that John was guilty of doing what the Arminian world condemns us for: he did not hesitate to condemn false religion, but said to those who professed it, "Oh, generation of vipers," &c. He was quite abusive to other denominations, wasn't he? spoke very rashly to them. He is quite a good example if we follow him.

The next preacher I wish to notice is our Lord Jesus himself. It was said of him, "He shall save his people from their sins." Notice the text, "The gospel is the power of God unto salvation." See how he is here identified with the gospel. He says, "I am the way, the truth and the life." It is very evident that these are the powers of salvation. Then if we are to depend on the word of our Lord we must conclude that he is the gos-

pel. The gospel is salvation, or the power of God unto salvation. This evidently cannot be the letter of the scriptures which we read, for we are taught that the letter killeth. Again our Lord said to the Pharisees, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that do testify of me." The same as to say, "I am the eternal life, and the Scriptures are my testimony." Therefore our Lord has not taught us that the Scriptures are the gospel. He will have his children trust in him and not in the Bible. I once heard of a sister who at one time was in much darkness, and she took her Bible to read, and as she read the light of the spirit was poured in on what she read so that she found Christ in it all and her soul was overjoyed. She thought she had a refuge from trouble for all future time, and to be sure of her place she put a string in her Bible at that place. A few days after she was again in the same distress and she went to her refuge, but when she got there it was no refuge. She thought that her string had been moved. The whole of it was she was looking to the wrong place for comfort. Christ was indeed her refuge but she had supplied the Bible. Christ was the gospel to her. I heard of another case. A good sister had heard a certain very interesting preacher several times and had never failed to receive a crumb. She got in deep trouble and could see no way out. She saw some appointments for the preacher above referred to, but they were some distance off, but her darkness was so great and her desire to be delivered so strong she went to hear that brother preach, and to her great surprise she got not a crumb. She had to return home mourning, but it was afterwards shown her that it was

Jesus and not the minister that must give her deliverance. Thus it was proven to her that Jesus was the gospel in her case. Now what can these two sisters say of this gospel? Why they are compelled to say, "I am not ashamed of it." And why? Because it is the power of God in their own individual salvation. All christians find the same in their salvation, not only in their first deliverance but all through our life, in all our troubles, in every distress, Christ is our sure refuge, our deliverer, our gospel.

This is why Paul was not ashamed of it. As he journeyed to Damascus to persecute the Primitive Baptist that he might find there, he got into trouble such as he had never met with before in all his life. A light shined around about him above the brightness of the sun at noon day, and he could not see by reason of the brightness of that light, and a voice said, "Saul, Saul, why persecutest thou me?"

Let me drop another remark here. How many times do people speak words against the Old Baptists, and pray for their extermination from the earth, little knowing that every word of it is against our Lord, for he is our Daysman, and stands between us and all danger, so that instead of anything striking us it strikes him. Here is the salvation of God's people, for they are not able to bear anything, but Jesus, our Head, bears it all for us.

This was strange news to Saul and stirred him up differently from anything he was looking for, and he found himself to be in great trouble from that time.

Soon afterwards, however, this same Jesus whom he had been so diligent in persecuting, revealed himself to him in such a way that he was compelled to go and preach

him. No wonder he was not ashamed of that which was so plainly manifest in his deliverance. Again as he went forth preaching he did not find himself free from necessity. On one occasion we hear him say, "In me, that is in my flesh, there is no good thing." If he could find no good thing surely he found some evil thing and he needed to be delivered from that thing. Who was to do it? He preached that Jesus was able to save to the uttermost them that come unto God by him. Now how did he know this? For he must preach that he did know. To know it he must experience it. Then the point is this, Paul was not ashamed of that gospel that was manifested as the power of God in his salvation from the first of his conviction until the time of his free deliverance with the crown of glory in the presence of Jesus forevermore. So it is with all the children of God as they journey through the wilderness and have the protecting hand of God revealed in them. But we preach the gospel. Yes, we do when we preach Christ and him crucified. That is all that Paul would know among the churches and all that any true gospel minister will ever know. Our preaching is fully proven by the Bible and yet we do not preach the Bible. The Bible is as our preaching, a witness or testimony of Christ, but it is not Christ. You-ang-hel-ee-on, the Greek word from which the word gospel was translated, means, "a good message." Here we have it in the sense of our preaching. The gospel has never been a good message to the world. When our Lord preached it there were some who said it is a hard saying and who can hear it. I suppose it was not very good to them. On the day of Pentecost when all the dis-

ciples preached with power and praised God, some went off and said, "These men are full of new wine." I wasn't good to them. They charged Peter and John to speak no more in this name. Why? Because it was not good to them. Paul preached at Athens and some cried out, "Great is Diana of the Ephesians." Why? Because what Paul preached was not good to them. Why was it that the apostles and the prophets before them and millions of the saints since their day have been put to death because of their preaching and faith? Simply because it was not good news to their persecutors. Why is it to-day that the doctrine of every true Primitive Baptist preacher is rejected, just because it is not good news to the world.

But there has never been a time since the preaching of John Baptist but what there was somebody to whom this gospel was a message of peace. In his day they were those who brought forth fruits meet for repentance. A little further along when our Lord was preaching they were the common people, the publicans and sinners, the afflicted with every disease known to men. In Paul's day they were those whose hearts the Lord had gone in before and shown them their blindness, and Paul preached that their eyes might be opened.

It was so with the preaching of all the apostles. Now why was their preaching rejected by some and received as good news by others? Was it not because some did not have their eyes open to see Jesus in their preaching and others did? If this is so the Apostles were not responsible for it. Even so in our day every true gospel preacher has and will have enemies. If ye will live godly in Christ Jesus ye shall suffer persecution.

"Blessed are ye when men shall persecute you and revile you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you. But woe unto you when all men shall speak well of you for so did they of the false prophets." Such are some of the words of Christ to his little ones. Some weeks ago a Methodist preacher wrote to me and promised to appear with me at the judgment bar and accuse me for the injury that I had been to the people in the section where he is "preaching" this year. He little knew that I had been standing at the judgment bar for thirty-three years, and that it is through the perfect condemnation of his Arminian theory that I learned, right at the judgment bar, to preach what he is pleased to call "the dogma" of predestination and election.

When Peter preached this gospel it was to feed the sheep and lambs of God. To-day it is for the same and no other purpose. No true gospel preacher goes out preaching the gospel for any other purpose than the glory of God and the comfort of his people. This gospel is unchangeable, has no invitations in it but many commands, is as sure to accomplish that unto which God has sent it as any other word which he speaks, never makes a failure in any particular, and in spite of all its opponents it will endure unto the end. Those who prophesy and pray for its extermination are prophesying for their own destruction, for those who preach and believe this gospel are the salt of the earth, and as soon as the salt is taken away the whole fabric will fall to pieces in eternal decay. Affectionately,
Newport, N. C. L. H. HARDY.

DEAR BROTHER GOLD:—The Lord has appeared kinder and more tender to me in my afflictions this time than ever before. If I am kept humble, and have the Spirit's witness that I am born of God, and have an interest in, and enjoy the blessings of the gospel, and feel that the Lord smiles upon me, I shall be content. What great changes we pass through in our pilgrimage—of darkness or light, in eating the bread of afflictions, or in the palace dining at the King's table. God remains the same gracious, kind, compassionate Saviour. It is blessed to think that we are loved of our God, and will be saved with an everlasting salvation. How glad I would be to see you, you may judge by my writing so often. David said, "The way of the Lord is in the sea, and his path in the great waters." I think I have been permitted to see a little of this way enough to fill my soul with wonder, love and praise. He turneth the wilderness into a standing water, and dry ground into water springs, and there he maketh the hungry to dwell. The Spirit searcheth all things, yea the deep things of God; and when that blessed spirit takes of the things of Jesus and shows them to us, how our hearts burn with love, and how blessed we feel! How we dishonor that Spirit when we seek to learn of the precious things of Jesus any other way than by and through him. Jesus promised to send the Holy Ghost that should teach us all things; and we need not that any man teach us, as the same anointing teaches us all things and is truth, and we know no other teaching will do us any good. We may get views from our brethren but they are not clear and soul-satisfying, and don't remain unless sealed with the Spirit. I want to tell you how some things appear to

me. In the fall of Adam he and his posterity were taken captive by the strong man armed, and he keeps his goods in peace, and when we are born from above, or Christ is in us the hope of glory, he is the stronger man that binds the strong man, and the captive is freed from sin and death in the sense that it no more has dominion over him, and the man that is freed and made alive in Christ. In our captivity we only had a standing in Adam. Now we are freed we have a standing in Christ, and we, the Adam man, the chosen vessels of mercy, the ones that were predestinated to be conformed to the image of Jesus, are now sealed with the Holy Spirit of Promise unto the day of redemption, and when the impress of that seal is made on the heart of the Adam man, as when we are stamped with the Holy Spirit, it is an earnest of our future inheritance, a pledge or token that we will be saved in heaven, and we that were predestinated to the adoption of children are in the resurrection received in the family of God with all the privileges and blessings of the true-born heir. When Adam was created there was no strong or stronger man with or in him, no old or new man. When he disobeyed the old man of sin, the strong man entered. In the new birth the new man or stronger entered, and they both dwell in the Adam man now, and the man that died in Adam is made alive to his condition in Christ, and groans on account of the old man, and rejoices on account of the man, or principle of holiness received in the new birth, and that that is born from above is our faith, and as it came from God it must be his production. When divine life was implanted in us we could not take hold of the promise, nor claim Jesus as our Saviour until faith was born, then we, or our faith did for us, claim

the God of heaven and earth, the Holy One of Israel as our Father and Redeemer; and it seems to me that this faith John saw coming down from God out of heaven and entering the hearts of the chosen vessels of mercy, sealing them as heirs of heaven, and these are what constitute the Bride, the Lamb's wife, and to her was granted that she should be clothed in fine linen, clean and white, which is the righteousness of the saints. Now brother Gold, if I had ten thousand hearts they would all be broken, melted and humbled at the sight or glimpse of this glorious robe wrought out for us by our dear Redeemer. I feel like I would fall down at his feet if I could, and love, praise and adore him with my latest breath. No wonder that we that have had a taste of his forgiving love and divine compassion should love him in the furnace, at the whipping-post and in our deepest trials and afflictions. The great wonder to me now is that we should ever for one moment forget him in his great and tender mercies, and cease to thank and praise him with a single breath; but oh what blind, forgetful, weak and ignorant creatures we are. I don't feel well enough to go to Tarboro now, but may by Friday, though I don't think I will. Sister Sally comes to see me often, and we have a good time. She says she must go home soon. I think she has the most beautiful trust I have ever seen in any one. If I can't go to Tarboro I think I will have to go to Wilson if I ever get able. I want to see you so much. Give my love to sister Gold. Truly yours in love and fellowship,

ARAMINTA PITTMAN.

P. S.—If what I have been trying to tell you appears to you differently please tell me where or what the difference is. I think I will understand you. I am not sure

that I have any true light on these things, but I can't keep them off my mind, try as hard as I can.
Scotland Neck, N. C.

Remark :

The above precious letter I came across to-day. It was written by one now in the glory of the land of Beulah. Sister Pittman was one of the most loving and candid Baptists I have ever known. Her mind ran much on predestination, the new birth, and those precious things that no one except a child of God loves.

This letter is so precious to me I desire to publish it for the household. She is gone home, but we still love the doctrine and hope to go at the appointed time.

The sister she alludes to is sister Sally Roberson. They were very dear friends and companions.

The church she alludes to is the church at Tarboro, where she was baptized by Elders B. C. Leachman, though her membership was not there when she wrote.

Sister Pittman suffered much before she died, but her love grew stronger as her suffering increased. How we love the memory of such dear saints. P. D. G.

CONTENTNEA UNION.

Twenty-three years ago to-day, July 29th, 1894, the Contentnea Union (then call Toisnot in honor of the church that it was held with) was organized in the town of Wilson, N. C. In looking over the record my mind was taken back and made to reflect upon how God's works are carried on without human aid, and the good changes that

have taken place since that time. If man had the power to aid or to prevent God's way and plan, surely many of those dear old soldiers who were then at that interesting meeting would be here now in these low grounds of sorrow, but they have fought that good fight, and won the battle and victory was given them, and they have gone home to that heavenly union above where parting is no more.

We see on the record the names of such dear old tried soldiers as Elder Jesse Baker, (who was accused of preaching infant hellism) who preached the first or introductory sermon from John 1 : 14 ; then at the close of his sermon Elder John H. Daniel explained the object of the meeting and gave a brief account of other Unions. That faithful old servant, Elder B. P. Pitt was chosen moderator and Jas. S. Woodard clerk. The Constitution was then read and adopted. The following churches took part in the meeting : Toisnot by about one hundred members ; Union, by David Moore, John Moore, and Jesse Moore ; Lower Town Creek, by Elder B. P. Pitt and R. R. Dupree, John Duggin, Samuel Proctor, Isaac C. Moore, and Wm. Varnel ; Pleasant Hill, by H. B. Proctor and J. H. Griffin ; White Oak, by Elders Jesse Baker, William Barnes, Calvin Woodard and N. G. Womble ; Tyson's, by L. P. Beardsley and Howell Joyner. Elders R. D. Hart and Russel Tucker preached on Sunday to a large congregation, and at the close of Elder Tucker's sermon some two hundred brethren and sisters commemorated the Lord's supper. I have no doubt that that was a good meeting, one that the Lord received all the honor. Those dear old saints met with a purer motive to preach the gospel and to hear it preached, but those dear old fol-

lowers (many of them) of Christ have gone home to that union above and the younger ones now coming on say they are unscriptural, that they had no bible authority for them ; but it seems to me that they had the same bible, the same God, and the same Lord Jesus Christ then as now, and if they had no scripture for them I have not found any to condemn them, for Christ commanded his followers not to forget the assembling of themselves together, and as to the name the meeting or assembly is called by is of very small consequence, if the meeting is in the name of the Lord in trust and deed. And we read, "They that feared the Lord spake often one to another," and how can they speak unless assembled or gathered together? "And the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Now how should I know who assembled, who preached, and who thought upon his name if a book had not been written of them? I think brethren do wrong in parleying over so many little notions and things that our fathers did. They did not profess to be perfect, neither are we better than they were. We would do well to show that we are trying to be worthy successors by following in their foot-prints, for if we had to undergo the trials they did, we, I fear, would fall far short of what they were.

Have you been able to find any scripture to condemn Union and Association meetings? Some say there is none to sustain them, but being none to condemn them, and as they are the plaintiff the burden rests upon them to produce it. I have not written this for publication? You were an eye witness and a partaker in the meeting and

know what is written is correct.

L. J. H. MEWBORN.

Remarks:

I was not present at the above named meeting, but I am satisfied it is correctly reported by brother Mewborn.

Why do you suppose some people object to such meetings? There have always been objectors to the Lord's works. Moses and Aaron had their opposers. Joshua had his Achan, Samuel his Saul. So David and the prophets, Jesus and the apostles, and ever since it is true that the church has those in her midst that object. That need not keep us from our duty and labors, nor will it deprive those who are faithful of their joys.

Yes, many, many changes have passed over us since then. The best ones are gone. I have never felt more like I was talking with a man in heaven than when conversing with Elder Bennett Pitt in his final sickness. P. D. G.

ELDER J. D. ARMSTRONG, DEAR BROTHER:—I am sorry you lost sleep concerning the incarnation of the blessed Saviour. There is no need of losing sleep if we consider Him altogether heavenly and us altogether earthly. You must admit that which was heavenly entered into the Virgin Mary's womb, and was of itself made flesh there. Did Christ have life by virtue of Mary's life, or did he have life of the Father, which is eternal life? Did he not have this eternal life when he entered into the womb by the overshadowing of the Holy Ghost? Did not Mary and all the rest of us have life by virtue of that eternal life he took with him in

his conception in the womb, and is this not the life he laid down on the cross? The God Head dwelt in him bodily, and when he was crucified the God Head departed from his body for three days, and then came back to his body in the resurrection, and the God Head is still in and with that glorious body to-day. He says in Revelation, "I am he that liveth, and was dead. Behold I am alive forevermore, and have the keys of hell and death." Brother, you need not have lost sleep; for if Christ has all this power it is because the God Head dwells continually with him and in him, and dwelt with him and in him at the time of his conception in the womb of the Virgin Mary, and I dare any set of preachers to dispute it. Do you not know when Jesus was expiring on the cross he cries out to his Father and says, "Eloi, Lami, Sabacthani," My God why hast thou forsaken me. That glorious body could not die till the God Head departed from it, and when the God Head came back that body revived again in the resurrection. He said he had power to lay down his life and power to take it again. If his life had been life from the Virgin Mary's life he never could have revived again. Nobody will debate this thing with me. None of your preaching brethren will discuss this matter with me by letter or otherwise. This shows that the Scriptures are altogether on my side. If you saw an error so plainly you ought to show it to me, and show me that it was the fleshly son of Mary that died on the cross. If you can show it I would be glad to see the error. I send you a stamp for reply. Yours in hope of eternal life,

J. C. SHELTON.

Brooksville, Ala.

BELOVED EDITORS OF ZION'S

LANDMARK :—Some time ago I received a letter and pamphlet from Elder J. C. Shelton, treating partly on the subject of the lineage of Christ Jesus, and asserting that he was of God alone and not of the lineage of Adam, and in his letter he asked me to give him my views on the subject. After reading the pamphlet I wrote to him that I fully concurred with him in his views. After mailing my letter I began to experience unrest and great uneasiness of mind. At first I did not know what it meant, and then the thought came in my mind that my view expressed to him were erroneous, and not only contrary to the Bible, but a flat denial of the truth revealed therein. My mind was so uneasy I could not sleep at night. I saw plainly I was wrong, and I decided to write to him and confess the error of my view to him, and I did so, and after doing so quiet, ease and rest were restored to me, and in reply received the foregoing letter, which you will please publish with my reply. Brethren, it looks like from his letter he defies the armies of the living God. While I shrink back from writing for public view and criticism, and have often said I never would again, but is there not a cause? Trusting the Lord will supply all my deficiencies I undertake it. The first mention of Christ after the line of Adam is (Gen. 3:15) as the seed of the woman, and after the power of God to bruise the head of satan, or destroy his kingdom in the hearts of those given to Christ to redeem, "Behold a virgin shall conceive and bear a son and thou shalt call his name Immanuel."—Isa. 7:14. After the line of Adam the woman conceives, but after the power of God she still is a pure virgin, which could not possibly be true after the line of Adam. Now to conceive is

to bear a part of the thing conceived. The mere injection of the seed of God into the womb of the virgin would not be conception. After the line of Adam the virgin bears a son in appearance like all the sons of Adam, but after the power and gift of God she bears Immanuel, which by interpretation means God with us. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa. 9:6. Here he is manifested after the line of Adam, in his being a child and a son born of a woman, but after the power and gift of God in the government of the minds, thoughts, life and righteousness of his people, the Counselor of his people, who always tells them the truth about everything. These things were not fulfilled when spoken by the prophet, though he spoke as if they were, because they were by the promise of the Almighty God, about 750 years before they were fulfilled. But in the fullness of time God sent the angel Gabriel to Mary, the virgin named by prophesy, to tell her that she was the virgin, and that the fullness of time had come for her to fulfill the prophecy; Luke 1:26, 27. After the power of her faith of the Son of God, though not yet born, she believed the messenger of God, but after the line of Adam she could not see or understand how it could be so, seeing she had never known a man, which was the natural and only way of conception, according to the line of Adam: "And behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus."—Luke 1:31. The point in question is whether the man Christ Jesus had any of the nature of

Adam, as received from Mary, a descendant from Adam, a creature of the hand of God by the word of his power. Let us enter in the analysis of the point in question, praying God for a sufficiency of wisdom to rightly guide our mind and pen. The first point that claims our attention is Mary's conception, which has been already partly treated on. All people with any intelligence understand something of the nature and results of natural conception, as is commonly and daily manifested among us. Now if the word of God only that was made flesh and dwelt among us had been put in Mary's womb and receiving nothing from its mother Mary it would have produced none of the natural results that followed. One being born, the preparation of the milk in the breast of Mary for the nourishment of the child, which occurred as the natural result of the Adamic nature in Mary. Second, her days being fulfilled after the order of her Adamic nature, she was delivered of the child Christ Jesus, and did for him after the order of nature by loving him as her child, and nursing him as her child at her breast, and when eight days were accomplished for the circumcising of the child, his name was called Jesus. Now all these things took place, except the name of the child, after the order of the Adamic nature in Mary. None of these things could have followed the mere injection of the word of God in Mary's womb any more than if the seed had been without vitality, and in that case it would have been only reception of the seed and not conception. Conception does not only mean reception of the seed, but it means contributing by the woman who conceives to the one conceived—a diffusion of all her nature in all of the parts of the thing conceived by her.

her very nature reproducing itself in the thing conceived, showing itself in features of face, thought, taste, shape, complexion, walk, tone of speech, character of life, its life being sustained by the same principle as the one who conceived, and the only reason that the exact counterpart of the woman does not appear in the thing conceived by her is that the very nature of Him that begot this Son, which was in direct opposition to the nature of Mary, was diffused in every part of the thing conceived by Mary, which had a counteracting influence in the thing conceived by Mary, and tended to prevent the exact reproduction of Mary, but a production both of the nature of him that begot him, and the nature of her that conceived him. Therefore he is called the last man Adam, the Lord from heaven, and he also calls himself the Son of Man. He now speaks after the order of Adam. After the nature of God he says he is the Son of God. Does he tell the truth in both denominating himself the Son of Man and the Son of God? I say yes. Do both appear? Yes. After the order of Adam he is clothed in apparel like other men, after the order of God as is manifested in the resurrection he needs no clothing, which are left in the nature of the grave cloths or linen, and no mention is made of them to his brethren while they are examining him for identity. After the order of Adam he thirsted and hungered for natural food and drink, but after the order of God his Father he had meat to eat that the people knew not of. After the order or nature of Adam he (Christ) was subject to the temptations of Satan, as manifested in the forty days' temptation in the wilderness, just like all the children of Adam, but after the order or nature of God he resisted all of them, "For verily he took not

on himself the nature of angels, but the seed of Abraham."—Heb. 2 : 16 and 2 : 14, "For as much then as the children are partakers of flesh and blood he likewise took part of the same." What children? The angels of heaven? No, the children Adam, who were by nature children of wrath as others; but who were given to him (Christ) according as he (God) hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1 : 4. The children being partakers of flesh and blood he likewise took part of the same. Where did he take it from? His Father which is God, or from his mother Mary, which is of Adam? I say he took it from Mary and not from God. What did he take from Mary? A body of flesh and blood, subject to the temptations of Satan, subject to be kept in existence during its natural life by common food and drink, subject to be seen by the natural eyes of natural people, who had an opportunity to see him, as he was prepared before the face of all men; subject to be put to death as other men, subject to the pain of death as other men, subject to the powers that be; all this he received from Mary, only taking part. What of the children did he not take? He did not take their sinful nature. He took the nature of the substance of the children of Adam, or the nature of Adam before his transgression. Being the son of man he took part with him, being the Son of God he took his (God's) nature, and that nature manifested itself in his miraculous birth, being born of a virgin and her virginity being preserved till after she had borne Christ, and satisfying Joseph that his promised bride and wife was still a virgin, though at the same time being great with child and causing him to refrain himself from

Mary till after the birth of Christ and the purification of Mary, and in Christ having a full understanding of letters, though never having been taught them, and in his being able to live forty days and forty nights in the wilderness without food, giving life to the dead, sight to the blind, and mind to him who had no mind. As the Son of Man "he lifted up his eyes and said, Father, I thank thee that thou hast heard me," John 11 : 41; as the Son of God, "And I know that thou hearest me always, but because of the people that stand by I said it that they may believe that thou hast sent me."—John 11 : 42.

As the Son of Man he prayed that the cup of sorrow might pass from him, but as the Son of God he said, "Nevertheless not as I will, but as thou wilt;" as the Son of Man, "He saith unto them, my soul is exceeding sorrowful even unto death, tarry ye here and watch with me."—Matt. 26 : 38; but as the Son of God, "He rejoiceth as a strong man to run a race."—Psalm 19 : 3. "He is the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame and is set down at the right hand of the throne of God."—Heb. 12 : 2. There could possibly have been no way for Christ to have been the seed of Abraham but by the fleshly nature of Abraham. He could not have been the Son of David but by the fleshly nature of David. Who is the best authority on the matter, the prophet David, the Apostle Peter, Jesus Christ, who frequently called himself the Son of Man, the Holy Bible, which is the revealed word of God, or ELDER J. C. SHELTON? Let us hear the prophets Nathan and David (2nd Sam. 7 : 12, 13.) The prophet Nathan to the prophet David, "And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up

thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." This is a throne and a kingdom that is established forever, and the same seed of David's bowels is also and in like manner established on said throne forever, which cannot mean Solomon and his throne for they are neither existing, and they were only figures of the true. Now to see whether the seed of David's bowels named by the prophet referred to Solomon or Christ, let us hear the Apostle Peter (Acts 2: 29, 30), "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Men and brethren, this is enough for any who have eyes to see, a heart to understand and ears to hear, to sufficiently comprehend the great mystery, and reach the inevitable conclusion that Christ Jesus was like his brethren, who were born of Adam, sin excepted. We all must acknowledge that Peter gave the right description of Christ, who spoke as the Holy Spirit gave him utterance. He says that Christ was raised up to sit on the throne of David, also of the fruit of the loins of David, which means nothing else but that Christ took David's fleshly nature and not the sinful nature of David, but the nature of David. He also had the great God Head dwelling in him bodily, which means fully, immeasurably, sufficiently and desirably, which means in all its fullness, all that could be desired.

Peter says that Christ was a man approved of God. (See Acts 2: 22.) I believe Peter knew what he was talking about, and he here speaks of Christ as the son of man, or in body of humanity received from his mother. Let us hear what the Apostle Paul says about the point in question: "Concerning his (God's) Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom. 1: 3. Now if he was made of the seed of David according to the flesh, could this possibly be true, and Christ have none of the nature of David in him? I say not. What causes him to differ from David? One is that God and not a natural man was his Father, but a natural and fleshly woman was his mother, who furnished him with all of his fleshly nature, and God his Father furnished him with all of his spiritual nature, and both natures were in perfect accord with each other, "and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead." Rom. 1: 4. Did Paul understand his own speech? I say he did. He says that he (Christ) was made (born) of the seed of David according to the flesh. Now who shall be authority on this point? Elder Shelton, who says that Christ was not born or conceived of flesh according to the line of Adam, but was the seed of God, (which is acknowledged) and had no human nature in him, or the apostle Paul, who says he had both natures in him, being born of the seed of David or flesh, and declared to be the Son of God or with the nature of God in the Spirit of holiness by the resurrection from the dead. I say I shall accept Paul as authority on the point in question. "In the beginning was the word (Christ) and the word (Christ) was with

God, and the word (Christ) was God, and the word (Christ) was made flesh and dwelt (lived) among us, full of grace and truth:" St. John 1:1 and 14. "That which was from the beginning, which we have heard (Christ manifested in the flesh), which we have seen with our eyes (Christ in the nature of human flesh), which we have looked upon (Christ in the flesh), and our hands have handled (Christ in human nature), of the word of life. For the life was manifested (Christ made of the seed of David), and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us," (Christ raised up of the fruit of the loins of David, according to the flesh). John 1:1-2. Does John understand the subject? I think so. Does Elder Shelton? I think not. I shall take John as authority and not Elder Shelton, whose views are fully and clearly proven to be erroneous from the Scriptures cited. Let us hear John further on the point in question. (John 4:1-3.) "Beloved, believe not every spirit, but try the spirits (by the revealed word of God) whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth not that Jesus is come in the flesh is of God; and this is the spirit of anti-Christ, whereof ye have heard that it should come, and even now already it is in the world," (also in Elder Shelton.) Brethren, my heart's desire and prayer to God is that Elder Shelton and his followers might be converted, &c., saved from the error of their way, for I bear him record that he has a zeal of God, but not according to knowledge of God, but the wisdom from below which is no better than the wisdom that the modern religionist is filled with

to-day, who confesses that Christ is part of a Saviour. Now the Elder is very loud about the "Glorious incarnation" of the Son of God, and then denies that Christ came in the flesh, or in other words, that Christ had any human nature in him. This is like the half confession on the part of the world that Christ is a Saviour and is no better. The devil himself confessed that Christ was the Son of God in loud and unmistakable terms: Matt. 8:29, Luke 8:28, but he did not confess that he (Christ) was the son of man, for it was in this nature that Christ was manifested to destroy the works of the devil, and no wonder he (the devil) could not confess him in the flesh: Heb. 2:14, and what better has Elder Shelton done than the devil in his loud glorification of the Son of God, and at the same time denying his human nature? Are the Scriptures true when they contain all this proof that Christ Jesus was full of the nature of humanity, sin excepted, and at the same time full of Divine nature, the mother supplying the human, and God the Father the divine. He being the Son of man and we being the sons of man, he is our brother. He being the Son of God and we being born of the Spirit of God, and he being the first fruits of them that slept, he becomes our elder brother in the resurrection. Let us hear the Scriptures, 2 Tim. 3:16-17: All 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. I have labored to show Elder Shelton his error, and trust he will see it.

J. D. ARMSTRONG.

Rocky Mt., N. C. (Gospel Messenger copy.)

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXVII.....No. 19.

WILSON, N. C., SEPT. 1, 1894.

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

EDITORIAL.

MARRIAGE OF KING'S SON, &c.

Friend J. M. Vaughn requests my view of the marriage of the king's son. Questions:

"Were those first bidden the elect of God? If so why did they render so many excuses? Why did not all the guests have on the wedding garment?" See Matt. 22:1-14.

Jesus spake the truth to people's faces. While he did not flatter, he did not speak to one man about another man, but he spoke directly to each man: for he knew the entire case of each man, and what his standing was, wherein he was wrong, and what he needed. He spake also for all time and for eternity, foreseeing and comprehending the end as well as the beginning with everything involved.

He was addressing Jews and therefore his speech foretold their case. He was himself according to the flesh a Jew, and he came to them (his own). He was not sent but unto Jews in the literal sense, but he was sent spiritually to the lost sheep of the house of Israel, and he was sent to none others

thus: or he came to seek and save that which was lost, lost sheep wherever they might be scattered.

While on earth, therefore, his speech was to the Jews. He embodies and represents their case in a parable, setting forth the nature of the kingdom of heaven. A certain king made a marriage for his son. This king sets forth the God of heaven, and his Son represents Jesus Christ. The God of heaven makes the marriage. In our day a man chooses his own bride himself. The father does not choose for the son, but the son chooses his own wife or bride, and the father gives him a supper, or makes a wedding feast. But in the kingdom of heaven it is different, for the Father chooses the bride for his Son, and also makes a feast. "A certain king made a marriage for his son." According to this election of grace the Father gives the people to Jesus. Christ said, all that the Father giveth me shall come to me, and no man can come to me except the Father which sent me draw him, and I will raise him up at the last day. Abraham chose a wife for Isaac who is a figure of Christ. Were not the Jews the elect of God? Not as a nation. They are not all Israel which are of Israel, but in Isaac shall thy seed be called. So we see that when Christ came but few of the Jews called upon him. Many were called but few were chosen. There was a general call at the marriage, for the Lord God sent his servants, prophets, and his son himself declaring all things are ready, the fatlings

are killed, the wine is mingled, the tables set. The apostles preached thus a finished redemption. But how were all these servants received? With one consent the Jews as a nation made light of it. Some had one excuse, and some another—one to his farm and another to his merchandise. Others slew his servants. Yea they slew his Son also.

He sent his armies and slew those murderers, and burned up their city. The Jewish nation was destroyed as a nation or kingdom, and Jerusalem was burned up.

The Jews as a people were not the chosen of God. There is no national or natural holiness. God's dealings with the Jews for so many centuries is clear proof that it is not in man to cleanse his ways, or improve his standing, or to save himself. The law made nothing perfect. Its province was not to justify the ungodly by works, and faith cometh not by the works of the law: but the strength of sin is the law.

Upon the rejection of the gospel by the Jews the apostles turned to the Gentiles, or went out into the highways and bid all that they found there to come in; and they gathered both good and bad so that the wedding was furnished with guests. Here many are called by the servants, but few are chosen. For when the king went in to see the guests he saw there a man which had not on a wedding garment, and said to him, Friend, how camest thou in hither not having on a wedding garment? None but the

king could furnish a wedding garment. He always supplied this garment to every one he chose as a guest. The doctrine is that while many are called in the general outward proclamation of the servants that all things are now ready, yet that but few are chosen, and that God makes the choice of his people, and calls whom he will, and blessed are all that he calls to the marriage supper of the Lamb. God puts the garment or robe of salvation on his chosen.

When asked by the king how he came to the feast not having on a wedding garment he was speechless. If he had done no wrong, his mouth would not have been shut. He was without excuse. He knew he was a trespasser and therefore he could make no reply.

The first ones bidden were not the elect of God. In the days of divine power the elect of God are a willing people, and they all come with gladness to the feast, for they hunger and thirst after righteousness.

How came in a guest without the wedding garment? He did not tell how it was. He was speechless. Those that appear without that garment are speechless. They cannot tell anything the Lord has ever done for them. They have no experience of grace. They know nothing about the wedding garment of the imputed righteousness of Christ. They are speechless. They are not at home at this feast. They are cast out into outer darkness, where there shall be weeping and gnashing of teeth. Salvation is of the Lord.

P. D. G.

NOTICE.

In a late issue of the LANDMARK there appeared a statement of the church called Philadelphia, in Lenoir co., N. C., concerning brother John Trent. The impression made on my mind from that letter, and another accompanying it, was that he held his letter of dismissal from Philadelphia church in his pocket, instead of depositing it at Spoon Creek church, which would hold Philadelphia responsible for his conduct. But since the publication of that notice I learn that he had placed his letter in Spoon Creek church, where he first united with the Baptists. This being so Philadelphia church, on learning after his dismissal from them—a distance of perhaps 100 miles from Spoon Creek—should have informed Spoon Creek of his improper conduct, after getting a letter of dismissal, and let Spoon Creek take care of her own member. One church cannot deal with a member of another church further than to reject such member by not receiving him into her house if thought proper to so do. It is no pleasure to me to publish the improper conduct of brethren. It is far more preferable to commend them when worthy. The mother of this brother is a most worthy member at Spoon Creek.

It is of great importance for our preachers to maintain pure characters. They should have a good character at home. Churches should see that their preachers who travel abroad are of excellent standing at home.

If a brother cannot pay his debts he should see his creditors and get indulgence, if they will grant it. If not, surrender his property into their hands to pay his debts as far as it will go. He should be sober and otherwise act prudently and honestly. No more important matter concerns us than the good conduct of our brethren. If it is not good it proves that the doctrine of Jesus is not held by them, for all born of him are careful to maintain good works. Good fruit is the best product of a good tree. The good fruit of a christian is the only proof one can have to show he is taught of God.

I hope the church at Philadelphia will confer with the church at Spoon Creek and set that matter right. I desire to do no wrong to any man, and where any is done to confess and correct it. P. D. G.

 CONTENTION.

There are some things we should earnestly contend for—but to contend earnestly is not to contend angrily or bitterly. One could not earnestly contend for that which he has not tasted the grace of.

Some expressions made by some brethren are at times misinterpreted or misunderstood. For instance one says the Scriptures are not the gospel. If this expression should cause the hearer to conclude that the speaker places too low a value on the Scriptures it might cause harm. Our expressions often need an explanation. While they are intended to condemn an error they may not fully convey our meaning.

No discussion we have should authorize another to think that we regard the Scriptures as the mere writings of men. All Scripture is profitable because holy men of old spake as they were moved by the Holy Ghost. Jesus came to fulfill the Scripture, not a word of which can be broken. Therefore we should be careful not to lessen the importance of the word of God in the eyes of men.

Jesus said, Search the Scriptures, because they testify of Christ. He that hath Christ hath eternal life. Therefore as the Scriptures bear witness of Christ we should search them as testifying of Christ Jesus. We prove matters of the highest importance by the Scriptures, because they testify of such matters. While one could not sow wheat on his deed or title to land, yet that title is of untold value in asserting and establishing the title to that land, if the title is questioned, or if one should trespass on the land. To the law and to the testimony. Any and all doctrines not supported by the Scriptures are false. The Scriptures prove only one doctrine to be true, and hence condemn all others.

A man's word is rated according to his character. A liar's word is no stronger than the liar. The words of the wise are as nails in a sure place. God is truth, therefore his word is truth. His word shall accomplish all that he purposes it should. By the letter is meant the law that kills, because man has transgressed it. By the gospel is meant the power of God unto sal-

vation to the believer, because in the gospel is the righteousness of God revealed from faith to faith—from the faith of Christ in God to that faith as given to the child of God that is a partaker of Christ's obedience, and it is manifested in good works unto which he is created in Christ Jesus. The letter or law is that system wherein the wrath of God is revealed from heaven against all ungodliness of men who do the things the law forbids, and omit the things it commands, and by it therefore is the knowledge of sin, and it is the ministration of death. Through the gospel life and immortality are—not created—but brought to light, or manifested in the revelation of Christ, who is the end of the law for righteousness to every one that believeth; hence a believer is separated unto the gospel of God which he had promised afore by his holy prophets in the Scripture, concerning his Son Jesus Christ, so that he that hath Jesus has what the Scriptures bear witness to, and it is made effectual according to that power that works in the believer. Then how precious are the Scriptures. I am sure when brethren understand each other they will find agreement and harmony. Only let us be cautious to take the whole counsel of God.

To one without faith the Scriptures have no value. To an unbeliever there is no gospel or power of God unto salvation. But the man of God needs all the Scripture, and he is not ashamed of the gospel because it is the power of God unto salvation. It is the gospel of

Jesus Christ. Of course Christ is greater than the gospel, because it is his gospel. Mark 1: 1. It (the gospel) is glory to God in the highest, peace on earth and good will to all to whom the child Jesus is born and to whom this son is given, or in whom a Saviour is born and in whom he shines.

But if man sends a bible to another, or hands it to another man, does that send the gospel or the power of God to that man? No. I could not speak the words even of another man as he speaks them, or with just the same power—unless he authorized me to do so. Surely I could not cry with a loud voice, Lazarus, come forth, as Jesus did, and cause him to rise from the dead. When the Lord sends one to preach the gospel with the Holy Ghost sent down from heaven, or when we preach Christ the power and wisdom of God it is to them that are saved. P. D. G.

ASSOCIATIONAL.

The Little River Association is appointed to be held with the church at Little Creek, Johnston county, N. C., and to commence on Friday before the 5th Sunday in Sept. Those coming by rail on the N. C. R. R. will be met at Clayton on Thursday. Those coming on Coast Line will be met at Smithfield on Thursday. A general invitation is extended.

J. M. PARRISH, Clerk.

P. R. BARBOUR, Mod.

The next session of the Kehukee Association is appointed to be held with the church at Old Sparta, Edgecombe co., N. C., and to com-

mence on Saturday before the 1st Sunday in October. Visitors by rail will be met on Friday at Co-noeta, near Tarboro, N. C.

The 63d Annual or Fall session of the Bear Creek Primitive Baptist Association is appointed to be held with the Lawyer's Spring church right near the little town of Peachland, a railroad station on the Carolina Central R. R., commencing on Saturday before the first Sunday in October 1894, and continueing three days. A cordial invitation is extended. Those coming by rail from East or West will be met at Peachland. If any come from S. C. or Western N. C. they will come by way of Charlotte. All coming by rail write the undersigned and conveyance will be provided. Fraternally yours,

J. W. JONES Cl'k.

White's Store, N. C.

UNION MEETINGS.

The Toisnot Union is appointed to be held at Castalia, commencing Saturday before 5th Sunday in September. A. J. MOORE.

The Black Creek Union is appointed to be held with the church of Toisnot (in town of Wilson, N. C.) and to commence on Saturday before the 5th Sunday in Sept.

Elder R. C. Leachman baptized sister Pittman. See mistake on page 463.

“A sound heart is the life of the flesh: but envy the rottenness of the bones.”

“He that oppressteth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor.”—Proverbs 17: 30, 31.

OBITUARIES.

JULIA Y. MUNDEN.

Sister Julia Y. Munden was born Sept. 19th 1815, was received into the Black River church and baptized the 3rd Sunday in May 1843, was a faithful and consistent member, had the confidence and love of the brethren all through life.

SETH WOODALL.

WILLIAM M. DAUGHTRIDGE.

Brother Daughtridge was born in Nash county, N. C., on January 6th, 1828. He had no opportunity for an education, therefore he neither learned to read nor write. At an early age his father hired him to a farmer as a field laborer, in which capacity he proved faithful, both to his father and employer, and after performing his day's work would work for himself at night, and in that way commenced to make for himself some money and reputation, neither of which he ever allowed to decrease, but steadily laid up more and more so long as he lived, and by his untiring perseverance, economy and self-sacrifice he accumulated a large estate of both. He was married twice. First to a Miss Proctor, and second to Miss Delia Williford, a sister of the writer. By his first wife he leaves one child, by his second he leaves nine children. Brother Daughtridge joined the Primitive Baptist church at the February meeting at the Falls of Tar River, 1874, and as he was faithful in natural matters so he was in spiritual. He always filled his seat in his church when not providentially hindered. Though he was slow to speak in conference, we all felt such confidence in his judgment, that we were always glad to see him rise from his seat to give his views. He was stricken with paralysis on the 10th day of February last, and his mind was impaired by the stroke so that it was not fully clear any more, though some of the time he talked rationally. He bore his sickness patiently, never murmured, nor complained. He sent for me on Thursday night before he died on Sunday, to pray with him. I spoke of my weakness. He said to me in reply, "The Lord be with you." On the 18th day of February he fell asleep in Jesus to rest forever with the faithful who have gone before. His stay on earth was 66 years, 1 month and 12 days. He leaves an affectionate wife and ten children, sev-

eral grand-children, and other relations, and many friends to mourn their loss; but let us be comforted among our troubles feeling surely that our loss is his gain. He looked happy after death, not a mark of trouble could be seen upon his face; but it showed that with him all is well, all is well. May our heavenly Father enable us to bear our troubles with christian fortitude, feeling that the storm of life will soon be over, and we too shall reach that happy shore to be forever blessed. I write the above by request of sister Daughtridge.

YOUR unworthy brother,

M. B. WILLIFORD.

MAUDE J. VELVERTON.

Maude fell asleep in the arms of Jesus June 19th 1894, at 5 o'clock, P. M. She was born March 11, 1881, making her stay on earth 13 years, 3 months and 8 days, was well grown to her age; kind and affectionate and loved by all who knew her. Yet the good Lord saw best to take her from this world of trouble and sin to dwell among his angels. She is now basking in the smiles of Him who said, "Suffer the little children to come unto me." Her funeral services were conducted by Mr. R. C. Beaman. Died of malarial fever after an illness of only two weeks. She was a member of the Methodist church. She bore her sickness with much patience and was never heard to murmur, but frequently spoke of the kindness shown her by relatives and friends. It seems that she knew her condition but was not alarmed at all. She asked a short time before she died for some one to sing for her, "It is well with my soul." She called her mother, a few hours before she died, to her bed side and told her she was going to die, and asked her not to grieve for she would soon be happy, said she had been praying to the Lord to fit and prepare father, mother, sisters and brothers to meet her in heaven. Weep not, fond parents, for your child, you have another tie to bind you to the goodly land. May heaven sustain you in this sad bereavement, and may you be enabled to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." It is hard to part with loved ones, but the Lord's will be done in all things. I feel I can sympathize with them in their sad bereavement, feeling the loss of three children myself. I hope to feel that she is resting that sweet rest that remains for the people of God. May our

Heavenly Father reconcile both father and mother to the good of his will, and prepare them to meet their child on that happy shore where no more parting tears will be shed, is the wish of a friend. S. M. S.

ELDER WILLIAM J. PURINGTON.

In the death of Elder William J. Purington the church has sustained the loss of one of the ablest ministers of the New Testament of this day and generation, and perhaps any other generation since the days of inspiration. He was wonderfully gifted of God, and was one of the few who seemed to be evidently set for the defense of the gospel. His life and character were in striking accord with the doctrine he held, loved and preached. His labors in the ministry fully sustained the confession which he made unto salvation and unto his call to preach the unsearchable riches of Christ. He was bold in the faith, able and fearless in proclaiming the sincere convictions of an honest heart, and entertained no manner of compromise for what he esteemed as the fundamental principles of truth. His bearing was grave, his manner was fatherly, his presence was commanding, and yet endearing, his conversation was instructive in doctrine, in discipline, in love and in good works, and his counsels were pointed, timely and wholesome. He possessed the sternness and inflexibility of man, the gentleness and tenderness of woman, and the meekness, humbleness and simplicity of a little child. He was a fit companion to all the children of God who were privileged to come into his presence, in whatever respect they may have felt the need of such, under the exercises of faith. To be with him was, for me, to be benefited. While I realized the superiority of his gifts yet I felt free and easy in his presence. Having been favored with his acquaintance and fellowship, and having had from his lips words of instruction, cheer and comfort, I felt to make this brief expression, in my feeble manner, of the impressions which I fondly cherish, made upon my mind during the pleasant and precious hours spent in the company of this dear brother who fought a good fight, finished his course, kept the faith, and who is now no doubt at the right hand of God, wearing that crown of righteousness which the Lord, the righteous Judge, had laid up for him, and not for him only, but for all them also who love His appearing.

May the grace of God rest upon his dear companion and the church at Hopewell, and His name be ever blessed.

P. G. L.

JOHNNIE HARRIS EVERETT.

ELDER GOLD, DEAR BROTHER:—Will you please publish in the LANDMARK the death of my little Babe, Johnnie Harris Everett, son of Lewis E. Everett and Emily his wife, was born March 10th, 1894, and died with lock jaw March 19th, 1894. He looked fine and promising, and we were loth to part with him, but God in his great wisdom and mercy doeth all things well, and why should I murmur. But when the rod of chastening is laid upon us, this corruptible flesh will murmur. The ties of nature are strong, and it was a hard struggle for me to say, "Thy will, oh Lord, be done," but I was made to say it, also to feel rejoiced when it had breathed its last, its sufferings were so great, and no medical aid could relieve it for a moment, but I trust it has gone where it will be forever at rest. I know it is free from the cares and trials of this sinful world. May God in his infinite goodness and mercy, deal tenderly with all mothers who have such to bear.

So fades the lovely, blooming flower;
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die.

MOTHER.

CHARLES HENRY SHERROD.

Death! The mighty sickle who is sent to mow the golden grain at harvest time has again visited our home and cut down as its victim our darling brother, June 12, 1894, aged 32 years, 1 month, and two days. He was the son of Mr. H. L. Sherrrod. He was sick about three weeks with typhoid fever, and suffered a great deal before he was released by death. Could the skill of his physician or hearts overflowing with grief have saved him he would not have died, and we would not have to weep for a loving brother.

Darling Bunnie. O! how sweet his kind voice was to me. He was so tired and restless for a few days when he first came home, but he soon became quiet and always took his medicine so well, and I looked so bright when he would wake, as if he would soon be well, but God knew best when to take him. He died as one resting in sleep. He was to his parents a dutiful child, a kind and loving brother. Though

he is gone and can never be called back again, I hope he is better off. He leaves a good and kind father and ma, three sisters, three brothers, and a number of kindred and friends to mourn their loss. May we all be prepared by the grace of God to meet him in the kingdom of God.

Dearest Bunnie, thou hast left us ;
Here thy loss we deeply feel ;
But 'tis God that hath bereft us ;
He will all our sorrows heal.

Written by

SISSIE.

Hamilton, N. C.

STEPHEN PAGE.

The subject of this sketch died on March 26th, 1893, aged 90. He was a good citizen and neighbor, and although he had never connected himself with any church he was a firm believer in the faith of the Primitive Baptists, and it seemed that age had not dulled his faculties, nor quenched his desire to find the right way, and when on his death bed prayed fervently for forgiveness, and his last words were, "You must help me pray." His house was always open to the ministers who passed that way, and he always enjoyed attending the associations and meetings as long as he was able. He had been taking the LANDMARK about 25 years. He leaves three children, one son and two daughters, and twelve grandchildren.

The aged and the young must go,
We bid them all good-bye ;
We should not grieve, for this we know,
We'll meet them by and by.

N. M. PLEASANT.

Yanceyville, N. C.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

JAS. A. BURCH.

Shiloh	September 3
Stoneville	At night
Matrimony	4
Ridgeway	5
River View	3 o'clock—6
Town Creek	7
Reed Creek	8 & 9
Camp Branch	10
Leatherwood	11
Axton	12
Cascade	13
Dan River	14

He will need conveyance.

J. D. DRAUGHN.

Lower Canooche Asso. (Ga.)	
Baird's Creek	Monday after
Bellknop	Tuesday
Savannah	Tuesday night

ISAAC JONES.

Little River Association.	
Cross Roads	Monday
Memorial	Tuesday
Aycock's	Wednesday
Wilson	Thursday
Upper Town Creek	Friday
Thence to Kehukee Association.	
Cross Roads	Tuesday
Flat Swamp	Wednesday
Briery Swamp	Thursday
Great Swamp	Friday
Thence to Contentnea Asso.	
Galloway	Tuesday after
Blount's Creek	Wednesday
Sandy Grove	Thursday
Bethel	Friday

He will need conveyance.

L. H. HARDY.

LaGrange	October 2
Mewboris	3
Meadow	4
Autry's Creek	5
Thence to Kehukee Asso.	
Tarboro	9
Little Creek	10
Great Swamp	11
Red Banks	12
Thence to Contentnea Asso.	

He will need conveyance.

J. A. BURCH.

Willow Spring	Wednesday before 5th Sunday in September.
Middle Creek	Thursday
Thence to Little River Association.	
Cross Roads	Monday
Memorial	Tuesday
Aycock's	Wednesday
Wilson	Thursday
Upper Town Creek	Friday
Thence to Kehukee Asso.	
Old Town Creek	Tuesday
Little Creek	Wednesday
Great Swamp	Thursday
Red Banks	Friday
Thence to Contentnea Asso.	
Galloways	Tuesday after
Blount's Creek	Wednesday
Sandy Grove	Thursday
Bethel	Friday
Thence to White Oak Asso.	
LaGrange	Tuesday after
Mewboris	Wednesday
Nahunta	Thursday
Thence to Black Creek Asso.	

He will need conveyance.

W. B. STRICKLAND & JOSEPH STATON	
Pleasant Hill	3d Sunday in Sept.
Wilson	Monday
Lower Black Creek	Tuesday
Upper Black Creek	Wednesday

Bethany.....Thursday
 Thence to the Seven Mile Asso.
 New Hope.....Monday after 4th Sunday
 Hannah's Creek.....Tuesday
 Rehoboth.....Wednesday
 Clement.....Thursday
 Thence to the Little River Association.
 Smithfield.....Sunday night
 Union.....Monday after 5th Sunday
 Cross Roads.....Tuesday
 Memorial.....Wednesday
 Nahunta.....Thursday
 White Oak.....Friday

W. C. JONES.

Oak Grove.....September 26
 Middle Creek.....27
 Thence to Little River Asso.
 Neuse.....October 1
 Cedar Grove.....2
 Dutchville.....3
 Camp Creek.....4
 Tar River.....5
 Surl.....6 & 7
 Roxboro.....8
 Shiloh.....9
 Storie's Creek.....10
 Flat River.....11
 Bullock's Academy.....12
 Mt. Lebanon.....13
 Eno.....14
 Durham.....at night
 Whitfield's School House.....15
 Ray's School House.....16
 Some one will please meet him at Apex,
 Sept. 25. He will need conveyance.

J. S. DAMERON.

Gilliams.....Monday after 4th Sun. in Sept.
 McRay's.....Tuesday
 Harmony.....Wednesday
 Whitfield's School House.....Thursday
 Durham.....Friday
 Eno.....Saturday
 Dutchville.....5th Sunday
 Cedar Grove.....Monday
 Neuse.....Tuesday
 Salem.....Wednesday
 Upper Black Creek.....Thursday
 Wilson.....Friday
 Thence to Kehukee Asso.
 Lawrence's.....Tuesday
 Conoho.....Wednesday
 Hamilton.....At night
 Flat Swamp.....Thursday
 Great Swamp.....Friday
 Thence to Contentnea Asso.
 Tarboro.....Tuesday
 Falls.....Wednesday
 Nashville.....At night
 Castalia.....Thursday
 Hickory Rock.....Friday
 Travel Saturday
 Shoo-Flv.....3rd Sunday
 Camp Creek.....Monday
 Tar River.....Tuesday
 Flat River.....Wednesday
 Roxboro.....Thursday

Shiloh.....Friday
 Stories Creek.....Saturday
 Wheelers.....4th Sunday
 Prospect Hill.....Monday
 Lynch's Creek.....Tuesday
 Arbor.....Wednesday
 Pleasant Grove.....Thursday

G. B. POWELL.

Oak Grove.....Sat. and 2d Sunday in Sept.
 Willow Spring.....Monday
 Old Neil's Creek.....Tuesday
 Sandy Grove.....Wednesday
 Bethel.....Thursday
 New Hope.....Friday
 Black River.....Saturday and 3d Sunday
 Mingo.....Monday
 Barbery's Chapel.....Tuesday
 Hickory Grove.....Wednesday
 Hannah's Creek.....Thursday
 Thence to.....Seven Mile Asso.
 Fellowship.....Monday
 Rehoboth.....Tuesday
 Clement.....Wednesday
 Smithfield.....Thursday
 Thence to Little River Association.
 He will need conveyance.

J. E. ADAMS.

Bethany, Anson co., N. C.....Tuesday and
 Wednesday after 5th Sunday in September.
 Fyson's School House.....Thursday
 Thence to Bear Creek Association at Lawyer's
 Spring.
 High Hill.....Tuesday after
 Thence to Cool Spring Association at Cool
 Spring Church, S. C.
 Mill Church, Anderson co., S. C.....3d Sat.
 & Sunday
 Gill's Creek, near Columbia, S. C.....Tuesday
 and Wednesday
 Sumner, S. C.....Thursday night after.
 Mt. Pleasant, S. C.....4th Sat. & Sun.
 Feathery Bay.....Tuesday after
 Brother Bufkin will please meet me at Fair
 Bluff on Monday.
 Sanford.....Tuesday night after
 Simpson's Creek.....Wednesday
 Then to Mill Branch Association.

I. H. PURIFOY.

Sardis.....Saturday before 1st Sunday in Sept
 Pleasantville.....Sunday
 Wolf Island.....Monday
 Reidsville.....Tuesday
 Dan River.....Wednesday
 Lick Fork.....Thursday
 Pleasant Grove.....Friday
 Gilliams.....Saturday
 Bush Arbor.....2d Sunday
 Lynch's Creek.....Monday
 Prospect Hill.....Tuesday
 Wheelers.....Wednesday
 Flat River.....Thursday
 Storie's Creek.....Friday
 Roxboro.....Saturday and 3d Sunday
 Surl.....Monday
 Shiloh.....Tuesday
 Thence to.....Danville, Va
 His wife accompanies him. Please meet
 and convey them.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED July 8, 1894.	No. 23 Daily		No. 41 Daily	
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 52	9 27	.....	.....
Ar Rocky Mt.....	1 02	10 30	.....	.....
Ar Tarboro.....	2 40	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....
Lv. Rocky Mt.....	1 02	10 30	6 00	.....
Lv Wilson.....	2 05	11 01	.....	.....
Lv Selma.....	2 58	.....	.....	.....
Lv Fayetteville.....	4 35	12 51	.....	.....
Ar. Florence..	7 25	3 00	.....	.....
	No. 47 Daily			
Lv. Wilson.....	2 18		A. M.	.....
Lv Goldsboro..	3 05		6 35	.....
Lv Magnolia...	4 10		7 30	.....
Ar Wilmington	5 59		8 29	.....
	P. M.		10 00	.....

TRAINS GOING NORTH.

DATED July 8, 1894.	No. 78 Daily		No. 34 Daily		No. 40 Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	7 30	7 25	.....	.....	.....	.....
Lv Fayetteville	10 25	9 30	.....	.....	.....	.....
Lv Selma.....	12 08	.....	.....	.....	.....	.....
Ar Wilson.....	1 00	11 47	.....	.....	.....	.....
	No. 45 Daily					
Lv Wilmington	9 00		P. M.	7 00	.....	.....
Lv Magnolia...	10 40		8 33	.....	.....	.....
Lv Goldsboro..	11 55		9 40	.....	.....	.....
Ar Wilson.....	12 40		10 47	.....	.....	.....
	No. 78 Daily		No. 34 Daily			
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.	.....	.....
Ar Rocky Mt...	1 10	11 27	10 32	.....	.....	.....
	2 13	12 05	11 15	.....	.....	.....
Ar Tarboro.....	2 46	.....	.....	.....	.....	.....
Lv Tarboro.....	12 25	.....	.....	.....	.....	.....
Lv Rocky Mt...	2 13	12 05	.....	.....	.....	.....
Ar Weldon.....	3 19	14 58	.....	.....	.....	.....

*Daily except Monday. †Daily except Sunday.
*These trains carry only first-class passengers
holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves
Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scot-
land Neck at 4 55 p. m., Greenville 6 37 p. m., Kins-
ton, 7 35 p. m. Returning leaves Kinston, 7 30 a.
m., Greenville 8 22 a. m., arriving Halifax at 11 00
a. m. Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington
7 00 a. m. Arrives Parnoke 8 40 a. m.; Tarboro

8 50; returning leaves Tarboro 4 40 p. m., Parnoke
7 10 p. m. arrives at Washington 7 35 p. m. Daily
except Sunday. Connects with trains on Scotland
Neck Branch.

Train leaves Tarboro, N. C., via Albemarle &
Raleigh R. R. daily, except Sunday, 5 00 p. m.,
Sunday 3 00 p. m., arrives Plymouth 9 20 p. m.,
5 30 p. m. Returning leaves Plymouth daily ex-
cept Sunday 6 00 a. m. Sunday 9 30 a. m., arrives
Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 6 05 a. m., arriving
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 4 30 p. m., arrives Nashville 5 05 p. m., Spring
Hope 5 30 p. m. Returning leaves Spring Hope
8 00 a. m., Nashville 8 35 a. m., arrive at Rocky
Mount 9 05 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave
Latta 6 50 p. m.; arrive Dunbar 8 00 p. m. Return-
ing leave Dunbar 6 30 a. m.; arrive Latta 8 00 a.
m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 4 10 p. m., Returning
leaves Clinton at 7 10 a. m. Connecting at Warsaw
with main line trains.

Train No. 78 makes close connection at Weldon
for all points North daily. All rail via Richmond
and daily except Sunday, via Portsmouth and
Bay Line. Also at Rocky Mount with Norfolk &
Carolina R. R. for Norfolk daily, and all points
North via Norfolk, daily except Sunday.

JNO. F. DIVINE.

General Sup't

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the follow-
ing 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.

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single copy, by mail, \$1.25

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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 accom-
pany the order

Send money in Registered Letter, or Money
Orders, or by Express. Address

J. A. CLARK, local and general agent,
Wilson, N. C.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 18th Session will open Tuesday, Oct. 16th,
1894, and Continue 20 weeks. Rates reasonable.

The buildings for young men as boarders are
neat and well furnished. Young ladies will find
pleasant rooms in the dwelling.

Pupils will be met at Burlington and Reidsville
Oct. 15, and conveyed gratis, and at close of
term to railroad gratis, provided each one write
me one week previous.

Address,

J. W. GILLIAM, Prin.

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

JOB PRINTING NEATLY EXECUTED
At this office. Send for samples, &c.

A N EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

4 B. B. B. B. MEDICINE.

It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

4 B. B. B. B. is tasteless. Fifty capsules in each box. Twenty-five to fifty days' treatment in a box. Medicine delivered C. O. D. to any part of the United States, or by mail. Price \$1.00 per box, or six boxes for \$5.00. Agents wanted in every town, county, and Territory in the United States. Call on or address, H. C. BRAGG, or 4 B. B. B. Co., Connorsville, Ind. Eld. Chas. M. REED, General Agent, Connorsville, Ind. Corner of 5th and central Ave., Bank Block.

The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Godson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Saxon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

UNIVERSITY OF NORTH CAROLINA

Includes the College, the University, the Law School, the Medical School and the Summer School for Teachers. College tuition, \$60 a year; board \$7 to \$13 a month. Session begins September 6. Address

PRESIDENT WINSTON,
Chapel Hill, N. C.

D. R. H. H. GREEN & SON,
30 1/2 Marietta St. Atlanta, Ga.

They treat Dropsy with much success, and furnish ten days treatment free of charge. Brother Green has been of great service to many sufferers with dropsy. Write to him if you wish his services.

P. D. GOLD.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar..... Wilmington.....Lv	7 00 a m
4 45 p m	Lv..... Fayetteville.....Ar	10 10 a m
4 30 p m	Ar..... Fayetteville.....Lv	10 27 a m
3 12 p m	Lv..... Sanford.....Lv	11 45 a m
12 27 p m	Lv..... Climax.....Lv	1 43 a m
12 59 p m	Ar..... Greensboro.....Ar	2 15 p m
12 52 p m	Lv..... Greensboro.....Lv	2 55 p m
12 06 p m	Lv..... Stokesdale.....Lv	3 48 p m
11 42 p m	Lv..... N. & W. Pct. - W. Cove.....Ar	4 20 p m
11 35 p m	Ar..... N. & W. Pct. - W. Cove.....Lv	4 33 p m
11 06 p m	Lv..... Rural Hall.....Lv	5 01 p m
9 45 a m	Lv..... Mt. Airy.....Ar	6 25 p m
No 3		No 4.
8 00 p m	Ar..... Bennettsville.....Lv	6 25 a m
6 47 p m	Lv..... Maxton.....Lv	7 37 a m
6 08 p m	Lv..... Red Springs.....Lv	8 17 a m
5 13 p m	Lv..... Hope Mills.....Lv	9 12 a m
4 50 p m	Lv..... Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
5 35 p m	Ar..... Runscour.....Lv	6 50 a m
3 55 p m	Lv..... Climax.....Lv	8 40 a m
3 00 p m	Lv..... Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex
Sunday		Sunday
2 35 p m	Ar..... Greensboro.....Lv	9 40 a m
11 30 p m	Lv..... Stokesdale.....Lv	11 00 a m
12 30 p m	Lv..... Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

J. W. FRY, Gen'l Mang'r.

W. E. KYLE, Gen'l Pass Agt.

WILLIAMS' HOG CHOLERA CURE.

This remedy was discovered by him in 1858. It has never been known to fail in effecting a cure when directions have been followed.

This medicine is put up in Tin Boxes—price 50 cents per Box sent to any part of the United States, postage prepaid by him, on the receipt of 50 cents per Box with directions for using it.

Please send money order for the medicine, as this is much safer than the money.

For sale by W. B. Williams, Proprietor at,
Elm City, Wilson Co. N. C.

ORDERS for life size CRAYON PORTRAITS solicited. Price, \$12.50, including nice frame. Send good photos. For further particulars, address

MRS. MARY G. WINSTEAD, Artist,

Care of Elder P. D. Gold,

WILSON, N. C.

VOL. 27.

SEPTEMBER 15, 1894.

NO. 21.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in' God and the Father, Jesus t e 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

ELDER P. D. GOLD, DEAR BROTHER:—I send you the following poetry composed by Miss Addie Hatcher, which I hope to see in ZION'S LANDMARK. I have had some pleasant conversation with this lady and feel that she should have gone home to her friends long ago and told them what great things the Lord hath done for her. I hope that I had a true christian regard for her the first time I ever saw her, and since I have read these lines I feel that my affection is drawn out to her more than ever. I do hope this little one, and all others of like precious faith, may come flocking home to the mount of God, and follow him in the sacred ordinance of baptism and find that rest, peace, comfort and joy that God has promised to them that love, serve and obey him.

Affectionately yours,
E. C. SMITH.

A BIRTHDAY GREETING.

Good morn'ing dear grand-mother,
How are you to-day?
I am delighted to see you enjoying
Your seventy-fifth birth day.
The twenty-eighth of July,
Eighteen hundred and ninety three,
We celebrate thy birth day,
In love and joy for thee.
Your children dear have gathered here,
To enjoy a feast with you:
While your grand children highly prize
Your Anniversary too
Three sons yet survive you,
Three loving daughters dear;
And of your grand-children thirty,
All of them are here.
They view your face worn with care.
It has once been bright and gay,

When you were young as we are now:
But age has crept on day by day.
Upheld by a kind Providence,
As the days pass swiftly away,
And you are blessed to enjoy,
Your seventy-fifth birth day.
The days are long and sunny,
As they were in days of yore;
When the flowers sweet bloomed at your
feet,
To never bloom any more.
Many changes have been since then,
Since you were a maiden fair and gay:
Your body old and feeble grown,
Your hair faded and gray.
All your brothers have marched away,
Their bodies to the dust returned:
All your sisters sleep beneath the clay,
Except only one.
Your parents sleep peacefully
In the r's ill and narrow bed,
While your companion dear,
Is numbered with the dead.
He is gone to meet one dear little son,
That years ago was called away.
Their race is ended, the victory won,
They have paid the debt we all must pay.
Sad is your loss, but great their gain;
Mourn not in your afflicted state:
You have been blessed by that tender hand
That does not forsake the desolate.
Your troubles and trials will all end,
No more sighs to heave your breast:
For there is a world of perfect bliss,
Where the weary pilgrims rest.
A land where joy never fades away,
Bright shining as the sun,
The sweetest songs of melody;
Are heard from the angels' tongues.
There mortals shall dwell in immortality,
And crowns of glory wear;
And sing the song of triumph
As they enter there.
Though you often mourn and sigh,
Feel lonely and desolate;
The Lord of Heaven is ever nigh;
He hears all your complaint.
'Tis He that waters every flower,
To beggars lends a listening ear.
He saves them with his power.
There is no disturbance there.
That glorious feast will not end,
Like the one we have to-day,
For Jesus is the sinner's friend,
And his love fades not away.

So may we remember your christian walk,
 Follow in the paths you have trod,
 And when we bid this world adieu,
 May we all find a home with God.
 Your devoted grand-daughter,

ADDIE HATCHER

SOWING—REAPING.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:7-10.

Some time ago I passed through a season of great darkness, during which time my mind was harassed by inward trials and temptations, and so great was the unrest of my mind and soul for several days that it seemed unbearable. But at length the sweet messenger of rest came to my weary, heavy laden soul accompanied by a part of the above Scripture. Since that time my mind has been led to it often, and it yet has a peculiar sweetness to me that I cannot fully express, but I wish to mention some of the exercises of my mind at the time of which I write. Quite a while previous to the deliverance of which I spoke I had been unusually worldly minded, sinking deeper and deeper in the slough of carnal interest, till at length my mind became so over-charged with worldly cares, that everything of a spiritual nature seemed to be crowded out. In this sad condition I found myself, or rather I was found. I was weighed in the balances and found wanting. It was now a dangerous looking place, and I longed so much to get away but could not. I was so tired and sick of these vain and perishing things that I strove with all my power to drive them from my mind, but all my efforts were vain. They were my constant companions night and

day. There was a piece of work that I felt must be done by myself, by a certain time. I thought perhaps if I could accomplish this my mind would be relieved, as there wasn't anything else of this nature especially required of me at present. But I soon began to realize that I could not even do that, for I was so badly disabled physically, and continued to get weaker, till all physical power as well as spiritual seemed exhausted. My frail bark was tossed on the tempestuous sea by the contrary wind. The proud and angry looking billows were rolling mountain high, and seemed almost ready to engulf its trembling victim. Hence of bare necessity I was compelled to cry, Lord save, I perish. Like Daniel of old, there remained no more strength in me, and many were the bitter tears that I shed, while in broken sighs and unuttered groans I made known my complaint unto Him who is "an hiding place from the wind, and a covert from the tempest," the blessed and only Potentate, King of kings and Lord of lords. Yea, "in my distress I cried unto the Lord and he heard me," and in answer to the intense pleading of my heart came the positive declaration of sacred truth, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Surely no precious promise could have been made sweeter to me than this. Immediately I realized that I had been reaping the fruit of the seed sown, had been sowing to the flesh, therefore of the flesh reaped corruption, and God in faithfulness had visited my transgression with the rod, for he doth not afflict willingly, nor grieve the children of men, but "as many as I love, I rebuke and chasten," saith the Lord. With the

Psalmist I could say in deed and in truth, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." I believe I ate of that fruit and was strengthened both spiritually and physically, so much so that I was enabled to complete the work before me with much ease, while my mind was peacefully meditating on the manifest love and mercy of an all-powerful, unchangeable God. A great change had suddenly come over me. The day-star had risen in my heart, dispelling the dark and lowering clouds of error which had so imprisoned my soul and made me cry with one of old "Bring thou my soul out of prison that I may praise thy name." I have since had similar deliverances and exercises of mind, but not in so deep and trying a manner, feel that it has indeed been a useful lesson by which I had been enabled to profit, a lesson that I now feel I will ever remember. God's people have ever found in all ages of the past, and will continue to find in the future, that when drawn away from the true and living God, by the gods of this world, they have no peace of mind: barrenness of soul and anguish of spirit is their portion. No one can hope to reap wheat from the seed of thistle, but every one is sure to reach that which he hath sown. He that soweth to his flesh shall of the flesh reap corruption. Corruption we know is very offensive, especially when there is a great quantity of it, and while it is true that we sometimes have to handle it, we know that is very disagreeable and unpleasant to do so. There is nothing pure in it

that we should desire it, yet how often are we found sowing to that which can only produce it. The Psalmist said, "In the day of my trouble I sought the Lord; my sore ran in the night and ceased not; my soul refused to be comforted." It was transgression that made this grievous sore and caused him to so earnestly question, "Is his mercy clean gone forever? Hath God forgotten to be gracious? Hath he in anger shut up his mercies? Bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Therefore "let us not be weary in well-doing, for in due season we shall reap if we faint not." Not that one obedience or two excuses a christian for life, as some seem to imagine. But in order to reap the good of the land they must not be weary in well-doing, but be willing and obedient servants. But "woe to them that are at ease in Zion; a little slumber, a little folding of the hands to sleep, so shall thy poverty come." A child of God need not expect to find, while on his pilgrim journey, a place so smooth and quiet that he may set down and do nothing, while his brethren fight all the battles by the way. But if he would be a good soldier of Jesus Christ he must endure hardness, and in order that he may be able to stand against the wiles of the devil it is necessary that he put on the whole armor of God. "For we wrestle 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." A wickedness which appears in the form of religion is very dangerous, being dressed in a robe that has so many alluring charms, it is sure to deceive the hearts of the simple, and make merchandise of

them. Yet it is that which is highly esteemed among men, but is an abomination in the sight of God. Hence believers in Jesus are commanded to let them alone, they be blind leaders of the blind. And that child of God who is yoked with such partaking of their idolatrous worship, has not on the whole armor of God, but his spiritual strength is diminished, thereby giving place to the devil. And how unwise and unscriptural, too, for parents who have learned of Jesus, to suffer their children taught by blind leaders, who stuff their young and untrained minds so full of pharisaical principle which so embitters them against the truth that when they are grown up they do not even respect the profession of their parents. This must be hurtful indeed to christian parents, but parents who suffer their children to be thus deluded cannot hope for better. "They have sown the wind and they shall reap the whirlwind." Train up a child in the way he should go, and when he is old, he will not depart from it. Not that parents are able to make christians of their children, but in obedience God's people are always blest of Him, and when they strive to bring up their children "in the nurture and admonition of the Lord" as commanded of Him, he often makes their children a blessing to them in their declining years. Children that love their parents have great confidence in them and will give ear to their instruction, being assured that they will not at any time give them advice that will prove detrimental to their natural welfare, much less to their soul's eternal salvation. Then is it not the duty of every christian parent to strive to impress upon the mind of their children the way that sinners are saved, and the only way. And

while they may never be brought to a perfect knowledge of the truth as it is in Jesus, yet under such training may we not hope that they will respect the truth and thus be enabled to keep out of the net of those to whom Jesus says, "Who compass sea and land to make one proselyte, and when he is made, ye make him two fold more a child of hell than yourselves." They make him two-fold more a child of hell than themselves in a sense, that he is deluded by men who love the uppermost seats in the synagogues and greetings in the market, while they lade him with burdens grievous to be borne, and themselves touch not the burden with one of their fingers. He thus becomes a servant of men instead of his Creator, and is tormented by the weighty burdens that his merciless masters put upon him. Then, dear christian parent, how can you, if you love your child who is ignorant of the dangers that attend such delusion, suffer it taught by such base deceivers. Sometimes Baptists try to excuse themselves in this way, "If we do not attend their meetings and send our children to their Sunday schools they will call us selfish." It does not matter what they call us, we are not condemned by their judgment, but if our heart condemns us, God is greater than our heart. And if we walk uprightly, we may expect to suffer persecution, &c., be called by many hard names. For "All that will live godly in Christ Jesus shall suffer persecution." God's people should not be a selfish people but they should be a separate people. For "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" "Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive

you." And have no fellowship with the unfruitful works of darkness, but rather reprove them. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children in the light." Professors who are careless and unconcerned about their religious duties, and who are often engaging in that which is unbecoming to persons professing godliness, do not prove by their walk that they have been called out of darkness, but such a course does weaken, if it does not wholly break confidence in the reality of their christian profession. I believe that christians desire the friendship of all people, but when persons refuse to be their friends because they will not follow their pernicious ways, they are not taught in Scripture to seek their friendship in this way, but are commanded to turn away from such, and walk circumspectly, not as fools but as wise. Dear old brother and Elder J. Osborn says, "I appreciate Christians according to their gospel worth." And since this rule is in harmony with Scripture teaching, I feel that it is worthy of emulation, that it is not a song for christians to love and appreciate the company of those who so unmistakably bear in their body the marks of the Lord Jesus, more than they do those that are so cold and indifferent that the marks can hardly be seen. Paul to the Corinthians says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We know that an earthen vessel could not be of use to any one were it never filled, therefore it would be unwise to thank the vessel for what may be put therein. But since God is pleased to fill it with many precious things for the good of his people, it becomes their servant, and is of great use unto them, and

when they are enabled to realize its great value to themselves, they have much concern about the vessel, as well as what it contains, knowing that it is only earthen and very easily broken, therefore they use it with great care and tenderness, always striving to put it in a safe place, lest it be broken, and its usefulness destroyed. A brother once said to me, "O you should not make so much of your ministers; it will puff them up and their usefulness will be destroyed thereby, you should not count them worthy of more honor than the weaker members." I then felt that this was a mistaken idea, and I cannot feel otherwise yet, since Scripture contradicts such an argument. Paul to Timothy says, "Let the elders that rule well (not all elders, but those that rule well) be counted worthy of double honor, especially those who labor in the word and doctrine." "And we beseech you to know them which labor among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their work's sake," says the Apostle. Then we cannot harm them by manifesting our sincere love and interest in them as ministers of Jesus. And I am persuaded that the faithful preacher of righteousness when enabled to understand that his brethren love and appreciate him for Jesus sake, is humbled thereby, and instead of destroying his usefulness, he is polished with meekness and his usefulness is increased. Ministers of the gospel have much to bear that weaker members know little of; their burdens are heavy and doubtless often grievous to be borne. Their countenance, which often expresses such deep and earnest anxiety of soul and depression of spirit, tells this story without hearing it from their lips. Those who

are sorely persecuted and pressed down with weighty burdens, need more sympathy and encouragement than those who are not thus afflicted. "Bear ye one another's burdens," says Jesus, by the mouth of his servant, "and so fulfill the law of Christ." The united strength of the church in behalf of her pastor makes his burdens much lighter, and their negligence toward him makes them more weighty. The beloved Apostle tenderly exhorts his brethren to duty in plain and simple language: "My little children, let us not love in word, neither in tongue; but indeed and in truth. By this shall men know that ye are my disciples, if ye have love one to another." We may secretly love an object, but others cannot judge us by such a love as this. But if God's people would be known as his followers their love must be made manifest one to another. The woman that anointed the feet of Jesus with precious ointment, washing them with her tears and wiping them with the hairs of her head, manifested her love for him by doing that which was in her heart to do. Paul loved his brethren and made his love for them manifest by serving them faithfully, warning them night and day with tears. They truly loved him and manifested their love for him in divers manners. Once upon a time when he was about to take leave of a company of his brethren, he kneeled down and prayed with them all. And they all wept sore and fell on his neck and kissed him. Again when he was about to leave them he shows that he was pained by their tears by saying, "What mean ye to weep and to break mine heart?" And since we are commanded by the word of God to love one another and to make that love manifest, it is possible that God's

people are so restricted that a warm, zealous minister of the gospel dare not manifest his christian love for the people of God without placing himself in danger of being evil spoken of by some with whom we have taken sweet counsel, yea those whom we love in the Lord. Not that a christian loves such a spirit as this in self or in any other, for be assured that such a spirit cometh not from above, but is earthly, sensual, devilish. But those who are thus deluded by the flesh Jude says, "save with fear, pulling them out of the fire: hating the garment spotted by the flesh." But if there be one among you who is called a brother, such as Paul describes in 2nd Timothy 3, from such an one turn away. And if there be one who is called a sister, so silly as is here described, put her from you also, and there will be no cause for such evil suspicious fears. For they arise from that principle which Solomon describes as being cruel as the grave, the coals thereof are coals of fire, which hath a most vehement flame. How cruel indeed is the grave, it shows mercy to none, but imprisons all which we put within its gloomy walls of darkness. One thus imprisoned is powerless, even if it be a living person. There is no way of escape save by Him who is above. It is even so with a child of God when such a spirit is prevailing in his heart, he is powerless, being dragged into gross darkness by his evil passion, and as coals of fire which had a most vehement flame, consume that which is perishable. Even so doth such a passion consume and burn up his peace of mind and soul, rendering its victim so miserable and wretched that it loses all pity for even the dearest idol of his heart, while unjust accusations rapidly flow from the corrupt fountain. But even though

Satan be allowed to thus imprison a child of God, there is yet one way of escape. Jesus the only refuge, stands above the prison, ever able and willing to break the strongest bars, when his penitent ones call upon him in spirit and in truth. It is unfaithfulness in that child of God who sees his brother in error, and fails to strive to convert him from the error of his way. And though to do so may cost him many tears, feeling his own weakness in attempting to correct one whom he feels is his superior in the knowledge of God and godliness, yet we should always remember that we are all fallible creatures, the very strongest liable to err, and feeling our weakness and unworthiness does not relieve us of our obligations to God and our brethren. "As we have therefore opportunity let us do good unto all men," but in a special manner watch over each other for good. Honor all men, love the brother-hood. Peace be to the brethren and love with faith, from God the Father and the Lord Jesus Christ. In great weakness, I am I hope, your little sister,

SADIE D. LIVERMAN.

Columbia, N. C.

MARY PARKER.

The readers of the LANDMARK have known little of the wonderful history of this dear sister. For fifteen years she has been confined to the house, unable to walk, or stand, or lie down, until within a few weeks. Some time in May she became much worse. After some paroxysms of excessive pain she was able to lie down. Sister Rounsavell, of Warwick, N. Y., who had visited her twice before, went out there (to New Holland, Ohio) and stayed with her seven weeks. During that time she so attended to the ulcerous sores that they were all healed. She also undertook the

apparently impossible task of discontinuing the use of morphine. The doctors had begun the use of that more than twenty years ago, and it had been continued from that time. It was supposed she would die from pain were it not for that. Sister Rounsavell, with a determination and courage that appears sublime, began that work of stopping the use of that drug, and persisted in her efforts; although physicians and all others assured her it would be impossible, and the afflicted sister herself made every possible resistance. But it was done; and now she does not even desire it. But the most wonderful of all is that she is now at the University Hospital in Philadelphia. A very serious internal tumor has developed, beside one on her limb. It seemed necessary that she should be at a hospital, and there was no prospect of help in Columbus. The physicians there recommended Philadelphia, which I had suggested, though hardly thinking it possible she could make the journey. But the dear sister who was with her had faith and courage equal to the occasion, and they arrived in Philadelphia at 5 o'clock on Wednesday morning, July 11th, after a journey of six hundred miles. I and some friends, one of them Dr. B. F. Coulter, of Philadelphia, met her, and she was taken to the hospital. She suffers but little pain now, and is very comfortable. The brethren and sisters visit her, and she enjoys their visits much. The visiting hours are from 3 to 4 o'clock p. m. on week days. A partial examination has been made. It is likely an operation will probably be performed after a while for each tumor, and it is hoped the result will be good. There is also some hope that she may be able to stand, and perhaps to walk. She seems to feel very thankful to the dear Lord

for letting her come where she can receive such care, and the attention of skilful surgeons; but especially, where she can see the dear kindred in Christ.

The present expense at the hospital is seven dollars a week. It will probably be more after a while. I signed the paper for her admission. Those who wish to help in bearing these expenses can send their liberality to me at Southampton, Backs county, Pa. I would like that any who may send me money on account of having read this would mention that fact.

Brother B. F. Coulter, M. D., of 1910 North 22d street, Philadelphia, sees her often. Any one who should be in Philadelphia and wants to know particularly about her can call on him. Those who have read his letters in the Signs of the Times will love to see him. I hope the readers of the LANDMARK may read some from him in that paper, among its other very good and comforting communications and editorials.

SILAS H. DURAND.

Brother Gold, please mention sister Mary Parker's book in connection with this letter. One dollar sent me. It is not called for much now.

Remarks:

Any one desiring to purchase her book, price \$1, or to aid her in any way please send to Elder S. H. Durand, Southampton, Pa.

P. D. G.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have had a mind to write a few lines of what I believe to be the dealings of the Lord with me, yet I feel so unworthy I do not feel that I can speak a word of comfort to the least of the saints, for I feel myself to be the least in

my Father's house. And some times my great imperfections make me fear that I am not one at all. I come so short of living as I believe christians should live, it makes me to say, oh is there any one like me. I am going in my 24th year of life. Thirteen years I enjoyed myself, not thinking I had ever committed a sin, when for some cause I viewed myself a great sinner. I tried to pray but could not: I tried to reform my life and failed. I went on two years or more until the burden became so heavy I felt that I was one alone. My best friends were no longer friends. I thought I had some kind of a disease, and would soon die. I did not want to go to that awful and eternal destruction, which I thought was my portion. I would often go to some lonely place to beg the good Lord for mercy. I did not want any one to know that when I died that I was forever lost for my sins. One night when it seemed that I was fast sinking, I know not whether in sleep or not, I saw something like a little child dressed in white standing over me. I knew not what it meant. Neither do I know now or when that burden was removed, though I felt relieved the next day. I wanted to tell some one my feelings and what I had seen, when something would seem to say, it is no use, for it was all imagination; yet I did not feel as I did before. Being misled by false teachers I joined the Missionaries, and tried to be as faithful as I could, not feeling fit to be in any church, but desiring to obey my Saviour. Instead of giving glory and honor to the Lord, to whom it is due, I worshiped the beast. I soon had a dream which I was much troubled about at times, yet I knew not the meaning. I dreamed of being in a house high up from the ground. The way I went up

was very narrow. When going up I saw a little band of the prettiest people I had ever seen. I thought they were dressed in white all just alike, and were singing. It was the most beautiful music I had ever heard. One said, "we're praising God." I know not whether I had the white robe on or not. I was not sitting with them but standing gazing on, rejoicing to see the little band. I staid with the Missionaries 8 years, yet did not believe all their preaching. Neither did they act or show the love for each other as I thought christians should. I can never tell half the trouble I went through. I would often have doubts and fears that I had never been led by the Spirit. Yet I could not throw away that little hope and get back the burden I once had, which I often tried to do. My hope was very small, yet I had never seen anything so large in this world that I would have exchanged it for if I could have done so, for what would it profit any one to gain the whole world and lose their own soul. Yet there is nothing that I have ever done or can ever do to save myself, for if I had to save myself I would be forever lost, for when I would do good sin is present. Then if I am saved it is a sinner saved by grace and grace alone. I had said, surely the Primitive Baptist is the true church, for I believed all others were wrong. I enjoyed the blessed privilege of hearing dear brother G. Bryan preach one night at brother S. Edwards' in January, 1893. I shall never be able to tell my feelings while he was preaching. And for several days afterward it seemed that he was preaching right to me all the time, and could tell my feelings better than I could myself; and I have never been troubled since about the true church. I believed every word he

preached to be the truth. Also he and dear brother Adams both preached the 3rd day following at Lawyer Spring. I went. It was a feast to me to hear them preach, declaring the whole counsel of God—bringing glad tidings and good news from a far country; and meeting the little band praising God, and dressed in the white robe of righteousness, all alike, that I believe I saw in the dream. It seemed that I was not worthy (feeling so vile and sinful) to even see or hear as good people as I believed they were, but oh, how I wanted to be one among the little band, but could not. I rejoiced to see and hear them, but felt too unworthy to be where they were. I did not believe they would receive such an experience as mine. I also heard several other dear brethren preach. Every time I would think I would offer myself to the church for her to decide my case, which I thought perhaps would be non-fellowship; and could not have thought hard if they had, for I did not want to harm the church by any means. I did not want to deceive the people, neither be deceived myself. I had some dreams that were a consolation to me, such as, walk worthy of the vocation wherewith ye are called, and others I will not tell now. Brother Gold, it seemed like I stayed away just as long as I could. I had nowhere else to go. I went forward on Saturday before the 1st Sunday in January, '94, and told a few words of what I have written, and was received and baptized next day by brother J. F. Mills. O how glad I was to meet brother Mills on the bank of the liquid grave, to be buried with my Saviour beneath its yielding wave. That was a happy day with me, and also that night I was made to rejoice, and for a space of time could not move. For two days I did not think I would ever

see any more trouble. What a sad mistake! It is a warfare now and has been all along. I feel that I have been of no use to the church; yet it seems that this life would not be worth living if I could not have a home with the people I love so dear. I want to live, die, and be buried with them. Brother Gold, I have written this only to relieve my mind. If the Lord had not a purpose in it I have done wrong. I see so many mistakes—so much imperfection in this I thought I would not send it. If you think it worth notice you can publish it, if not please lay it aside, and pray that I may be faithful. Yours in hope,

M. E. STEGALL.

Polkton, Anson Co., N. C.

DEAR BROTHER GOLD:—The above is a sketch of the experience of a dear sister whom we have great evidence to believe has been made free from the law of sin and death, by the law of life in Christ; and yet she is in bondage, in a world of trouble all the time, only when the dear, kind and heavenly Father is pleased to give her renewed evidence of his love and mercy. Then she is enabled to rejoice in the joys of the salvation of the Lord. The Lord is a great deliverer, one who has and does, and in whom we trust will still deliver, and they that trust in him shall be as Mt. Zion, which cannot be removed. All things work together for good to them that love the Lord, to them who are the called according to his purpose. To Elder J. H. Puritoy, dear brother, when you preached at Jerusalem Wednesday before the 2nd Sunday in August, in conclusion you expressed a desire that the works of the Lord might be revived at that place, and that you would be glad to hear of it after you were gone. If you never met them again that you

would be rejoiced to know that it was so. At their regular meeting Saturday and 2nd Sunday in August I was present, and while the church was in conference on Saturday, Mr. Thomas Brewer's wife, a lady whom you stayed with, came forward and related what she hoped to be the dealings of the Lord with her and was received. On Sunday a Mr. Mill's wife came forward and was received. Surely I felt that it was a season of refreshing from the presence of the Lord, and that it was good to be there. If it is the will of the Lord to send you to this country again, I feel that I would be glad to meet you. Would love to hear from you. With unfeigned love to your wife (whom I met gladly), I remain your most unworthy little sister in hope.

LOUISA A. EDWARDS.

DEAR MR. GOLD:—How unworthy one feels to write when their sins seem to be in front, and they can find nothing good in themselves. I have long desired to confess my feelings, and write a part of my former life, but have felt so sin-stained I would lay my pen aside, thinking perhaps it was wrong. When very young I joined the Free Will Baptist church. I didn't know what they believed. I only knew I wanted to be a christian—that was my desire from a child. I read the Bible every day, when able, and would try to pray to my Heavenly Father to direct me in the right way. I never heard a Primitive Baptist preach until about three years ago. I had been to their places of worship, but had never heard one preach. I had heard so many hard things about them I didn't care to hear them preach. I remember so well the first sermon I heard, how condemned I felt, but there was some

comfort for me, if I did feel heavy hearted. I believed I loved the same Jesus that he preached. I became so dissatisfied I did not know what to do, and thought I had done wrong by not going to the church I had joined, but I had no desire to hear what I could not believe. Oh! Mr. Gold, how I longed for that comfort which Jesus can only give; how I longed to be like the Old Baptists that I had thought to be the most ignorant people in the world. I shall never forget the day when I believe Jesus relieved my burdened heart. I was bending over my dear little babe, whom I thought would soon be taken away from me for my disobedience, trying to pray to my heavenly Father to forgive my many sins and spare my child, if it was his holy will, when my feelings seemed to change all at once. How much relieved I felt I can never tell. I felt that faith had overbalanced my grief, and hope had filled my heart. How sweet the name of Jesus was and is to me. I have never doubted my Saviour since, but so often doubt myself. I have a desire to be with the people I love, but feel so unworthy. Mr. Gold, please remember me in your prayers. Your unworthy servant,

MAMIE C. HOLLAND.

Falkland, N. C.

Remarks.

It would be a matter of comfort to you and others too, of the same precious faith, if you were added to the visible church in a gospel confession of what Jesus has done for you, and be baptized in his name, putting on Christ by a godly profession before witnesses. The answer of a good conscience is received in the obedience of faith. Acknowledge Jesus in all your way and he shall direct your steps.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—You will find inclosed money order in part payment for the LANDMARK. Afflictions and other troubles in my family have been the main cause why I got so far behind. The LANDMARK comes regularly, and O, how bad I would feel to read it and know that I had not paid up. I could not sleep at night. I often doubt and fear whether I am a child of God, I am such a great sinner, and wonder how God's mercy reaches me, one who has trampled his mercies under my unhallowed feet; but while I doubt myself I never doubt Jesus. Yours in bonds of love,

ELIZABETH CASEY.

Remarks.

How humble is this dear sister. There is such a difference between people—some so careful and tender, faithful and meek, while others become so careless and indifferent about their conduct.

P. D. G.

DEAR BROTHER AND SISTER FARMER:—I have failed to answer your last and very welcome letter up to this writing for the reason that I felt and knew that I had nothing to write that could possibly interest you. While I have written frequently for the "Signs" yet I know that the great and ever profound subjects upon which I have attempted to write have been so feebly discussed and presented that none of God's dear people could be in the least interested or instructed by what I have written. For that reason I often think I ought to cease to write, but the profoundly interesting truths presented in the sacred volume often so impress my mind that I greatly desire to talk to the dear saints about them. But after

I have written I am made to realize that they know greatly more upon and about those great subjects than I do. Therefore it is vanity in me to attempt to stir up their pure minds by calling up before them those great and wonderful truths. This thought often forcibly impresses itself upon my mind. That it perhaps is all vanity on my part when I attempt to call their attention to that subject which is infinitely higher and above all other subjects that have ever engrossed the attention of mortals. Were it not for the great subjects of the religion of our dear Redeemer this world would be a barren waste. But our glorious Lord hath said to his saints, "And a high way shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools shall not err therein. No lion shall be there, nor ravenous beast shall go up thereon. It shall not be found there, but the redeemed shall walk there." How often dear brother and sister I am made greatly to fear that I am one of those ravenous beasts that shall not go up thereon. Near sixty-three years since I made a public profession of the religion of our glorious Lord, but through all those years the vanities of earth have greatly engrossed my time and attention, and the vanities of earth have led me into the paths of folly. You know something of my public life, and can attest to the truths I have written. No lion shall be there nor ravenous beast shall be there. This is a fit and apt description of poor sin corrupted man.

That highway and that way presents our glorious Lord in his divinity and his humanity. This is a mystery that the beings of earth cannot fathom. Even an inspired apostle was made to say, "Great is

the mystery of godliness." God was manifest in the flesh, but that mystery will be removed and made to shine out in all its glorious beauty and grandeur to the admiring gaze of all the saints when they are disrobed of mortality. Then they will see him as he is, and with their sainted voices attuned to the melodies of the skies, will with heavenly joy and delight speak forth in songs of praise and adoration the wonders that shine forth in his ever glorious character. Then the sweet chorus of redeeming love will heighten their joys with sweet remembrance that at his right hand there are joys evermore. O what vanity surround us all while here below. Vanity of vanities saith the preacher, all is vanity." Poor sin corrupted man, the creature of an hour, enslaved by passion and corrupted by power in his vanity, concludes that he by his wisdom and good works can attain an exalted place in that way of holiness, not knowing it is alone for those, the wayfaring man. For those who have no abiding city here below, but like Abraham seek a city which hath foundations whose Maker and builder is God. But how often they, like this poor ignorant one, mourn because of their ignorance of that shining way, and seek and pray to know more and more of the superlative glories that shine all along that Heavenly way.

But that way was fixed in infinite wisdom, and is that rock on which the church is built and being built, and is as enduring as eternity. All the clamor of poor apostate man can never add to its number or take from that number that was chosen in Christ Jesus before the world began. Although a vain world may regard those who are going up in that great high way as fools, yet the wisdom of

this world is but folly when compared to the wisdom of those who know Jesus, whom to know is life eternal. Men of earth who are boasting of their mighty works point the finger of scorn and contempt at what they deem a feeble few who give God all the glory for the great plan of salvation and its glorious consummation. But in their folly they have failed to learn that only eight souls were saved in the ark who were a type of the elect of God, for they were saved from the foaming billows of that great flood which was a type of sin and the wrath of God against sin. They fail to know that Elijah, the prophet, said unto the people, I, even I, only remain a prophet of the Lord. But Baal's prophets are four hundred and fifty, but their great number coupled with their zeal and loud prayers to their gods failed to bring down fire to consume their offering, while Elisha, the chosen servant of the Lord prays to his God and fire came down and consumed his offering, and licked up the water that was in the trenches. They seem to fail to know that our Lord whose only twelve apostles out of the vast multitude that then peopled the earth to go forth and preach his everlasting gospel, and he sent them out as sheep among wolves, I imagine that many of the modern revivalist often come to the conclusion that our Lord acted strangely in failing to hold great protracted meetings according to the modern plan, and by the power and influence of those meetings build up a big church and thereby overcome the Scribes, Pharisees, Saducees and idolators. But the world by wisdom knoweth not God, and the wisdom of this world is foolishness with God. The schools taught by men have never imparted a single spiritual truth to the redeemed and regenerated

sons and daughters of the Lord Almighty, for he of God is made unto them wisdom, and they are not made experimentally the children of God by might or by power, but by my spirit saith the Lord of Hosts. They are the wayfaring men, and they have as they journey towards the tomb the glorious gospel on which to feed, and they are clad with the garments of salvation, and when enjoying the rich feast of redeeming love presented to them in the glorious gospel, they rejoice in Christ Jesus and have no confidence in the flesh and in an ecstasy of delight they can appropriately say: "Happy art thou O Israel, a people saved by the Lord." To that people "the fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments, his praise endureth forever."

To his great and all exalted name their chief desire is to give all the glory.

Affectionately yours,

H. Cox.

Ghent, Ky,

SPECIAL NOTICE.

TO WHOM IT MAY CONCERN:—Notice is hereby given that the Primitive Baptist church at Neuse, in Wake county, N. C., have by unanimous consent changed the time for holding their regular monthly meetings from the third to the second Sunday and Saturday before in each month Neuse meeting house being what is known as a free meeting house in which other denominations of the Protestant order have the right to worship and to organize, not conflicting with the Primitive Baptists. Therefore it is necessary to state that this change was made, and ratified by this church in conference on Saturday before the 3rd Sunday in August, 1894, in presence of and by the assent of the Trustees for said meeting house property.

JOHN K. ROBERTS, Mod.

JAMES A. TEMPLE, Clerk.

ZION'S LANDMARK.

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

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

VOLUME XXV. I.....No. 20.

WILSON, N. C., SEPT. 15, 1894.

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EDITORIAL.

JONAH—REPENTANCE.

Brother M. M. Morris requests my view of Jonah 3: 9, 10:

"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 said he would do unto them: and he did it not."

The 9th verse contains words uttered by the king of Ninevah. The 10th verse contains the declaration of what God saw, namely that the Ninevites turned from their evil way, and God repented of the evil he had said he would do unto them, and he did it not. The difficulty with some appears to be in reconciling certain statements so as to be in harmony with God who is unchangeable, and who declares the end from the beginning. God said, Yet 40 days and Nineveh shall be overthrown, yet when he saw the works of the Ninevites, that they turned from their evil way, he repented of the evil he said he would do unto them, and he did it not. Now many hold that men's ways

influence or change the mind and will of the Lord, or that there are conditions in salvation, and the neglect of the performance of these brings destruction, but their performance secures salvation. How is this matter? Jonah said in 4th chapter, 2d verse: "For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Is not that the character of God? When he sent Jonah to preach to the Ninevites, that fact itself is proof that he would show them mercy. He gave them space to repent which was proven in warning them. If he had not purposed mercy to them he would not have given them warning through Jonah. The repentance of the Ninevites was in turning away from their violent or evil works, and repenting before God, being humbled to an acknowledgement of their sin, and calling or crying mightily unto the Lord. God granted them repentance.

God saw (that is he accepted) their works they did in turning from their evil, and God repented of the evil, or turned from punishing them by overthrowing them, as he had said he would do unto them, and he did it not. In the legal dispensation God sends a warning of death to his people. It comes in power, and they are humbled to crying mightily to God, and turning away from their wicked works. Thus a change is wrought in them. Then he pardons them, and reveals the gospel unto them, or another dispensation of mercy and salvation. Hence the

evil is removed—or an end is made of sin and destruction is hid. Jesus who is made sin for us is revealed as the bearer of our sin. He is exalted a prince and a Saviour, and hence repentance and the forgiveness of sins are preached in his name.

Jonah is a figure of Christ, as he was three days and three nights in the whale—the master of the deep, and type of death. When God raised Jonah out of the deep he went and preached the power of God in the resurrection or deliverance and raising Jonah from the belly of hell. Under the power of that preaching the Ninevites were granted repentance. Hence here is the change of administration of the Lord God shadowing forth the gospel.

There was no change in the purpose of God. But the Lord wrought a change in the Ninevites, and then when this change was manifested God showed his mercy openly, so that he repented of the evil he said he would do, and did it not. "Thou turnest man to destruction, and then sayest, return ye children of men."—Psalm 90:3. When we are condemned justly in our conscience, and the word of God comes in power "the soul that sins it shall die," and we are cast down to destruction, and are humbled and cry unto God; he delivers us out of all our trouble, or turns from his anger. There is no change or repentance in God as men repent. In God when men are blessed with a godly sorrow they loath their wicked works and repent of them, or turn away from

them. God cannot do wrong, and hence cannot repent in that sense. But the cause of all true repentance in man is that Jesus was put to grief for our sins, and hence he is exalted a prince and Saviour to grant repentance unto Israel. When this is preached to men and they repent, God beholds, sees, or is pleased with their repentance, and turns away his fierce anger from us, or takes away the hand-writing of destruction from the wall that caused our distress. This is God's way of dealing with his people, not a change in his will caused by man's repentance, but the manifestation of his grace in causing that repentance and the removal of punishment due to man's sins, because God has found a ransom. When therefore we see man abased and turning towards God we feel that this is proof that there is mercy for that man.

How much above man God is! Jonah wanted Nineveh destroyed, and felt disgraced because his word had not been fulfilled as it appeared. It seemed to Jonah that he had been proven to be a false preacher. Nineveh was not overthrown as he had preached it would be. Now he wants to die. He watches to see results. He still attempts to justify himself in fleeing to Tarshish, because he said he knew God was merciful and would not destroy that city.

God answers him very mercifully. He raises up a gourd as a shadow over his head to deliver him from his grief. So Jonah was exceeding glad. God also prepared a worm to smite the gourd so it withered.

God also prepared a vehement east wind to beat on Jonah's head so he fainted and wished to die. Jonah said he did well to be angry unto death. But how merciful God is. Where was that false charity when Jonah was sorry that Nineveh was not destroyed? Look at his self-pity. How sorry he is for the gourd that withered on which he had bestowed no labor. Yet because it sheltered him he is mad because it withered. Should not God then have mercy on that great city?

Look at the use God makes of everything. He raises a gourd—he prepares a worm—he raises an east wind to beat furiously on Jonah's head. He teaches Jonah to profit. He works all things according to the counsel of his own will. He is of one mind and changes not; yet he works in different, yet not conflicting dispositions to accomplish his will.

The nature of man—even though he is a prophet and preacher—is shown in Jonah. We have this treasure in earthen vessels that the excellency of the power may be of God and not of us. P. D. G.

MELCHISEDEC.

Brother A. B. Shelton, of Texas, requests my view of Melchisedec.

"Now consider how great this man was." Heb. 7:4

There is no natural son of Adam that has received such notice as Melchisedec. Consider his character and history as the Holy Ghost has given it. First, consider his name and office. He was king of

righteousness and king of peace by interpretation. This cannot be said of any natural man. King of righteousness is much more than to be a righteous king. King of peace is much more than to be a peaceable king. Priest of the Most High God, able to bless so great a man as Abraham was in the day of his triumphal return from the slaughter of kings, showing his great superiority over the priesthood of Aaron and the law that was given by Moses. His priesthood was one altogether of blessing, and it was after the order of endless life. No death appears in it, but it abides—continually rising, reigning above all bounds of sins, death, age, clime, nation, region, land or country. He himself is without father, mother or descent, beginning or ending, and thus ever liveth. How great and wonderful a man. This is the most perfect similitude of Christ as our eternal high priest.

Jesus as the eternal Son of God and the beginning of the creation of God, or the one created in the beginning, of course existed before he was manifest in the flesh. He is the Word that was made flesh and dwelt among us. He was before John, yet John was born of woman first. His body was in the likeness of sinful flesh, yet it was not sinful. Now Christ appeared in the Old Testament days or under the former dispensations under various types and emblems. Joshua saw him as captain of the host of the Lord, and fell before him in worship. The king Nebuchadnezzar saw him in a

burning fiery furnace. Abraham saw him as king of righteousness and therefore king of peace, and Abraham was glad. Then this man Melchisedec is the Christ of the Old Testament appearing as reigning forever and ever, as priest after having offered for sins and hence ever living, without beginning or end, full of blessings of life forevermore.

How aptly this emblemizes Jesus our High Priest full of life and blessings, peace and love, righteousness and faith, salvation and joy, no death, no curse, forever and ever.

P. D. G.

BORN OF WATER AND OF THE SPIRIT.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Jno. 3:5.

Elder Peter Corn requests me to give my understanding of the above scripture.

I will say in the outset that the text presents to our minds one of the most prominent features of the mystery of Godliness. "God was manifest in the flesh, justified in the Spirit." As it was in the manifestation of God in the flesh which was Jesus, who is also called Christ, so also is it in the manifestation of the children of God, the younger brethren, of whom he said, he was not ashamed to call them brethren. "Every Spirit that confesseth that Jesus Christ is come in the flesh is of God." The children of God are manifested in the flesh as of the Spirit, and the vessels of mercy are designated by the treasure that is

in them. The Spirit of the Son of God being sent into their hearts whereby they are revealed, and are sanctified unto it and it unto them, or they are set apart as belonging to Christ, and his Spirit is declared to belong to them. "Now if any man have not the Spirit of Christ, he is none of his," and "but we have the mind of Christ," and "God hath sent forth the Spirit His Son into your hearts." We should never lose sight of the fact that the work of salvation is a spiritual one, and must be understood in the light of the Spirit and not in that of the flesh, and that the children of God are spiritual both before and after their manifestation, and therefore their manifestation must be spiritual. The child of God being spiritual, and being spiritually manifested, must necessarily so partake of the Spirit, as to be as a production, itself spirit. The production in the new birth is Spirit, and the development is a vessel of mercy, therefore Jesus says, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again."

There are at least three prominent features of this subject presented in this immediate connection—the necessity for that which constitutes it and the manner of the new birth, and in that of the necessity for it there are two features, the latter of which presents the manner of it principally, which is the part that is directly under consideration at this time. "Except a man be born again he cannot see

the kingdom of God." This is the first point of necessity, which brings forth the one thus born in such a manner and to such an extent as to enable him, or so as to place him in such a state or condition as that he can see the kingdom, but does not bring him into it nor does it enable him to so enter it as not to need another operation or development by which he shall be qualified and enabled to enter into the kingdom. This last operation implies a leading about and instructing in such a manner as to produce a growth in stature, in grace and in the knowledge of the Lord Jesus Christ, whereby the one thus exercised is brought to full age, stature and understanding, and is thus qualified to enter into the kingdom and fully participate in and enjoy the functions of a citizen of the commonwealth of Zion. Being thus qualified he may, and it is his privilege and duty to become a member of the church or kingdom in its visible character, and to receive the ordinances thereof as a sign to himself and to the church that he is of that citizenship which is in Heaven, he having been born from above or from Heaven. It seems to me that one is born again or from above, and sees the kingdom of God, and knows it to be such, and yet does not know that he is a citizen of that kingdom, but he greatly desires to be, and to that end prays to God for mercy in the forgiveness of his sins, and is led by the Spirit in this exercise until he is fully taught the way of life and salva-

tion, which constitutes the washing of regeneration and the renewing of the Holy Ghost, or the birth of water and of the Spirit, and being thus born, having revealed in him the renewing of the Holy Ghost, whereby he is renewed in the Spirit of his mind, he is brought into the possession and realization of a good and precious hope, and rejoices with joy unspeakable and full of glory. He does not now see the kingdom of God any more than at first, but believes to the saving of the soul, and enters into rest in a full assurance of a blessed state of immortality beyond, and after the dissolution of the earthly house of this tabernacle.

As intimated above, I regard this birth of water and the Spirit to mean the same as is meant by the Apostle when he speaks of the washing of regeneration, &c. He is setting forth to the believing child of God how or through what process he is manifestly saved, which is not by the regeneration or re-creation as developed in and by the resurrection of Christ, but by the washing, the cleansing efficacy of the work of regeneration by Christ, the effects of which are developed by this birth. The mystical character of that feature of this birth indicated by the expression, "Except a man be born again," is so closely allied to and connected with Christ in the great work of redemption, called the regeneration that it is shrouded in mystery to such an extent that it seems far more to be believed than comprehended, in fact this whole subject

comes nothing short of a profound mystery, however that which applies more directly to the experience of the child of God seems to bring him nearer the light than those principles more fundamental. I doubt whether a child of God can give anything like a definite idea when he was born again, but his experience in the way of life furnishes him a general idea at least, as to when he was born of water and of the Spirit. One does not know when he was born of the flesh, and how can he know when he was born of the Spirit?

As water implies the idea of washing, cleansing, it is to my mind evident the same thought is reflected in regard to this birth as is embraced in other instances where washing is mentioned.

Isaiah refers to this work when he says, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment and of burning, then he that is left in Zion and remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem."—Isaiah 4:3, 4. And by Paul when he says, "But ye are washed, but ye are sanctified."—1st. Cor. 6:11. And again, "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."—Eph. 5:25, 26.

This cleansing by washing is a matter of knowledge by faith in the Spirit, and not in the flesh, so

as to rid the child of God of an ever present consciousness of sin and pollution in himself, that is in his flesh, but continually teaches him that he is vile and imperfect in the flesh, and holy and perfect in Christ Jesus.

Some good brethren strangely confound this birth with water baptism, and to maintain consistency would have to connect it also with that of the Holy Ghost, which would render that of the latter dependent upon that of the former, and thereby agree with the theory of Alexander Campbell, but they do not believe with him however they might appear to set forth his doctrine. Why not obviate this apparent difficulty by looking more carefully at the question that we may see, if we can, whether we have the matter revealed to us or whether we have simply adopted the opinion of some old father who himself never had given him the clear meaning of the text? Baptism is used to represent a burial and not a birth. Burial means to conceal, to put away out of sight—that which is dead, while birth means to make manifest or bring to view that which is alive. Buried with Christ by baptism into death that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. Our walk is not like as to His burial, but like as to his raising up. As he was raised up by the glory of the Father, even so by the glory of the Father should we walk. Some good brethren take the birth of water to refer to the

natural birth, but that is spoken of as of the flesh and not as of water, besides we are not warranted in placing a natural thing as a condition to be performed before a spiritual thing can be done. Furthermore such a thing would prevent the salvation of all who die before being born of the flesh, or who though having lived yet die and are never thus born. We believe the necessity of the new birth applies as much to infants as it does to adults. I would again say that this expression "born of water and of the Spirit," means, it seems to me, the same as is meant in Titus 3:5, by the expression, "washing of regeneration and renewing of the Holy Ghost." Notice, we are not saved, as meant here, by the regeneration, but by the washing of it—by the cleansing effects of it through the operation of the Spirits by faith. Many of our brethren unthoughtedly so confound the term "regenerated," and "born again," that they use them interchangeably and thus destroy the true and relative meaning of each to the other. The regeneration of the people of God implies the same, to my mind, that re-creation does, or as created in Christ Jesus, and was accomplished by the life of Christ, consummated by his death and resurrection, and is developed by the Spirit, the work of which development is that which is called the new birth in all of its features. The great work of redemption in all of its fundamental character was wrought by and completed in Christ in and by his life, death

resurrection and ascension, and through his intercession at the right hand of his Father, and according to the operation of the Spirit of holiness the efficacy of this great work is being revealed in the vessels of mercy, whereby they are taught the blessed truth that salvation is of and complete in Christ, and by virtue of Christ in them the hope of glory they are given exceeding great and precious promises of a better estate, even life forever more. The Spirit of the Son of God being sent into their hearts they receive the life of Christ in it by faith, and by faith are they enabled to see the kingdom, and are exercised by it through the leadings of the Spirit until they are fully taught the way of the regeneration and finally brought into the fellowship of Christ and his manifest children whereupon they become to love the brethren and desire to be with them. They have a mind to tell them what they have seen and heard—what the Lord has done for them, which relation is the declared evidence that they have been born of water and of the Spirit, and are qualified to enter the fellowship of the church and participate in its ordinances.

We often see those whom we believe to be "under conviction" as it is some times termed, but they have no hope, and though we have fellowship for them in the evidence of life, yet we can not baptize them. They are born again and see the kingdom—that salvation is of God, but they have not yet been taught

that it is for them. When this is revealed they are born of water and of the Spirit, have a hope, and we are ready to baptize them, even as they are ready to be baptized. I have written briefly, yet I hope sufficiently for brethren Corn to get my limited understanding of this great mystery, and if so, the Lord have the praise.

P. G. L.

ASSOCIATIONAL.

DEAR BROTHER GOLD:—Please state that the White Oak Primitive Baptist Association will be held, the Lord willing, at Newport, Carteret county, N. C., on Saturday, 3rd Sunday and Monday in October, 1894. Those coming from the South will change cars at Newberne on Friday evening for Newport. Those coming from the West will come on the A. & N. C. R. R. on same day. We hope to see a goodly number of our brethren, sisters and friends here at that time.

I. JONES, Mod.

L. H. Hardy, Clerk.
Newport, N. C. Sept. 3d.

ELDER P. D. GOLD:—Please publish in LANDMARK that the Mayo Primitive Baptist Association will be held with the church at Sardis, commencing Friday before the third Sunday in October, 1894. Brethren coming from the North on the N. & W. R. R., will be met and cared for at Madison on Thursday evening. Sardis is near five miles south of Madison. Those coming from the East or South will be met Friday at 11 o'clock at Ellisboro depot on the Madison Branch R. R. one mile and a half from Sardis. Brethren and friends are cordially invited. Among whom we hope to see is Elder Gold.

W. A. GOURLEY, Clerk.

August 31st, '94.

The first session of the Landmark Association, colored, will convene on Friday before the 2nd Sunday in October, and hold three days at Johnston's Station, on the A. & R. R., in Martin County, N. C. A general invitation is extended. We would be glad if a goodly number of our white brethren would visit us and instruct us how to carry on our business.

G. W. ROBBINS, Mod.

W. W. Lanier, Clerk.

UNION MEETING.

The next session of the Eastern Union will convene with the South Mattamuskeet Church at Mason Point meeting house, commencing Friday before the 5th Sunday in September, 1894. All brethren and friends are invited to attend. Elder D. W. Topping is chosen to preach the introductory, Elder J. T. Ambrossig, his alternate.

Yeatsville, N. C., Sept. 3d.

CORRECTION.

Philadelphia church is in Caldwell County, N. C., near the town of Lenoir. This is a correction of error in last issue.

The word "not" was accidentally omitted in Elder Armstrong's article in Sept. 1st number. The quotation is from John 4:3, 38th line, page 470, and reads, "Every spirit that confesseth not that Jesus is come in the flesh, is of God." It should be "is not of God."

NOTICE.

Every one visiting the Landmark Colored Association, will call for reduced fare between Wilson and Weldon over all branches. Tickets will be on sale October 11. Round trip tickets good till 15.

OBITUARIES.

JAMES R. PARKER.

DEAR BROTHER GOLD:—Please publish the obituary of Elder James R. Parker, who departed this life July 20th, 1894. Elder Parker was born January 7th, 1805. He was twice married. He was married the first time March 22d, 1827, to Charity E. Stevens, by whom he had twelve children, ten sons and two daughters, six of whom are now living. He was married the second time May 18th, 1865, to Edith Herring, with whom he lived peaceably and lovingly till he was taken away. He united with the Primitive Baptist Church at Friendship Meeting House, in Wayne county, about sixty years ago. He served the church as deacon for some years, after which he was ordained to the work of the gospel ministry, which office he filled in faithfulness so long as his mind and strength would permit. During the latter part of Elder Parker's life he became unable to travel among the churches to a great extent, and seldom tried to preach at his own church, but the doctrine of salvation by the grace of God was the theme of his soul. He was indeed, as saith the Scriptures, sober, just and temperate. He was a devoted husband, a kind and affectionate father and a good neighbor, but he has served his generation and now sleeps with the fathers, awaiting the resurrection of the dead, when he, together with all the redeemed of the Lord, shall awake with Christ's likeness and be satisfied. Elder Parker's stay on earth was 89 years, 6 months and 13 days. He leaves behind him to mourn his departure an aged widow, who was to him indeed an affectionate and devoted wife, his six surviving children, besides other relatives and many friends, upon whom we crave the continued blessings of our heavenly father.

J. R. ROBERTS.

P. S.—We are unable to state the date in which Elder Parker united with the church, or how long he served as deacon, or the date in which he was ordained to the work of the ministry, as the original record of these things has been misplaced or destroyed.

J. R. R.

Goldsboro, N. C.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

ISAAC JONES.

Little River Association.
 Cross Roads.....Monday
 Memorial.....Tuesday
 Aycock's.....Wednesday
 Wilson.....Thursday
 Upper Town Creek.....Friday
 Thence to Kehukee Association.
 Cross Roads.....Tuesday
 Flat Swamp.....Wednesday
 Briery Swamp.....Thursday
 Great Swamp.....Friday
 Thence to Contentnea Asso.
 Galloway.....Tuesday after
 Blount's Creek.....Wednesday
 Sandy Grove.....Thursday
 Bethel.....Friday
 He will need conveyance.

L. H. HARDY.

LaGrange.....October 2
 Mewborns.....3
 Meadow.....4
 Autry's Creek.....5
 Thence to Kehukee Asso.
 Tarboro.....9
 Little Creek.....10
 Great Swamp.....11
 Red Banks.....12
 Thence to Contentnea Asso.
 He will need conveyance.

J. A. BURCH.

Willow Spring.....Wednesday before 5th Sunday in September.
 Middle Creek.....Thursday
 Thence to Little River Association.
 Cross Roads.....Monday
 Memorial.....Tuesday
 Aycock's.....Wednesday
 Wilson.....Thursday
 Upper Town Creek.....Friday
 Thence to Kehukee Asso.
 Old Town Creek.....Tuesday
 Little Creek.....Wednesday
 Great Swamp.....Thursday
 Red Banks.....Friday
 Thence to Contentnea Asso.
 Galloways.....Tuesday after
 Blount's Creek.....Wednesday
 Sandy Grove.....Thursday
 Bethel.....Friday
 Thence to White Oak Asso.
 LaGrange.....Tuesday after
 Mewborns.....Wednesday
 Nahunta.....Thursday
 Thence to Black Creek Asso.
 He will need conveyance.
 Elder Harris will accompany me as far as the Kehukee Association.

W. B. STRICKLAND & JOSEPH STATON

New Hope, Monday after 4th Sunday in Sept.
 Hannah's Creek..... Tuesday
 Rehoboth..... Wednesday
 Clement..... Thursday
 Thence to the Little River Association.
 Smithfield..... Sunday night
 Union..... Monday after 5th Sunday
 Cross Roads..... Tuesday
 Memorial..... Wednesday
 Nahunta..... Thursday
 White Oak..... Friday

W. C. JONES.

Oak Grove..... September 26
 Middle Creek..... 27
 Thence to Little River Asso.
 Neuse..... October 1
 Cedar Grove..... 2
 Dutchville..... 3
 Camp Creek..... 4
 Tar River..... 5
 Surl..... 6 & 7
 Roxboro..... 8
 Shiloh..... 9
 Storie's Creek..... 10
 Flat River..... 11
 Bullock's Academy..... 12
 Mt. Lebanon..... 13
 Eno..... 14
 Durham..... at night
 Whitfield's School House..... 15
 Ray's School House..... 16
 Some one will please meet him at Apex,
 Sept. 26. He will need conveyance.

J. S. DAMERON.

Gilliams..... Monday after 4th Sun. in Sept.
 McRay's..... Tuesday
 Harmony..... Wednesday
 Whitfield's School House..... Thursday
 Durham..... Friday
 Eno..... Saturday
 Dutchville..... 5th Sunday
 Cedar Grove..... Monday
 Neuse..... Tuesday
 Salem..... Wednesday
 Upper Black Creek..... Thursday
 Wilson..... Friday
 Thence to Kehukce Asso.
 Lawrences..... Tuesday
 Conoho..... Wednesday
 Hamilton..... At night
 Flat Swamp..... Thursday
 Great Swamp..... Friday
 Thence to Contentnea Asso.
 Tarboro..... Tuesday
 Falls..... Wednesday
 Nashville..... At night
 Custalia..... Thursday
 Hickory Rock..... Friday
 Travel Saturday
 Shoo-Fiv..... 3rd Sunday
 Camp Creek..... Monday
 Tar River..... Tuesday
 Flat River..... Wednesday
 Roxboro..... Thursday
 Shiloh..... Friday
 Storie's Creek..... Saturday
 Wheelers..... 4th Sunday
 Prospect Hill..... Monday

Lynch's Creek..... Tuesday
 Arbor..... Wednesday
 Pleasant Grove..... Thursday

J. E. ADAMS.

Bethany, Anson co, N. C..... Tuesday and
 Wednesday after 5th Sunday in September.
 Yson's School House..... Thursday
 Thence to Bear Creek Association at Lawyer's
 Spring.
 High Hill..... Tuesday after
 Thence to Cool Spring Association at Cool
 Spring Church, S. C.
 Mill Church, Anderson co., S. C..... 3d Sat.
 & Sunday
 Gill's Creek, near Columbia, S. C..... Tuesday
 and Wednesday
 Sumper, S. C..... Thursday night after.
 Mt. Pleasant, S. C..... 4th Sat. & Sun.
 Feathery Bay..... Tuesday after
 Brother Bufkin will please meet me at Fair
 Bluff on Monday.
 Sanford..... Tuesday night after
 Simpson's Creek..... Wednesday
 Then to Mill Branch Association.

J. H. PURIFOY.

Roxboro..... Saturday and 3d Sunday in Sept.
 Surls..... Monday
 Shiloh..... Tuesday
 Danville..... Wednesday Sept. 19th
 Cane Creek..... Thursday, Sept. 20th
 Mill..... Friday, Sept. 21st
 Malmalson..... Saturday, Sept. 22d
 Banister..... Sunday, Sept. 23d
 White Thorn..... Monday, Sept. 24th
 Weatherford..... Tuesday, Sept. 25th
 Union..... Wednesday, Sept. 26th
 Galilee..... Thursday, Sept. 27th
 Strawberry..... Friday, Sept. 28th
 Mt. Arrarat, Saturday and Sunday Sept. 29-30

His wife accompanies him. Please meet
 and convey them.

THOMAS BELL.

Simpson Creek..... October 4th
 Mt. Pleasant..... October 6th and 7th
 Mill Creek..... October 9th and 10th
 Thence to Cool Springs.
 Columbia..... October 16th

ELDER F. A. CHICK.

Wilson..... Tuesday night
 Wilson..... Wednesday, Sept. 26th
 Goldsboro..... Thursday, Sept. 27th
 Thence to Little River Association.
 Beulah..... Oct. 2nd
 Scotts..... Wednesday Oct. 3rd
 J. F. Farmers' residence..... Wednesday night
 Wilson..... Thursday night
 Moores..... Friday
 Thence to the Kehuhee Association.
 Tarboro..... Tuesday after
 Old Town Creek..... Wednesday
 Little Creek..... Thursday
 Great Swamp..... Friday
 Thence to the Contentnea Association.
 He will need conveyance.

R. HUTCHINS.

Wolf Island.....	Mon. after 3d Sun in Oct
Pleasant Grove.....	Tuesday
Arbor.....	Wednesday
Lynch's Creek.....	Thursday
Wheeler's.....	Friday
Durham.....	Sat. and 4th Sun.
Whitfield's School House, Sunday at 4 o'clock	
Oak Grove.....	Monday
Willow Spring.....	Tuesday
Sandy Grove.....	Wednesday
Bethel.....	Thursday
New Hope.....	Friday
Black River.....	Saturday
Bethsaida.....	1st Sun. in Nov.
Hannah's Creek.....	Monday
Hickory Grove.....	Tuesday
Seven Mile.....	Wednesday
He will go from there to Clinton, and Thursday travels from there to Duplin Roads.	
Brother Cavenaugh's.....	Friday
Cypre-s Creek.....	Sat. and 2d Sun.
Old Maple Hill.....	Monday
Bay.....	Tuesday
Stump Sound.....	Wednesday
Yopps.....	Thursday
Rest.....	Friday
Ward's Will.....	Sat. and 3d Sun.
North East.....	Monday
Fourth West.....	Tuesday
Black Swamp.....	Wednesday
Sand Hill.....	Thursday
Muddy Creek.....	Sat. and 4th Sun.
Goldsborough at 12 o'clock.....	Monday
Chapel.....	Tuesday
Cross Roads.....	Wednesday
Union.....	Thursday
Pine Level.....	Friday
Smithfield.....	1st Sat. and Sun. in Dec.
Clements.....	Monday
Rehoboth.....	Tuesday
Fellowship.....	Wednesday
Middle Creek.....	Thursday
Neese.....	Friday
Cedar Grove.....	Saturday
Dutchville.....	2d Sunday
Camp Creek.....	Monday
Tar River.....	Tuesday
Surls.....	Wednesday
Flat River.....	Thursday
Stories Creek.....	Friday
Roxboro.....	Sat. and 3d Sun.
Ebenezer.....	Monday
Prospect Hill.....	Tuesday
Country Line.....	Wednesday
Lick Fork.....	Thursday
Dan River.....	Friday
Good Will.....	Saturday
Ridgewav.....	4th Sunday

Will some brother carry him from Wheelers to the depot.

ISAAC JONES.

ELLIS FAUCETTE AND WESLEY HENDERSON, COL'D.

Jonah Williams Meeting House. Tuesday after 1st Sunday in October.

Londons (near Wilson)..... Wednesday Thence to Landmark Association.

Will brother Williams or some one meet them at Goldsboro on Monday after 1st Sunday in October.

GEORGE W. GORE, OF S. C.

Little River Association.

Beulah.....	Monday after
Healthy Plains.....	Tuesday
Wilson.....	Wednesday
Pleasant Hill.....	Thursday
Lower Town Creek.....	Friday
Thence to Kolukee Association.	
Cross Roads.....	Tuesday
Flat Swamp.....	Wednesday
Briery Swamp.....	Thursday
Great Swamp.....	Friday
Thence to Contentnea Association.	
Galloway.....	Tuesday after
Blounts Creek.....	Wednesday
Sand Hill.....	Thursday
Bethel.....	Friday
Thence to White Oak Association.	
Hadnot's Creek.....	Tuesday after
North East.....	Wednesday
Ward's Will.....	Thursday
Yopps.....	Friday
Stump Sound.....	Saturday and Sunday
Bay Mead School House.....	Monday
Wilmington.....	Tuesday
Bro. B. H. Herrilson expects to accompany Elder Gore.	

They will need conveyances

JESSE BROWN.

Cool Spring Association, at Cool Spring on the 12th, 13th, and 14th of October, 1894.

Mill Creek.....	Tuesday, 16th
Gill's Creek.....	Thursday, 18th
Mt. Pleasant, Saturday, 3d Sunday, 20th, 21st	
Simpson's Creek.....	Tuesday, 23d

Will some one meet me at the nearest depot.

Pee Dee.....	Thursday, 25th
Pleasant Hill.....	Sat. and Sun. 27th and 28th
Bethel.....	Tuesday, 30th
Pireway.....	Wednesday, 31st
Mill Branch.....	Thursday, Nov. 1st
Wilmington.....	Friday night, 2nd
Stump Sound.....	Sat. and Sun. 3d, 4th
Bay Meeting House.....	Monday, 5th
Southwest.....	Tuesday, 6th
Muddy Creek.....	Wednesday, 7th
Hornet.....	Saturday, 10th

Will some one meet me in Clinton on Friday evening, the 9th.

Seven Mile.....	Sunday, 11th
Reedy Prong.....	Monday, 12th
Barby's Chapel.....	Tuesday, 13th
Mingo.....	Wednesday, 14th
Black River.....	Thursday, 15th
Bethany.....	Friday, 16th
Smithfield.....	Saturday, 17th
Little Creek.....	Sunday, 18th
Clement.....	Monday, 19th
Rehoboth.....	Tuesday, 20th
Fellowship.....	Wednesday, 21st
Middle Creek.....	Thursday, 22d
Raleigh.....	Friday, 23d
Oak Grove.....	Sat. and Sun. 24th, and 25th
Durham.....	Monday, 26th
Randleman, Randolph Co.....	Tues. night, 27th
Central Falls.....	Wed. night, 28th

He will need conveyance.

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

TRAINS GOING SOUTH.

DATED	No. 33 Daily	No. 35 Daily	No. 41 Daily
July 8 1894.			
Lv Weldon.....	A. M. 11 52	P. M. 9 27	A. M.
Ar Rocky Mt....	1 02	10 20	.....
Ar Tarboro.....	2 40	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv Rocky Mt....	1 02	10 20	6 00
Lv Wilson.....	2 08	11 01	.....
Lv Selma.....	2 58	.....	.....
Lv Fayetteville	4 13	.....	.....
Ar Florence..	7 25	3 00	.....
	No. 47 Daily.		
Lv. Wilson.....	2 18		A. M.
Lv Goldsboro..	3 05		6 15
Lv Magnolia....	4 10		7 20
Ar Wilmington	5 50		8 20
	P. M.		10 00

TRAINS GOING NORTH.

DATED	No. 78 Daily	No. 32 Daily	No. 40 Daily
July 8, 1894.			
Lv Florence.....	A. M. 7 30	P. M. 7 25	.....
Lv Fayetteville	10 45	9 30	.....
Lv Selma.....	12 08	.....	.....
Ar Wilson.....	1 00	11 27	.....
	No. 48 Daily.		
Lv Wilmington	9 00		P. M.
Lv Magnolia....	10 40		7 00
Lv Goldsboro..	11 55		8 33
Ar Wilson.....	12 40		9 40
	No. 78 Daily.	No. 32 Daily	
Lv Wilson.....	P. M. 1 10	P. M. 11 27	P. M. 10 32
Ar Rocky Mt....	2 13	12 05	11 15
Ar Tarboro.....	3 40	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv Rocky Mt....	2 13	12 05	.....
Ar Weldon.....	3 10	12 58	.....
	P. M.	A. M.	P. M.

†Daily except Monday. ‡Daily except Sunday.

*These trains carry only first-class passengers holding Pullman accommodations.
 Train on Scotland Neck Branch Road leaves Weldon 3.40 p. m., Halifax 4.00 p. m, arrives Scotland Neck at 4.55 p. m., Greenville 6.37 p. m. Kinston, 7.35 p. m. Returning leaves Kinston, 7.20 a. m. Greenville 8.22 a. m., arriving Halifax at 11.00 a. m. Weldon 11.20 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a. m. Arrives Pamlico 8.40 a. m.; Tarboro

8.50; returning leaves Tarboro 4.40 p. m., Pamlico 7.10 p. m. arrives at Washington 7.35 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Pamlico & Raleigh R. R. daily, except Sunday, 5:00 p. m., Sunday 3:00 p. m., arrives Plymouth 9:20 p. m. 5:20 p. m. Returning leaves Plymouth daily except Sunday 6:00 a. m., Sunday 9:30 a. m., arrives Tarboro 10:25 a. m., and 11:45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:05 a. m., arriving 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 4:30 p. m., arrives Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6:50 p. m.; arrive Dunbar 8:00 p. m. Returning leave Dunbar 6:30 a. m.; arrive Latta 8:00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4:10 p. m., Returning leaves Clinton at 7:30 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

JNO. F. DIVINE.
 General Supt
J. R. KENLY, Gen'l Manager
T. M. EMERSON, Traffic Manager

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J. A. CLARK, local and general agent,
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The 18th Session will open Tuesday, Oct. 16th, 1894, and Continue 20 weeks. Rates reasonable.

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Pupils will be met at Burlington and Reidsville Oct. 15, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

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 J. W. GILLIAM, Prin.

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

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A N. EXCELLENT MEDICINE.

After years of study and research to get a remedy to destroy the germs of disease, and to build up the broken down Nervous System—to give new life and vigor, so you will feel that life is worth living for. This medicine is a gentle Cathartic; also, a great Nerve Tonic, which builds up the nerve tissues and destroys that tired, languid feeling. It works through the Blood, Nerves, Liver and Kidneys, which are the main springs of the whole body. This remedy is the great

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sex. on, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Claston, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

☞ I am agent for this medicine at Wilson, N. C., at same prices.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Dec 3, 1893.
All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 48 a m
1 27 p m	Ar.....Chimax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 45 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 48 p m
11 42 p m	Lv.....N. & W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 04 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
8 00 p m	Ar.....Bennettsville.....Lv	9 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Ar.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday.		Sunday
5 35 p m	Ar.....Rainsburg.....Lv	6 50 a m
3 55 p m	Lv.....Chimax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex.
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No. 4 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

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Please send money order for the medicine, as this is much safer than the money.

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Care of Elder P. D. Gold,
WILSON, N. C.

VOL. 27.

OCTOBER 1, 1894.

NO. 22

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love.

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

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All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

AN IMPOSSIBILITY MADE SURE.

In Deuteronomy 23 : 2, 3 we have the following :

"A bastard shall not enter into the congregation of the Lord : even to his tenth generation shall he not enter into the congregation of the Lord."

"An Ammonite or Moabite shall not enter into the congregation of the Lord : even to their tenth generation shall they not enter into the congregation of the Lord forever."

Here are things which were impossible under the old covenant, and all the priests of Israel could not change it. It is a law made by the great Lawgiver and by him delivered unto the children of Israel through Moses, his servant. There never was a power in Israel that could repeal any part of that law nor add anything to it. It was given by the Legislator of the kingdom of glory. We notice that in all the government of Israel there never sat a legislature, congress, parliament nor law-making power of any other name, and the kings had no authority to decree or legislate. All they had any authority to do was to execute the law that God gave to Moses on the mount. Here we see that there was no process of law by which the above prohibiting acts could be made void. Therefore a bastard was banished from the congregation of the Lord until his tenth generation. It appears (according to Arminianism)

that a good long line of innocent people were punished for a single sin which took place before the first one was born. Was God unjust in this? He made the law. Moses is not responsible for it, only he must deliver it just as it is handed to him from the mouth of God.

There are men now who teach the law for righteousness, or they claim to teach it, who are bastards and cut off by the law. The above commandments were as good and as strong as any point in the law, and were just as lasting. If the ten commandments govern the church to-day then this bastard commandment is yet of full force. If it is necessary that one should keep those ten commandments in order to be saved it is also necessary that a child should so manage as to not be born a bastard, not only that he himself should be saved, but for the sake of his children, even ten generations off, that they also may be brought in the means of salvation. Who will say that a bastard child is in any wise responsible for being born out of wedlock, and yet by the law of Israel he is cut off from the congregation of the Lord for something he could in no wise hinder. You people (especially Primitive Baptists) who want to make excuses for God and try to excuse him or bring him within the

limits of legal punishment by your own judgments, how is this? How shall I understand it?

Who was to blame for Ishmael's birth? Surely not the boy, yet it was the boy who was banished from Abraham's estate and not allowed to be an heir; no, not enough soil to set his feet on. He was part Abrahamic and part Egyptian, but every part a slave, though his father was free because his mother was a bondwoman. He was a bastard, and could not at that time enter into the congregation of the Lord. Ishmael is that same little mulatto boy yet, and he hates the promised child yet. He loves his mother's tongue, but wants his father's inheritance, but Isaac got it and he holds it. He was the promised seed, the lawful heir that was born of the free, virtuous woman, though she was somewhat hasty at times, and her haste brought trouble on her house, and raised up an enemy to her lawful seed.

I have often thought if the Old School Baptists did not sometimes get in a hurry and herself commit adultery and bring forth a child that never could speak the pure language of Canaan, why are there so many Baptist "churches" in the world today, and why is it that they speak the mother tongue only in a very little part? Something like this, "And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."—Nehemiah 13:24. We notice that this class could speak half Ashdod, but could not speak the Jews' language at all only as it was according to the language of both people. Just the way. Every time the Old Baptists have tried to soften down and leave off to defend the truth and contend

earnestly for the faith once delivered to the saints some one or other of the Baptist denominations have been born and we have had to do like Sarah, declare that this new child shall not be heir with us or the promised seed, and thus exclude them from our fellowship. At such times they have set up housekeeping for themselves and legalized in themselves to commit adultery with the Arminian world, thus to continue to produce multitudes of bastards like themselves and to thus identify themselves, both by conduct and language, with the daughters of the whore of Babylon. Oh how necessary for the church to be virtuous! Our wise Brother could see these things and therefore said, "Who can find a virtuous woman? Her price is far above rubies." Shall these bastards enter into the congregation of the Lord? Will their tenth generation ever come when every son of them is a bastard? Yet they may enter. How, as partaking and believing this bastard doctrine? No, he, so far as I know, may be one of God's chosen few, and if so the gracious Lord will teach him the falsehood of that doctrine by which he was begotten into that feigned faith and turn him from it unto the true faith and he will be a legitimate child, born of God and of the Holy City, the New Jerusalem that came down from God out of heaven. Is this possible? No, it is sure as the covenant with David, and as the redemption by our Lord Jesus Christ. There are no bastards in that holy city; they cannot enter there. One may be a bastard in nature, but he cannot be in grace. The holy city is not a harlot and never partakes of Arminianism. We are weak and parley with the flesh. Sometimes brethren and sisters turn out to Sunday Schools and their picnics

and other meetings of the same stripe, and you can hear them say, "Well, my children are young folks and they want to go to be in company, and if they don't go they won't be thought anything of," etc.

Thus we commit adultery with the world. Don't want to do that? Oh, no, of course not, but you are doing it just the same. Where is that old patriotic christian spirit that adorned our fathers and enabled them to stand the test of the fire, the lion's den, the rock, the flaying knife and every other piece of persecuting machinery that could be invented by men and devils before they would commit adultery with idolatry all the days that was offered to them in the name of religion, the religion of Jesus Christ. Brethren while I feel compelled to fight this popular-seeking spirit I have children who have minds just like yours and who try me on these things, and I have to confess that I am not always faithful in deed, but I am in advice; yet I should see this advice carried out.

I did not intend to say so much on this one point for I especially meant to talk something of Moab and must try to do so for therein is the way made sure.

Moab was a bastard, a son of Lot, by his daughter. This excluded him from the congregation of the Lord unto his tenth generation. Then when Israel was going from Egypt to Canaan Moab would not let them pass through his coast and besides he laid snares for Israel to commit adultery with his lewd daughters, and hence the time was so extended beyond the limits of his bastardy that it cut him off forever from the congregation of the Lord. This was the power of a carnal commandment or a commandment to govern national Israel in

all their generations. But do we ever see a Moabite enter into the holy congregation? Yes. Ruth, the Moabitess, enters in. How? By the carnal commandment? No, that was it that cut her off. She could not enter that way. She must be perfectly healthy and sound; that is, she must be born according to the law and be a law-abiding woman, or she could not enter in by the law. She enters in very differently. She marries into this congregation; one who is in the congregation goes out and carries her in; his love reaches out to her, and she loves him. His name is Mahlon (sickness), therefore she enters in by affliction. Thus she is entirely weaned (through the love of her husband) from the sinful ways of bastard Moab, her natural father. She becomes wedded to poor afflicted Naomi through the same affliction, and not only to Naomi but to her religion as well. No persuasion will entice her to turn back. The life of a widow, poverty and everything discouraging stares her in the face, her mother-in-law persuades her, but no, "thy people, thy country, thy God are mine," and there is no separation this side of death. What love is this? There is no legal commandment there. Keeping of the law will never so unite two as these were united. Love, never-dying love, is the connecting link. There is nothing possible about this but sure. Impossible by nature and according to all law given to men, but made sure through the pure law of love.

We are all bastards as sinners. Our mother violated the holy commandment and became a sinner, thus she committed adultery with the devil (not carnally, as with man, but in spirit as believing him instead of God) thus bringing all her posterity under bondage to sin

and death, and according to all justice forever cutting them out from the holy presence of God, and making it utterly impossible for man ever to approach unto the salvation of God. As an evidence of this we see God fix the cherubim and the flaming sword which turns every way to keep the way of the tree of life lest man should take, eat and live forever. Thus man is forever shut out and the law seals him on the outside so that even a Saul of Tarsus with all his righteousness can never enter there. How sure has God sealed this way up to man, and how sure man has turned his back on the tree of life. It is just as impossible for us to return to that tree as it was for Satan to become an angel of righteousness in the kingdom of glory.

But how glorious! Jesus loves this wicked, adulterous person, who, by law, is excluded forever from the congregation of the saints. He loves her. His love reaches out unto, into her, and brings her in full of love to him. He was much afflicted, and she is much afflicted too. They are united in every way, only he is not a sinner, but was made sin for her that she should be made the righteousness of God in him, thus they are united in sin and in righteousness and both afflicted. When Ruth reaches the good land it is the beginning of harvest, the land that was a place of famine a few years ago has bloomed and yielded fruit, she could not come in a better time. She is poor; but the land is rich. Her husband (sickness) is dead; she left him in her own native land and came away poor. She has, through her acquaintance and love and marriage to this husband (sickness) acquired an estate in this rich land, and she has a near kindred here. She does not know this; it is not this that has induced her to

leave Moab, but love is the cause. Boaz meets her and acknowledges her relation. "Daughter" is the word of comfort that he speaks. What could make her feel more at home than to be thus recognized by the master of the field in which she has come to glean. Being humble, she is encouraged and strengthened and finally she marries this rich man with all his fullness, and is just as rich as he is. What a glorious change to her.

However poor we are and however afflicted we may be our Jesus is rich. He was afflicted and we learn him through affliction. He appears to us in love and mercy and joy. Fullness and a happy union with Christ takes the place of all our affliction and poverty. This Christ has done everything for us that was required in the law. The law now has no demands on us. We could not enter that way, but now he comes and reveals to us his life, sufferings, death, resurrection and ascension all for us, the law gives way and his righteousness covers us and we are hid; nothing can be seen but his righteousness. One stands above us and cries out, "Blessed is the man to whom the Lord will not impute sin; blessed is the man whose iniquity is covered." Welcome voice this that reaches down into our hearts and makes us leap for joy, as did John Baptist in the womb of his mother at the salutation of Mary. What is this that has taken place with us? It is the voice of my beloved speaking unto me saying, "I am thine and thou art mine." Oh how glorious is this news! Taken out of the dirt and filth of adulterous, bastard Moab and so purged and cleansed in the blood of our blessed Jesus as now to be made fit to dwell with him. It is not to our choice now what we will do, for Jesus our Redeemer comes and takes posses-

sion of his property, and there is no one to object since he has removed every former owner and intruder, cancelled all spurious titles, and now possesses his child without opposition. We are now as rich as he, for all that he has is ours.

That which was morally impossible has been fully accomplished in Christ Jesus our Lord, and we have entered into the congregation of the Lord to go out no more forever.

Yours in this blessed hope,

L. H. HARDY.

Newport, N. C.

TOTAL DEPRAVITY.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I feel impressed to offer to the kind consideration of the readers of the *LANDMARK* and the Primitive Baptists everywhere, a few thoughts on "Total Depravity." The truth of this subject is much scorned at to-day by the religious (Arminian) world. Jesus' name is the most popular name used among the "Arminian world," yet they hate his doctrine. They hate the doctrine that He and his disciples taught. They hate yes to-day the same doctrine that Jesus and the Apostles and God's people in all ages of the world have taught.

Let us examine and see what doctrines and practices distinguished Christ's church all along the line? Let us see if we as "Primitive Baptists" stand in line with the Apostles and Prophets adhering to the same doctrine and practice and with the true church all along the line! We must keep in line with the Apostles and Prophets. We should not remove the ancient landmarks which our fathers have set.

We love to hear God's servants teach and preach "Total Depravity," eternal, personal and un-

conditional election, final preservation and kindred points of doctrine. Lest I digress from the subject under consideration I will endeavor in my weakness to offer a few thoughts. In order to investigate a subject of this kind we must leave off carnal reason. For the world by wisdom (carnal) knows not God. The question, is man (whole human family in a state of nature) totally depraved? "God said, let us make man in our image, after our likeness. So God made man, male and female created he them:" Gen. 1:26-27. We learn from the same book that God gave to man a law. We see man transgressed God's law, and in this he became a sinner. Sin is the transgression of the law. The head became depraved or corrupted. Adam our federal head became corrupted or depraved. Well then if our first parents became corrupted or depraved their posterity is depraved also. One scripture says, "That beasts and creeping things bring after their kind." The same book says, "That the herb brings seed after its kind. It then follows as a result that if the fountain head is corrupt the stream is corrupt also. We see in a natural stream of water that it will not rise above its head. We think we have proven that our head (Adam) became corrupted or depraved. Then God drove them from the garden and placed a cherubim and a flaming sword which turned every way, to keep the way of the tree of life. We see in the last paragraph of the 3rd chapter of Gen., that cherubim and a flaming sword were placed there to keep the way of the tree of life, lest he put forth his hand and take also of the tree of life and eat and live forever. There had been no conception as we have any account of before the transgression.

But after the transgression of our first parents became corrupted, or totally depraved, Eve conceived and brought forth children. If the fountain be corrupt the whole stream of posterity is corrupt also. Hear what David says, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Psalm 5: 1-5. David says again, "The wicked are estranged from their mother's womb, they go astray as soon as they be born, speaking lies." Psalm 58: 3. The above language embraces the whole human family in a state of nature, or in an unregenerated state. The Apostle Paul says, "There is none understandeth, there is none that seeketh after God. They are all gone out of the way, there is none that doeth good, no not one." Says one: can't they do some good if they will? Paul says again, "Their throat is an open sepulcher, whose mouth is full of cursing and bitterness, with their tongues they have used deceit, the poison of asps is under their lips. Their feet are swift to shed blood, and the way of peace they have not known. There is no fear of God before their eyes." One scripture says, "Who can bring a clean thing out of an unclean." Not one. The good book says again, "The natural man receiveth not the things of the Spirit of God, for (because) they are foolishness to him, neither can he know them for they are spiritually discerned." Paul says again, "That the carnal mind is enmity against God, not subject to his law, neither indeed can be."

One of the prophets says, that the heart is deceitful above all things, and desperately wicked, and who can know it. Man in a state of nature is totally depraved. Let us sum it all up in a nut-shell and ascertain to a certainty, "The Total Depravity" of man in a state

of nature. His carnal mind is enmity against God, not subject to his law, neither indeed can be. His mouth is full of cursing. His tongue has used deceit. The poison of asps is under his lips. His throat is an open sepulcher. His heart is deceitful above all things and desperately wicked, and who can know it. His feet are swift to shed blood. He has not known the way of peace. There is no fear of God before his eyes. One scripture says there is no soundness in man. He is so contaminated with sin that he is full of wounds and bruises and putrifying sores from the sole of the foot even unto the head. Yea there is no soundness in him. Then surely man in a state of nature is totally depraved.

There are a great many going about using, in substance, the language of the serpent, man is not as dead as you might suppose. The serpent said to mother Eve, "Ye shall not surely die."

They are going about saying that we are instrumental in God's hands to regenerate dead sinners. Some say that they are not dead, but only took the wrong road at the forks of accountability. David says I was shapen in iniquity, and in sin did my mother conceive me. David was no worse than all the human family is by nature. Surely these itching-ear teachers cannot see that the fountain is corrupt. David's nature was as much depraved at the time of conception before his natural birth as it ever was. Well, says one, if man is as dead as you Old Baptists say he is, why don't you quit preaching? Quit doing anything good, for God will save his people any way, God don't save his people anyway. Paul says, 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. Well, says one, don't the sinner have to repent and believe in order to gain eternal life? The scriptures teach that eternal life must be given to the dead sinner, and thus repentance and faith are the fruits of the Spirit.

Says one, is not eternal life on conditions to be performed by the creature? The Bible teaches that eternal life is unconditional on the part of the creature.

Least I worry you all with this poor scribble I will close by asking an interest in the prayers of all who may read this. Yours in hope,
Rhodelia, Tenn. A. G. HILL.

(Signsand Primitive Baptist please copy.)

EXPERIENCE.

DEAR BROTHER GOLD:—As I have long been an admirer of the dear old ZION'S LANDMARK, and have been reading it ever since my childhood, I feel like I want to write you a short sketch of my experience of grace, if it be one, trusting the good Lord will be my helper. I so often find myself in darkness, doubts and fears, that I do not feel worthy to live with the dear people of God.

I do not know when I first became troubled about my condition. I felt to be cast away from a child and never did feel to be as good as other people. About the age of sixteen I became much distressed, and tried to quit sinning, but the more I tried the worse I got. I have been under so much condemnation for the past two years, that I was afraid that I was doomed to die without God, and without hope in the world. But on the 2nd day of August 1894, I gave up every thing in this world, and I hope that the Lord has shone around me, and I believe he shone in my heart, and the joy that has filled my poor heart at times I cannot express. I have felt it my duty to be bap-

tised before I was, but I knew not where the people of God were; but I have begun to read the Bible, and I find it to correspond with my experience. After being baptised I felt that I had obeyed the Lord's command. But I have not been led by the Spirit as I should have; I have walked after the flesh, and have suffered greatly, for the ways thereof are death. I have done many things I ought not to have done, and left undone many things I ought to have done. I sometimes feel to be in the light, and when I am I can exclaim like David, "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." Then I grope in darkness, and it seems to me that I have never been in the light. My days are filled with joys and sorrow, and I am a man acquainted with sorrow.

Now Brother Gold I have told you my true condition as near as I can, and will say to those who feel and believe that they have a hope in Christ to take courage and go in the full discharge of their duty. Oh, how ashamed I have been for not telling the church more about myself, and how astonishing it has been, at their receiving me on such a little; but I have one bright evidence, and that is, if there is any thing on earth I do love, it is the dear christians; I love their fellowship and their company, but do not feel worthy of it; and I know if I am a christian at all I am less than the least.

Hoping that you and the many readers of the LANDMARK will pray for me that I may be ready when death's cold hand is laid upon me, and fear no evil, and be accepted in a fairer world on high, I am the least of all if one at all,

LATTUS C. TRULL.

Wesson, Arkansas.

ELDER P. D. GOLD DEARLY BELOVED BROTHER IN THE LORD:— I come again to put in my little mite, feeling, as I hope and trust that when we all, who have put on Jesus Christ (as we believe) have done, what we conceive to be our duty, that the whole lump will be leavened. Last Saturday and Sunday was the time of our regular meeting and the first Saturday and Sunday in August was also the time of our quarterly meeting. Saturday morning my precious baby boy was sick with a high fever, but when the time came for me to go, to be there in time for preaching, I left him in the hands of the Lord. That which I consider the Lord's hands are those we have confidence in, those we have tried and found faithful. Yes, I left him in the hands of faithful nurses, my dear sister Fannie Thigpen and my husband; and went to meeting. To be sure I was troubled, but my Lord and master was a man of sorrows and acquainted with grief. I was so glad I went, a bad rainy day it was, but our dearly beloved pastor Elder W. B. Strickland had come from his home after being sick a part of the week, through the bad weather, to feed the little flock, over which God had given him charge, and if he is faithful should we not be? I went with a loaded heart and heavy head, but before he was through delivering his message my head was lifted up and my heart made to rejoice. I wept tears of thanksgiving, and felt to thank the Lord that I was there. I came home, and found my dear and faithful nurses watching over my dear babe, who seemed to be almost in the jaws of death, but not as bad as he had been, they told me. I fell on my knees and prayed God to spare him, if it was his will. He began slowly to improve. We sat up with him all night

and ministered to him, and thank God when the morning light came he was better, though of course weak and pale. It was still raining, but when time came for me to go I left him and went on to meeting. I got a whole loaf; we communed, and all went on their way rejoicing. My baby still continued to improve and is able this morning to be down on the floor playing around, which is Monday after our meeting on Saturday and Sunday.

If you think this is worth inserting in your valuable paper, for such it seems to me to be, do so and may the Lord add his blessing is my prayer for Jesus' sake.

Yours in trials but in hope through Jesus,

BETTIE WHITLEY.

Hobgood, N. C.

ELDER P. D. GOLD, DEAR BROTHER:— I enclose with this a letter I received from brother H. Cox some weeks since. I would like to see it in the LANDMARK if you feel to publish it. Brother Cox is more than 80 years old, and I think has been a worthy member of the Old School Baptist church for more than 60 years. He is Moderator of our Licking Association in Ken., and needs not to be introduced to Baptists as he has been a contributor to our periodicals for many years.

Yours in hope,

B. FARMER.

Farmdale, N. C.

[This should have followed brother Cox's article in last issue, as it is the one brother Farmer refers to. By an oversight it was left out.— ED.]

“He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.”—Proverbs 13: 3.

SCRAPS PICKED UP BY THE WAY AND PRESERVED.

Did any one ever fast forty days and forty nights except Christ? It has been said that Elijah did, but according to the reading he did not fast at all. The angel gave him meat because his journey was too great for him and then he gave him meat again and Elijah went in the strength of that meat forty days and forty nights. There was no fasting in that journey for the strength of that meat continued with him. But our Lord fasted. He neither ate nor drank, for either of these is a breaking of the fast. Anything put in the mouth breaks our fast. The Lord kept the only forty days fast ever kept on this earth.

I also was thinking of the different classes of people who talk about predestination and I can see them in this light:

1st. The children of God who are properly indoctrinated. Predestination is to them food from Heaven, good succulent grass to the sheep, the sincere milk of the word, and they eat and drink and rejoice in God's unlimited mercy and goodness to them through His own predestinated purpose and His sure ruling and subduing all things, ordaining them to work for their good and for His praise and to His glory. Brethren, is not this the glorious doctrine? There are no failures here but a certain, sure salvation, the sure mercies of David that are also sure to all the seed. Brethren, I shall look no farther, this is good enough for me.

Then there is a second class who talk predestination. Let me tell of a circumstance that will illustrate my idea of this class:

There was once an old sister who lived here in Carteret county; she believed in predestination as I do,

but her husband was dissipated and sometimes he would go home drunk, this old sister would rebuke him for his dissipation and he would always answer her with, "Predestinated, Predestinated." What class does he represent? Was he not a snake who only loved the hay to hide in and not to eat, but to bite the sheep when they came to eat. There are many of this class of people who only talk predestination in order to try to shield themselves and to some it makes the all glorious doctrine look ridiculous. No person can love sin and predestination at the same time and the stronger one loves predestination the stronger they hate sin and the further from it they live. Any one who would say, "Well I couldn't help it, it was predestinated" hates God and His doctrine. The fear of God is the beginning of wisdom and the fear of God is to depart from evil, therefore who ever loves God and His doctrine will do all they can to honor Him and will show their faith in His doctrine by their works. They love one another and thereby prove that they are born of God.

By predestination we are shown who are and who are not the faithful in Christ Jesus our Lord, for the faithful love it and try to live it, while the unbelieving try to condemn it.

There is yet another class who try to stand between the little lambs, unestablished children, and the living faith in this good doctrine and abuse the doctrine and talk lovingly to the little ones to lead them astray from the truth of God. This class our Lord rebuked and told them, "Ye will not enter yourselves nor let those enter who are entering." Do you know any of this class who love to get a number of weak christians together and ridicule this true doctrine and

try to turn them away from the faith? As I said they lived in the day when our Lord was on the earth, there was one with the deputy in Paul's day and tried to turn him from the faith and we find them to-day at the same business. They talk with those who truly believe the truth just enough to get a little of the truth mixed up in their minds and say they understand it and then go off and ridicule it. They know just as near what the truth is as a dog knows the difference in good succulent hay and any other grass that is not fit for food. Sheep know the good grass from the bad but a dog don't eat good grass unless he wants to vomit. What is good food to God's children makes dogs sick and they despise it.

I have thought some of why is it that sheep sometimes eat dirt, and I can come to no other conclusion than that their shepherds do not give them salt enough. Now why is it that some christians eat rotten stuff called doctrine? Is it not because their pastors do not give them good solid food? Sheep will eat good grass if they are not starved to eat the bad. They will eat old stubble if they are positively compelled to do so.

Give christians good solid truth and you will find them turning the back to all false doctrines and every false way, but one may be starved to pick about among the Arminian stuff of this evil day to get a little crumb.

Affectionately,

L. H. HARDY.

Newport, N. C.

DEAR BROTHER GOLD:—The prophet Daniel foretold a time when many should run to and fro, and knowledge should be increased. It seems to me like the fulfillment of that prophecy now. But it does

not follow because men run to and fro that they will all, or anywhere near all, attain to the knowledge of the truth. I am reminded to write you some reflections on the subject of prayer, as it seems to me to be a very important subject, and one in regard to which errors abound, and which has not received the attention that its importance demands. We are not left without full instructions in the word, and moreover we are apprised that we are not heard because of our much praying. Our Heavenly Father knows what we need. We are asked to pray with and for each other. Supposing this to be right, have we not directions and instructions with regard to it that we need not err in the matter?

The word is applied in the gospel to character, not to persons as such. And gospel preachers so apply the word, always carefully pointing out the character to whom the promise is made. They have no right to apply it otherwise. Have we any more right or warrant to be personal or to bespeak blessings for certain persons in prayer than we have in preaching? Can we ask in faith for certain blessings upon designated persons for which we have no warrant in the premises. It is my conviction that the purpose going beforehand covers the whole ground, and that there never will need to be any enlargement of the purpose. Moreover it is all promised. Not only all that ever will be performed, but all that will ever be required. So, whatever is right to pray for, God has promised to perform. If we ask beyond this we cannot ask in faith, and we shall ask and receive not.

I remember once being present in what was called a prayer meeting, and some one referred to the saying that if two of them should agree as touching anything that they should

ask it should be done. Then they said they would agree to ask that every one in the house might be converted before he went out of it. Such presumption, under the pretence of praying, leads us to doubt whether they had the spirit of prayer at all. The Divine Majesty must not be mocked. The longest and most comprehensive prayer anywhere recorded in Scripture is that of Solomon at the dedication of the temple. It seems like being not only inspired, but intended as a kind of model and guide for all time to come. Solomon prays for quite a number of classes of persons, but only for those bearing certain marks or characteristics. These marks are required in each and every case, and outside or beyond those marks or characteristics he does not pray for anybody. The first of these marks is worthy of special notice. It is when they pray for themselves. He does not ask the Lord to hear him or answer his prayer, "but hear thou them, and when thou hearest in heaven forgive." The other mark or sign is, when they should pray toward this house, or in this house, that he had built. I will not now discuss the subject of the typical character of Solomon, or of the temple that he built, but will look somewhat at what the temple was literally. It seems to me desirable that we should find out why acceptable prayer must be either in or towards the temple that was then built. In the first place I will say that the sacredness of the place did not consist in or depend upon what the temple in and of itself was, but in what it contained, otherwise there would have been no temple nor any use for one. It was a dwelling place for the ark; and all the sacredness appertained to the ark, rather than to the place of its abode.

The first thought with king David,

the projector of the temple was, that while himself dwelt in a house of cedar, "The ark of the covenant of the Lord remaineth under curtains." This ark contained the holy law as well as the mercy seat; and the ministry of mercy triumphing over the wrath and curse that was in the law, and several other things constituting together the "Testimony of Israel." By the law is the knowledge of sin, and all idea of mercy results from the knowledge of sin. Prayer, if it was sincere, must be inspired by the spirit of that law that condemns sin as well as that revelation of mercy that opens a door of hope to the sinner. It was no matter how far away they might be, captives in an enemy's land, if their thought in supplication was "towards the land that thou gavest to their fathers, and towards the city which thou hast chosen, and towards the house which I have built for thy name," "Then hear thou from the heavens their prayer and their supplications, and maintain their cause," &c. Then, "what prayer or what supplication sacred shall be made of any man, or of all thy people Israel, when every one shall have his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven, thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest." There is little room or need for comment here. This prayer of Solomon was certainly in faith. It certainly was inspired. And is it not in all respects consistent with Divine character? Does not the answer to prayer always come to where the spirit of prayer is, and where one is brought to know his own sore and the plague of his own heart? Will any blessing to any one be an answer to prayer unless the prayer

is there first?

I have extended my quotations somewhat in order to make entirely clear the ground upon which prayer is acceptable. It would be vain that we should pray for spiritual blessings to those who were entirely destitute of spiritual needs. On the other hand we could scarcely conceive of a case of sorrow or distress that is not here plainly pointed out, and the temple or house of God pointed out as the treasury from whence relief and salvation would come. There is nothing discouraging in this view of the divine arrangement. His will is always right, and if we ask in accordance with it we shall be heard. Prayer never was designed as a scheme by which men should re-arrange and control Divine Providence or supersede by their wisdom and combined efforts, the wisdom and counsel of God. Prayer is supposed by the Arminian world to be a kind of lever by which to move the Almighty; and instead of the spirit of supplication we see the spirit of arrogance and dictation. They never get discouraged. Although they have been praying against Providence for centuries, and the wheels of divine government have moved uninterruptedly on, yet not at all disheartened; at the first opportunity they all go to praying again as zealously as did the prophets of Baal in Elijah's day. They will accomplish just about as much as Baal's worshippers did. I have sometimes been reported as saying that there was no need of praying, and denying that it was the duty and privilege of the Lord's people to pray. In answer to this all I will say now will be to refer to the prophet Ezekiel where he gives us a long chapter filled with the richest and most comprehensive blessings embracing both spiritual and temporal things, and then

closes the chapter with this, "Yet for this will I be inquired of by the House of Israel to do it for them." In the fellowship of the gospel,

E. RITTENHOUSE.

BROTHER GOLD:—I have thought of writing for a long time to give a sketch of my little experience and hope to the dear brethren abroad that they may know how I am and where I came from and where I went. I joined the Primitive Baptist church Sept. 1892, and was baptised by Elder Burch into the fellowship of Pine church. The kind brotherly welcome extended to me by the church was more than I felt worthy of, and oft'times wonder why it was. But when I realize the fact that by the Spirit of the Lord I was brought to the church then it is no wonder that I was received by the same Spirit that guided the minds of the brethren. I believe I was brought to see myself a sinner lost, and a deep sense of the weight of guilt and just condemnation that rested on my soul. Under this weight of conviction I tried to work out my own salvation. The more I tried the more I failed, until brought by the Spirit of the Lord I hope to ground my puny arm of rebellion and receive his love and mercy free and unmerited on my part. For I believe that God for Christ's sake forgave my sins. At this time I was brought under Missionary influence and had full access to their books of Arminian works which led me to believe that their organization was the church of the Apostolic order, and joined them, and was soon harnessed up for work. I thought it right and joined the Sunday night school in which I remained for a long time a student. Then my harness had some new buckles and shoulder straps added for me to carry a little more works of soul-

saving and human redemption. I worked from their written trash until I oft'times say I came to the end of the works, and being convinced by the Spirit of the Lord that it was all vanity and vexation of spirit, brought my folly to an end. By a divine revelation of the Lord's will revealed to me then I believe I was brought by the Spirit of the Lord to the church of God for which I feel grateful to Almighty God for the multitude of his tender mercies bestowed on me. Brethren, my hope is so faint and so often in doubt if a saint surely the least of all. I believe if I am saved it is by full electing grace given to us by the fore-ordination of God in the gift of his son before the world began, and elected by his wisdom and purpose of grace, and not of works, lest any of us should boast.

Your brother in bonds of christian love.

WILLIAM D. GREEN.

THE NEUSE CHURCH MEETING TIME.

A notice appeared in the last issue of the LANDMARK concerning this that should not have been published. I was absent and it was done without my knowledge or approbation.

The church at Neuse belonging to the Little River Association has the old regular time, the 3rd Sunday for worship.

The other party are to be commended for choosing another day without contention. We advise these brethren to use the forbearance towards each other that the letter and spirit of feet-washing sets forth.

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.

WHY SO BAPTIZED ?

Brother A. C. Morris, of Virginia, requests my view of 1st Cor. 15:29 :

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

This writing of Paul is addressed to the brethren in refutation of the lie that denies the resurrection of the dead. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Do those that have Christ preached among them ever contend there is no resurrection? How could they if they believe that Jesus is the Christ? Without a crucified and risen Christ what is he worth to us? If he died and rose for me, does not that secure my resurrection? If he is not risen then I am yet in my sins. If I am in my sins then Christ is not risen. It could not be that Christ is risen if I am yet in my sins. If his work of saving his people is not complete then he is not risen. There could

not be a more fatal heresy scarcely than to hold that there is no resurrection. It is a denial of Christ. For if there is no resurrection then is not Christ risen, and if he is not risen I am yet in my sins, and my faith is vain and my preaching also is vain, and I am a false witness. If in this life only we have hope, (and our hope is chained down to and ends with this life if there is no resurrection), then we are of all men most miserable. Why says Paul are we in jeopardy every hour if there is no resurrection? Why does he endure so much distress and labor so for another life after this if there is no other life after this?

Christ is risen and is the first (sanctifying) fruits of all the field which the Lord hath blessed. As he is holy shall they be. He is all the complete power of their resurrection—so that if he is not risen they can never rise, and if they do not rise then he is not risen. Together they are, and must be head and body. If the body will not live then the head is dead. The life of the head must raise the body. One cannot be without the other. If one died for all, or for our sins, then are all dead; if the one that died for all is not risen, then are the all yet in their sins. If the all rise not then the one that died for them is not risen. The gospel is, that Christ died for our sins and rose again, therefore are those saved that believe this, or it is the power of God unto salvation to every one that believeth. If Christ be not risen then are we

in our sins, our preaching is vain, and our faith is vain. We are the greatest fools in the world, and of all men the most miserable.

If Christ be not risen why are they (any) baptized for the dead? If there is no resurrection of the dead why is there any baptism at all, or any act, or ordinance setting forth death and resurrection? Why not just sprinkle as Methodists, Presbyterians, Episcopalians, Catholics, &c., do? To be baptized for the dead or as dead setting forth death, has no doctrine or comfort, hope or expectation in it, if there is no resurrection. Paul asks this question, if the dead rise not why then are they baptized for the dead? If I do not believe there is any resurrection, or if I believe the dead rise not, what faith, meaning or sense, hope or joy is there in my being baptized as one dead? When I am baptized I declare I am dead to everything but Christ, and if he too is dead, and has not risen, what reason is there to me to be baptized as a dead man, or for the dead, since there is no hope for them, and that is the last of them, and therefore of me too.

Why is it we stand in jeopardy every hour if there is no resurrection? Better let us eat and drink to-day, for to-morrow we die, and that is the end of us if Christ is not risen.

Until a man is dead he is not fit to be buried or baptized for the dead, or as a dead man.

It is the body that is baptized (not the head sprinkled.) Some will say, with what body do the

dead come forth, or how are the dead raised up? The man that is dead to the law by the body of Christ, that is baptized, is the man that declares the resurrection. When one feels his vileness as dead and is thus prepared to be baptized in the name of the Lord Jesus, he rises out of the (literally) watery grave with a new, liberated feeling, and goes on his way rejoicing. This is typical of the resurrection. He has the answer of a good conscience toward God by the resurrection from the dead. He is come out of the wilderness of death into the fruitful, goodly land of Canaan, out of a barren desert into a fruitful field.

What is more glorious or important than this resurrection? That since by man came death, so by man—Jesus—came the resurrection, and that as we are by nature of Adam the first, so by grace we are of Adam the second, the quickening Spirit, the Lord from heaven; and as we have borne the image of the earthly we shall also bear the image of the heavenly; and that he shall change our vile body and fashion it like unto his glorious body; for this mortal must put on immortality; and in this glorious manner we shall ever be with the Lord.

P. D. G.

Mr. R. W. Jones requests my view of Life Insurance.

It is my impression that the bible warrants all that is proper, and condemns all else. The principles approved in that book, and the examples adduced to illustrate them

are our authority for supporting or opposing any measure.

It is urged by men who advocate Life Insurance that a man should provide for his own household, and that he that will not do this has denied the faith and is worse than an infidel. We admit that this is true. But how is a man to provide for his family. Some men do so by gambling, some by speculating, some by defrauding others. Now does the bible favor such methods? The bible does lay down such methods as are proper. What are they? Proper labor—that is laboring in some business that is useful, such as farmer, teacher, or merchant, a banker, a mechanic, clerk etc. All such occupations as are useful are named, or enough is set forth in the scriptures to justify their use.

When the scriptures name such and such methods of traveling, for instance as walking, riding, or going on wheels, one could not be condemned for riding on a train or travelling by water. There is a volubility in the scripture that sketches to embrace in its principles and examples every known variety of case prudent to be resorted to.

It is not in my judgment a matter of wisdom to insure ones' life for it is in the Lord that we live, move and have our being. To pay out so heavily of money to a company of men with the prospect of doing so as long as one lives, and after death a certain amount to be paid to some one surviving is wholly unknown to the bible. The

bible method is for parents to lay up or provide for their children by saving in property the fruit of their labor beyond a living.

A few Primitive Baptists in our country insure their lives. It is not however a recommendation of either their godliness or their financial success. It is purely a worldly, love-of-money matter that the church bears with.

P. D. G.

WE KNOW NOT.

We know nothing of the future. That humbles a child of God, and it should do so. Providence has mercifully hid the knowledge of the future from mortal gaze. If the wicked could know that they would live to old age, how it would embolden them in wickedness. They are inclined to flatter themselves that they will live long anyway. The painful remembrance of the fact that man is not his own keeper sometimes drops heavily as a pall upon his feelings.

The child of God having the sentence of death in himself, and therefore being much in bondage on account of it, is looking for it to come, and lives longer than he expects.

The fact that we know nothing of the future is most conducive to the life of faith or dependence on God, and admonishes us to trust not at all to appearances or to things that do appear, but to trust alone in God in whose hands are all our times. Some people appear to wish to exclude God's providence from any agency or hand in shaping ones

course; but it would be a matter of supreme joy to me to be assured that no event befalls me only that which my Father has predestinated and provided for me.

It is better for me not to know beforehand in order that I may trust in him who giveth us richly to enjoy all things. P. D. G.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—2nd Peter 2: 21.

All the teaching of the Scripture warns the people of God to endurance in the truth. The caution to remember Lot's wife stands as an uncrumbled monument pointing to danger in disobedience. Both the good and bad examples of God's people encourage to faithfulness or warn of danger.

How could it be better for one never to have known the way of righteousness, than after having known it to turn from the holy commandment delivered unto him? Would it not be better for one never to have the Sheriff of a county, than, after being elected, he is a serious defaulter and loses his office and sustains much loss besides?

The confession of the name of Jesus is so great and his service so glorious that to reproach that worthy name is of all sins the worst. Salt that has lost its savor is fit for nothing but to be trodden under the foot of men. It is more degraded than ordinary dirt. The higher one is if he falls the deeper and the further does he fall, and the greater is his suffering. We expect nothing of men that promise nothing.

Can one be lost eternally who turns away from the holy commandment delivered him? Or is this character here described a child of God, or could a child of God ever do so wrong as to be in a worse condition than never to have been a child of God? We do not understand this case to raise the question whether such a one is a child of God or not, because we are the children of God before Jesus died for us. He died for us that he might gather the children of God together, for they are scattered by nature every where. Because the children are partakers of flesh and blood he took part of the same. It is not that flesh and blood partake of the nature of the Son of God, but that the children of God are partakers of flesh and blood. Then the deliverance of the holy commandment to a man does not make him a child of God, but imposes trusts and obligations on him which cause much increase of peace and joy, if they are really observed; but the neglect of such brings much distress and confusion. If one should, after escaping the corruption in the world through lust, return to his former lusts as the dog returning to his vomit, or the sow to her wallowing in the mire what better off is that one than he was before he made a profession? None; but worse off. He has lost the respect of the people whose approbation he had received: he has shown much want of sincerity in his own conduct; he has felt pangs of guilt he was free from before. He has given others trouble that he would

not have done but by such conduct.

But it happened unto them &c. The word happened is not the same as the word predestinated. The word PREDESTINATED is always used with direct reference to the eternal salvation of the people of God. The word happened is not so used, but rather refers to developments in time concerning the conduct and affairs of men—as time and chance happen to all men. The word predestination refers to what the Lord purposes. The word happened rather to what man does. The question of uncertainty is not involved, but the certainty that it has happened unto these characters according to the true proverb, &c.

P. D. G.

REQUEST.

We do not advertise in ZION'S LANDMARK, but give the full paper in reading matter.

The price of the paper in pamphlet form, \$1.50 per annum, but little over pays the cost of its publication, as it is much more expensive to us in that form than in newspaper style.

We have had poor collections this year, and have been waiting on many of the subscribers. Now we request you as soon as possible to send us in your subscriptions, as we are in need of the money.

Please lay aside that amount as you sell cotton, tobacco, or other products, and send it on and oblige us very much.

P. D. G.

L. H. HARDY, CLERK WHITE OAK ASSOCIATION. DEAR SIR:—Your letter of 11th inst., addressed to our General Manager, has been referred to me for reply.

We will make round trip rate, Wilmington to Newbern and return, on account of the Association of your churches, of \$4.25, from Scott's Hill \$3.75, Folkstone \$2.75, Verona, \$2.25, Jacksonville \$2, Maysville \$1.10, Pollocksville 70c; tickets to be on sale from October 19th, and 20., good to return on 23rd., inclusive. In case there are many going from White Oak, the rates from that point will be \$1.50.

Trusting this will be satisfactory,
I am
Yours, very truly,
J. W. MARTENIS,
Traffic Manager.

NOTICE.

The Church at Cool Spring, Greenville County, S. C., have set apart for ordination to the Gospel Ministry brother J. A. Hughay. Will some travelling preacher or preachers attend the next session of that Association and aid in that matter?

THOMAS BELL.

The Black Creek Association is appointed to be held with the church at Memorial on Friday, Sat. and 4th Sunday in October. Visitors by rail will be met at Fremont on Thursday.

P. D. G.

Visitors going on A. & N. C. R. R. to White Oak Association at Newport, will call for reduced fare at various depots on said road.

OBITUARIES.

CLARENCE MONEY.

At his home near Finchville, Shelby Co. Ky., Mr. Clarence Money quietly and peacefully breathed his last at noon, Sept. 6, 1894, aged 24 years, 11 months and 29 days. Clarence had been a sufferer for nearly two years, but took typhoid fever about three weeks before he died, during which time he suffered intensely, yet was not known to murmur. Such becoming patience is not often seen. While he lay asleep in Jesus, though dead to us, one could not behold the pleasant smile which o'erspread his face, so calm and undisturbed, without feeling to say "All is well." Language is not sufficient to make known his merit and worth, but all who knew him will readily say, he was one of the most estimable and exemplary of young men. He never professed a hope publicly, but had that faith that penetrates the dark clouds of a sin-sick soul and causes rejoicing in Christ Jesus, having no confidence in the flesh. It was my privilege and pleasure to be with him for several days last May, and his theme was often upon the foreknowledge and predestination of God. On one occasion, just after hearing an able and comforting discourse delivered by Elder P. G. Lester, his soul seemed to be filled with praise and thanks to Him who brings us out of darkness into light; and had enabled him to enjoy the glorious gospel that had been preached to us in its great and precious fullness, and an understanding of the divine truth as recorded in the sacred Word. He said it was so preposterous in man to say that he could help the Lord in obtaining man's salvation, when all things had been made before

man's existence, and that the salvation of saints, the most important of all things, had been perfected by Christ our Saviour. Mary were the expressions that bear testimony. He had that faith which is a fruit of the Spirit that directs one to look away from earth to Him who is the Resurrection and the Life. I will say to the sorely grieved father, mother, sister and brothers to mourn not, for we feel to know that Clarence is now crowned with glory and honor, and that God in His wisdom has recalled the boon His love had given. All earthly attention was given. He was indeed tended with care. A most comforting sermon was preached at the funeral by Elder P. W. Sawin, after which the remains were interred in Grove Hill cemetery at Shelbyville. A large concourse of friends bespoke the high esteem in which he was held.

May God in his infinite mercy comfort the bereaved family, is the prayer of

A FRIEND.

SEVENA BAUCOM.

Sister Baucom was born in Stanly county, N. C., May 17th, 1830, but moved to Union county, N. C., where she died. She married W. R. Baucom and bore eleven children—six sons. She died May 22d, 1893. She and I were members of the same church. She was a woman of sterling character, an excellent neighbor. She received a good hope through grace and joined the Primitive Baptists at old Watson. She was a bright star in the church. She loved her children much, and I cannot express the great loss felt by her death. I believe God had put his laws in her mind, and written them in her heart. She manifested this in her sweet life. Oh the worth of a mother who can tell.

ASHLEY BAUCOM.

MRS. NETTIE SAUNDERS.

She was sick only a short while, she bore her affliction with christian fortitude, never murmuring nor complaining. She leaves a husband, a devoted son and a dear little babe, besides other relatives and a host of friends to mourn her loss which we hope is her eternal gain. She was good and kind, always meeting her friends with a loving smile. She was a firm believer in salvation by grace and grace alone, and we feel satisfied that she was one of the elect ones of the redeemed. What a blessed thought to believe that our departed ones are gone to that blissful home where moths do not corrupt nor thieves break through and steal.

A FRIEND.

FANNIE DOWNING.

By request I send you the obituary of our dear sister Fannie Downing. She was the daughter of Aaron and Harriet Mitchell and was born in Martin Co., June 24, 1845, and was married to Mr. J. H. Downing Feb. 6th 1868, and died March 3rd, 1894. She was a very dear and consistent member of the church at Conoho, and I feel that I never shall forget the day she offered to the church. I thought she bore in her countenance that meek and humble expression that we see manifested in the life of our blessed Redeemer and all her life long she lived in that same meek and loving way. I saw her several times while lingering on the brink of life with consumption. I have never seen any one more resigned, patient and willing to go. She said the Lord had made her willing to leave husband and children and all. In her case was clearly manifested the power of God in completely conquering death and disarming it of its sting. How precious and wonderful such a

death. She seemed to have some prayer and petition for every one she met and of whom she spoke, and thus the spirit of the glorious religion that she had lived in the enjoyment of pervaded her last moments. "Glory to God in the highest, on earth peace and good will to men." May the Lord comfort and save her husband and children and bless her dear sister who was faithful until death, and throw around her brother the arm of his mercy, and give to us all the precious grace of reconciliation to his heavenly will.

Yours affectionately,

M. T. LAWRENCE.

Hamilton, N. C.

SALLIE ANN BRADY.

The subject of this sketch, Mrs. Sallie Ann Braddy, was born September 21st, 1833, and died May 10th, 1894. She was a daughter of Willis and Sarah Fleming, both of whom were associated with and well known by the Primitive Baptists in their day. She was married Sept. 4th, 1855, to Josephus Braddy, of Pitt county, N. C., who, on 20th December, 1862, died, leaving her a widow with two girl children. Soon afterwards she returned to her old home in Edgecombe county, where she lived with her widowed mother until the latter's death, soon after which she moved to Old Sparta, N. C. Here she lived, with the exception of two short intervals, until her death. All through her life she was respected and esteemed by those who knew her. Having obtained a hope that the good Lord had in store for her everlasting life, this was made known to the church at Old Town Creek Sept. 25th, 1872, and she was received into full fellowship, where she remained a consistent member as long as she lived. Her mind seemed to dwell almost wholly upon the Lord and his mercies to undeserving man, and she read her Bible continually. In pondering over her general make-up, I can see what she tried so much to be, and what she was; and though "only a small creature" as she considered herself, I am persuaded that she was one of a Christian character and example. This can't imply anything small or insignificant, and oh that such examples were more prevalent

among us. It seems to me that they are of the greatest importance in checking wandering man in his downward tendency. So often we are reminded, when almost in the act of going astray of some one prompted by His spirit to walk in the paths of righteousness, and think to ourselves that he or she would not have done thus. Many, many times have I gone astray, but I believe the blessed Lord has used these precious examples as a means of guidance for me, and as a result, a longing for right and truth. For more than twenty years she has been an invalid, during which time she has borne patiently much bodily pain and suffering. Both of her children also are afflicted, consequently she has had cause for much sadness in her latter days; but all along with patient prayer she has looked to her Lord for relief, and I believe she has found that relief which Jesus gives to his own. Sympathetic feelings entertained by myself and wife for her in her sadness caused us to encourage her (in 1893) to come to Virginia, where she could be with us, but the absence from her brethren and friends of her native section was too much for her, so she returned home after a stay here of six or eight months. Her physical condition debarred her in attending church frequently, but when she could do so it was quite a pleasure to her. Preaching was indeed consoling to her, and the promoting of the Primitive Baptist cause was, as far as she could, ever one of her greatest pleasures. She so often spoke of her own weakness and the strong arm of the Lord that the steadfastness and all-sufficiency of her faith in him was fully apparent. She enjoyed so much to hear the writer and others sing the song, "The Half Has Never Yet Been Told."

She said it was not the music so much, but it was the words that interested her, Surely we cannot doubt as to her salvation when we feel that she did from the heart enjoy and appreciate the sentiments as expressed in this song. During her long years of affliction those of her friends and neighbors who could, have extended many favors and endeavored to encourage her with many acts of kindness. Such will ever have a bright place in the memory of those of us who were near and dear to her, and who were necessarily absent from her. I feel that I should make special mention of the kindness done her by Mr. and Mrs. Exum L. Moore and family, with whom

she spent several months of her life. May her children feel that the sadness of this world is only for a season, and look to Him who doeth all things well, is the prayer of her son-in-law.

WM. R. MOORE,

Richmond, Va.

W. V. PITTMAN.

Mr. W. V. Pittman was born June 16th, 1860, and died of malarial fever, at his home in Rowland, N. C., July 12th 1894. He leaves a kind and an affectionate father and mother, a true and devoted wife, three little children, one sister and three brothers, together with a host of relatives and friends to mourn his loss. Truly, a worthy man has passed away, and his name will be held in loving remembrance by many a soul while memory lasts. He was a kind and obedient son, and affectionate brother, and a true and loving husband, and will be missed most by those who loved him best. In early youth he professed faith in Christ and united himself with the M. E. Church South, and from that time forth was a true and consistent member, loving his church and the people of God, and always seeming anxious to do a good deed to promote the happiness of others, and to faithfully discharge the duties that devolved upon him. During his whole life, and up to the time of his death, he was true to his fellowman and loyal to his God; thus ended his brief life of thirty-four years and a few days, his labors of love in the Master's vineyard and in his own home, in the hope of a blissful immortality. His death has made a vacancy in many hearts that can never, no never be filled, for his true and manly bearing, his honesty and uprightness in all his dealings, his kindly appearance and gentle disposition, won for him the love and admiration of all who knew him. How sad to part with one whose life was so pure and helpful to all with whom he was associated. But to the sorrow stricken family circle we would say that they sorrow, not as those who have no hope, for we can but feel that our loss is his gain. So let us praise the Father that we have that hope that tells that though he cannot come to us we can go to him. May the grace that sustained him in death give the needed strength to the sorrowing parents, and help them to bear and become reconciled to this sad affliction, and may God in his infinite mercy bless the wife that has been so sadly bereft of a

good husband, and help her to trust in him who has promised to be a husband to the widow. Oh, may the three little children be brought up in the nurture and admonition of the Lord. They will miss much in having no earthly father, but God has promised to be a Father to the fatherless and he will supply all their needs.

BY A COUSIN.

MRS. MARY HAYS.

On the 10th of May, 1893, the Angel of Death stole quietly into the home of our brother N. T. Hays, in Wilson Co. N. C., and bore the spirit of his beloved wife to her long home. Sister Hays was the daughter of William and Exiline Lucas, and was born August 20th, 1833, making her stay on earth 59 years, 8 months and 20 days. In June 1853 she was married to N. T. Hays, with whom she lived happily until the Lord saw fit to take her to her final rest. Sister Hays united with the Primitive Baptist church at Black Creek, Wilson, Co. N. C., and was baptized by Elder W. W. Barnes. She was the mother of 12 children, 8 of whom (all grown,) together with her aged husband and 29 grand-children besides many other relatives and friends are left to mourn their loss. She lived to see three of her children unite with the church she loved, and worship the God she so often spoke of in sweet and comforting words. On the 10th of May, 1893, she retired, feeling as well as she had done in a long time, and when her husband waked the next a. m., he found her lying on her side with one hand under her head, peacefully sleeping with a smile of joy on her countenance. "Asleep in Jesus." Sister Hays was always at church meeting whenever able to be carried, ready to speak of the goodness of the God whom she loved to serve and tell of his tender mercies. She loved to have the brethren visit her, and never seemed happier than when with them. A kind loving wife, a gentle mother, and a true friend is gone. In her death we have sustained a great loss. Folded are the busy hands, silent are the lips that made joy in the household. But God knoweth best. He has taken but his own to dwell with him in a fairer, brighter home. We hope the lonely husband and children may be enabled to look to God for comfort. He can heal our sorrows, and tell of a joyful re union in Heaven.

Safe in the hands, whom seas obey
 When swelling surges rise,
 He turns the darkest night to day
 And brightens lowering skies.
 Then upward look however distressing
 Jesus will guide th' home,
 To that eternal park of rest,
 Where sinners shall never come

A. J. M.

BULAH BASS.

Died at the residence of her father, near Roddens Store, Mrs. Bulah Bass, wife of Mr. Joseph Bass. She was a noted character from childhood to her death. She was not quite twenty-three years old. From a small child she was noted for her generous nature. She was a loving daughter, a true, devoted wife, and of affection towards her tender offspring. Her disease was inflammatory rheumatism and other troubles combined, and at last was taken with St. Vitus' Dance. She was strangely afflicted. It seemed that every member of her body was in motion before she died, but she was rational all the time. She died Feb. 28. She left many precious words with her relatives and friends that I hope will last us all along life's uneven journey; for I think of what she said now. "That there is nothing but trials and troubles here below." On my way to see her I felt like praying that the Lord might remove every trouble that would bring reproach upon his cause, and give us all strength and patience to sit at Jesus' feet and learn wisdom and knowledge from him. When I arrived there, and saw the body tossing back and forth, I was seized with unutterable groaning, and said in my heart, Lord help our infirmities, make haste Lord to deliver and enable us to see that in this tempest-tossed troubled sea, still 'tis God's hand that leadeth us. I said to her, child, put your trust in the Lord. He is able to deliver you out of all your troubles. She put her arms around my neck and said she had prayed and done all she could, and now she wanted us to pray for her, and reached out and laid her arms around her mother's neck, and said, "Mama, I want you to pray for me." Her mother said to her, I have prayed for you before this and I pray for you still. Her mother said to her, do not cry my child, mother loves you too good to see you cry. She said she loved her father, mother and Joe her husband and her babe. I said the scripture says a mother would sooner forget her suckling

child than the Lord would forget one of his little ones; and said your affliction may be a blessing to us all, that the Lord worked in a mysterious way his wonders to perform. She seemed to be revived, and asked for something to eat. The next day the weather was very cold and snowing, and the wind drifting the snow, and I was not well, I could not go to see her. But as Paul said by the church at Corinth although I was not with that family that day I had them in my heart. I felt like mourning and praying for myself and them all day long, and not only for us, but all this neighborhood. O, I thought, if we were christians, and could be agreed would this not be a Heavenly land. My husband and others, including the family, were present when Mrs. Bass called them all to her bed and told them she wanted to tell them her dream. She dreamed of being in bed with her husband and little baby, and her husband rose up and looked at her and her little babe, and she asked him what he was looking at. He said he was looking at her and the baby, and she asked him why? He said ah, there will be much sorrow in your breast, and she said this is the meaning of that dream. All that came in the room if they did not shed tears she could see tears in their eyes. She said Joe I love you, and I want you to keep out of wild company, and not use vain words, and reached out and drew Joe's sisters to her bosom, and told them she wanted them all to refrain from keeping wild company that would lead them astray, and spoke thus to his brothers. She said it troubled her because her name had not been recorded on the church book, but said she hoped she would go to Heaven when she died. She wished her mother to take and teach her child from infancy and bring it up in the way it should go. Before she died she asked her friends to sing "Praise God from whom all blessings flow", &c. She told them she wanted what she had said published, so her Papa could remember it. I will close.

Yours in hope,

NANNIE E. DODD.

J. L. G. HARRELL.

By request, you will please insert the obituary of brother J. L. G. Harrell, who was born November 22nd, 1820, and died Jan. 28th, 1894. He was afflicted with a pain in his head ever since he was twelve years old, which he received from a fall

from a stage while carrying brick to build a chimney. He never got well of it, for he complained and suffered more than words could express, and the only relief was from opiates which he spent most of his earthly possessions to obtain. He was a very humble brother, and always seemed to rejoice in the love of Jesus. He joined the church at Conoho, Saturday before the third Sunday in Feb. 1854, and was baptized next day by Elder W. A. Ross, Elder Blount Cooper being sick. I am informed that he was the first one that Elder Ross baptized, and all said it was well done. He was taken with that dreadful disease (pneumonia) and only lived one week. He bore his afflictions with much patience, and left good news behind to comfort all his dear ones that he is gone to a better world than this. For his only theme on Friday before he died on Monday was Jesus and his love. He gave his son John some advice about bringing up his children; said he was willing to die and that death was not as bad as he thought it was. He could not sing any tune, but hummed the words of "Amazing Grace." Oh what a consolation it should be to all his relatives, friends and loved ones to realize the grace of God in that hour of death. For grace first contrived the way to save rebellious man.

Your weak brother,

J. O. SALSBERY.

Hamilton, N. C.

J. SAMUEL BENNETT.

The subject of this notice was a constant sufferer for three years with a cancerous tumor on his back, that prevented him from lying down for twelve months. But notwithstanding that, not one word of complaint ever escaped his lips; always saying it was all right, and was constantly comforting his sorrowing wife and relatives; was strong in that faith which works by love and purifies the heart. He feared death less I think than any one I was ever with or knew; his hope was strong that his sufferings would end with this life. He had more sympathizers during his suffering than any one I ever knew; for he was dearly beloved by all who knew him, and deservedly so, for he took more pleasure in serving others, and administering to their comfort, than he did his own; waiting upon the sick and relieving the distressed than any man I ever knew. He was not only kind-hearted but had at-

tained to that which was truly motherly. He was born in Pittsylvania Co. Va., Oct. 21, 1844, and died March 27, 1894. Leaving a wife as devoted as could be, six children and three sisters which he cared for as tenderly as if they had been his own daughters. He was not a member of any church, but was a strong believer in the Primitive Baptists and we will miss him as much as if he had been a member. May the God of all grace be with the sorrowing ones to bind up the broken hearted, and sanctify this dispensation of their providence to their good and to his own glory, is the desire of the unworthy writer.

J. M. HARRIS.

CLARENCE MILLER.

My darling little nephew, Clarence Miller, was born October 3rd, 1892, and died June 7th, 1894.

I feel that this little child has been borne by white-robed angels from this sinful world to that happy estate where Jesus dwells—where there are no more sorrows.

It is hard for us to part with one so sweet. It is hard for his parents to look around at the vacant seat—cradle— or other place, and see their child no more forever.

The little one was the idol of my heart, He was never well. I have lived with him 14 months, I rocked him many times with cheeks scorched with fever. It is hard for me to realize that he is gone.

But how much better off is the child than any one of us.

EUGENIA THOMPSON.

LEVANDER EDWIN JONES.

My nephew Levander Edwin Jones, only son of Mr. John and Mrs. N. Jane Jones, was born in Anson county, N. C., April 20th, 1876, at the time of his death aged 17 years and 2 months, which occurred the 21st of June, 1893. He was struck by lightning and instantly killed while in an open field sowing oats. His father and sister were a few steps from him, and they were unhurt. A small cloud came over, lightened and thundered twice only, and rained a little. It is very shocking for one to be taken away so suddenly in health, but we must try to be resigned to the Lord's will. He leaves father, mother, and four sisters to mourn their great loss, but hope it is his eternal gain.

His Aunt,

JANE P. JONES.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

JESSE BROWN.

Cool Spring Association, at Cool Spring on the 12th, 13th, and 14th of October, 1894.

Mill Creek.....Tuesday, 16th
 Gill's Creek.....Thursday, 18th
 Mt. Pleasant, Saturday, 3d Sunday, 20th, 21st
 Simpson's Creek.....Tuesday, 23d

Will some one meet me at the nearest depot.

Pee Dee.....Thursday, 25th
 Pleasant Hill.....Sat. and Sun. 27th and 28th
 Bethel.....Tuesday, 30th
 Pireway.....Wednesday, 31st
 Mill Branch.....Thursday, Nov. 1st
 Wilmington.....Friday night, 2nd
 Stump Sound.....Sat. and Sun. 3d, 4th
 Bay Meeting House.....Monday, 5th
 Southwest.....Tuesday, 6th
 Mudd^r Creek.....Wednesday, 7th
 Hornet.....Saturday, 10th

Will some one meet me in Clinton on Friday evening, the 9th.

Seven Mile.....Sunday, 11th
 Reedy Prong.....Monday, 12th
 Barby's Chapel.....Tuesday, 13th
 Mingo.....Wednesday, 14th
 Black River.....Thursday, 15th
 Beihany.....Friday, 16th
 Smithfield.....Saturday, 17th
 Little Creek.....Sunday, 18th
 Clement.....Monday, 19th
 Rehoboth.....Tuesday, 20th
 Fellowship.....Wednesday, 21st
 Middle Creek.....Thursday, 22d
 Raleigh.....Friday, 23d
 Oak Grove.....Sat. and Sun. 24th, and 25th
 Durham.....Monday, 26th
 Randleman, Randolph Co.....Tues. night, 27th
 Central Falls.....Wed. night, 28th

He will need conveyance.

R. HUTCHINS.

Wolf Island.....Mon. after 3d Sun. in Oct.
 Pleasant Grove.....Tuesday
 Arbor.....Wednesday
 Lynch's Creek.....Thursday
 Wheeler's.....Friday
 Durham.....Sat. and 4th Sun.
 Whitfield's School House, Sunday at 4 o'clock
 Oak Grove.....Monday
 Willow Spring.....Tuesday
 Sandy Grove.....Wednesday
 Bethel.....Thursday
 New Hope.....Friday
 Black River.....Saturday
 Bethsaida.....1st Sun. in Nov.
 Hannah's Creek.....Monday
 Hickory Grove.....Tuesday
 Seven Mile.....Wednesday

He will go from there to Clinton, and Thursday travels from there to Duplin Roads. Brother Cavenaugh's.....Friday
 Cypress Creek.....Sat. and 2d Sun.

Old Maple Hill.....Monday
 Bay.....Tuesday
 Stump Sound.....Wednesday
 Yopps.....Thursday
 Rest.....Friday
 Ward's Will.....Sat. and 3d Sun.
 North East.....Monday
 Fouth West.....Tuesday
 Black Swamp.....Wednesday
 Sand Hill.....Thursday
 Muddy Creek.....Sat. and 4th Sun.
 Goldsborough at 12 o'clock.....Monday
 Chapel.....Tuesday
 Cross Roads.....Wednesday
 Union.....Thursday
 Pine Level.....Friday
 Smithfield.....1st Sat. and Sun. in Dec.
 Clements.....Monday
 Rehoboth.....Tuesday
 Fellowship.....Wednesday
 Middle Creek.....Thursday
 Neuse.....Friday
 Cedar Grove.....Saturday
 Dutchville.....2d Sunday
 Camp Creek.....Monday
 Tar River.....Tuesday
 Sorls.....Wednesday
 Flat River.....Thursday
 Stories Creek.....Friday
 Roxboro.....Sat. and 3d Sun.
 Ebeneze.....Monday
 Prospect Hill.....Tuesday
 Country Line.....Wednesday
 Lick Fork.....Thursday
 Dan River.....Friday
 Good Will.....Saturday
 Ridgeway.....4th Sunday

Will some brother carry him from Wheelers to the depot. ISAAC JONES.

E. E. LUNDAY.

Fellowship Va.....October 10
 Laurel Fork.....11
 Concord.....12
 Dan River.....13
 Green Hill.....14
 Five Forks.....15
 Russell Creek.....16
 Pleasant Grove.....17
 Buffalo.....18

Thence to Mayo Association.

Wilson (Stokes Co. N. C.) Monday after Mayo Association.

Snow Creek.....Tuesday
 Rock House.....Wednesday
 Cedar Hill.....Thursday

Thence to Fisher River Association.

J. M. HARRIS.

White Oak, Tuesday after 1st Sunday in Oct.
 Moore's.....Wednesday
 Meadow Creek.....Thursday
 Autry's Creek.....Friday

Thence to Contentnea Association.

Cross Roads.....Tuesday
 Kinston.....Wednesday
 Morehead.....Thursday

Thence to White Oak Association.

La Grange.....Tuesday after 3rd Sunday
 Newborns.....Wednesday
 Nahenta.....Thursday

Thence to Black Creek Association.

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED July 8 1894.	No. 23 Daily	No. 41 Daily	No. 41 Daily
Lv Weldon.....	A. M. 11 52	P. M. 9 27	A. M.
Ar Rocky Mt.....	1 02	10 20	.....
Ar Tarboro.....	3 40	.....	.....
Lv Tarboro.....	12 45	.....	.....
Lv. Rocky Mt.....	1 02	10 30	6 00
Lv Wilson.....	2 08	11 01	.....
Lv. Selma.....	2 58	.....	.....
Lv Fayetteville.....	4 35	12 51	.....
Ar. Florence..	7 25	3 00	.....
	No. 47 Daily		
Lv. Wilson....	2 18		A. M. 6 35
Lv Goldsboro..	3 06		7 20
Lv Magnolia...	4 16		8 29
Ar Wilmington	5 50		10 00

TRAINS GOING NORTH.

DATED July 5, 1894.	No. 78 Daily	No. 32 Daily	No. 40 Daily
Lv Florence.....	A. M. 7 30	P. M. 7 25	.....
Lv Fayetteville	10 25	9 35	.....
Lv. Selma.....	12 08	.....	.....
Ar. Wilson.....	1 00	11 27	.....
	No. 42 Daily		
Lv Wilmington	A. M. 9 00		P. M. 7 00
Lv Magnolia...	10 40		8 33
Lv Goldsboro..	11 55		9 40
Ar Wilson.....	12 40		10 27
	No. 78 Daily	No. 32 Daily	
Lv Wilson.....	P. M. 1 10	P. M. 11 27	P. M. 10 32
Ar Rocky Mt....	2 13	12 05	11 15
Ar Tarboro.....	3 45	.....	.....
Lv Tarboro.....	12 45	.....	.....
Lv Rocky Mt....	3 13	12 05	.....
Ar Weldon.....	3 19	12 58	.....

*Daily except Monday. †Daily except Sunday.
‡These trains carry only first-class passengers
holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves
Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scot-
land Neck at 4 55 p. m., Greenville 6 37 p. m., Kins-
ton, 7 35 p. m. Returning leaves Kinston, 7 20 a.
m., Greenville 8 22 a. m., arriving Halifax at 11 00
a. m., Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington
7 00 a. m. Arrives Farmville 8 40 a. m.; Tarboro

8 50, returning leaves Tarboro 4 40 p. m., Farmville
7 10 p. m., arrives at Washington 7 35 p. m. Daily
except Sunday. Connects with trains on Scotland
Neck Branch.

Train leaves Tarboro, N. C., via Albemarle &
Raleigh R. R. daily, except Sunday, 5 00 p. m.,
Sunday 3 00 p. m., arrives Plymouth 9 20 p. m.,
5 20 p. m. Returning leaves Plymouth daily ex-
cept Sunday 6 00 a. m. Sunday 9 30 a. m., arrives
Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 6 05 a. m., arriving
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 4 30 p. m., arrives Nashville 5 05 p. m., Spring
Hope 5 30 p. m. Returning leaves Spring Hope
8 00 a. m., Nashville 8 35 a. m., arrive Rocky
Mount 9 05 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave
Latta 6 50 p. m.; arrive Dunbar 8 00 p. m. Return-
ing leave Dunbar 6 30 a. m.; arrive Latta 8 30 a.
m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 4 10 p. m., Returning
leaves Clinton at 7 30 a. m. Connecting at Warsaw
with main line trains.

Train No. 78 makes close connection at Weldon
for all points North daily. All rail via Richmond
and daily except Sunday, via Portsmouth and
Bay Line. Also at Rocky Mount with Norfolk &
Carolina R. R. for Norfolk daily, and all points
North via Norfolk, daily except Sunday.

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General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMEKSON, Traffic Manager

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SEXES.**

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1894, and Continue 20 weeks. Rates reasonable.

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Address,

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It is Nature's Remedy, to work in harmony with Nature and build up the organs of the human body.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B's, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 45 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 59 p m	Lv.....Greensboro.....Ar	2 15 p m
12 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokedale.....Lv	3 25 p m
11 42 p m	Lv.....N. & W. Pct.—W. Cove.....Ar	4 20 p m
11 35 p m	Ar.....N. & W. Pct.—W. Cove.....Lv	4 33 p m
11 06 p m	Lv.....Rural Hall.....Lv	5 00 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 28 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 35 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily Ex
Sunday		Sunday
5 35 p m	Ar.....Ran-seur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	5 40 a m
3 00 p m	Lv.....Greensboro.....Ar	0 25 a m
No. 15		No 16
MIXED		Mixed
Daily Ex		Daily ex
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	0 40 a m
1 05 p m	Lv.....Stokedale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:00 A. M. and have 5 hours in Raleigh and reach home same day.

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Care of Elder P. D. Gold,
WILSON, N. C.

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NO. 23.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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 cords of Love

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

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

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

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

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

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For single subscribers \$1.50 per year. The getting up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

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All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BY REQUEST.

Because many requests have been made to me to reproduce the correspondence between Dr. Hooper and myself concerning my withdrawal from the Missionary Baptists, and union with the Primitive Baptists, I republish his first letter to me and my answer to him.

This is all of that discussion I have. If any one has the remaining part of the correspondence I should like much to obtain it.

Dr. Hooper was a fine scholar and an elegant gentleman. He has long since departed from these scenes of strife.

P. D. G.

TO ELDER P. D. GOLD.

DEAR BROTHER GOLD:—YOUR defection from us and your going over to the party of those styling themselves "the old side, or Primitive" Baptists, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and, as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not with good conscience remain among them, it seems to justify them in asking your reason for taking this

step. No one questions your right to follow your best judgment and the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable divisions of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the name of "Missionary Baptists"—a distinction unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we should think the unwelcome appellation of "Anti-missionaries." I believe we "the Missionaries" wish to do right and if by mistake or infirmity we go astray, the well-meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller whose works have been a standard authority for Baptists, both in England and this country, ever since they appeared. They recognize and set forth prominently God's electing love, effectual calling and preservation of his saints unto final salvation—the sinner's guilt and helplessness and his

entire dependence upon God "both to will and to do of his good pleasure." But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength, zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church and the very doctrines which we preach and the practice resulting therefrom are what set in motion the christian world towards the end of the last century, and gave the Baptists the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed of God by the conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate

yourself, produce any like fruits? Has not their opposition to us produced a reaction in the contrary direction, and made them adverse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the scriptures, and take for granted that the meaning adopted by every preacher that can read the English Bible is the teaching of the Holy Spirit? And does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular, spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies to the truth and recreants to the good old Baptist doctrine.—In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the "anti-missionaries" many truly pious people and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of departing from Scriptural precept and example by preaching the doctrines of predestination and election in such an unguarded manner and disproportionate quantity as to lead to the practical effects of fatalism; the

sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with the reproach of helping God to achieve his purpose by our puny hands. Yet God does not scorn our fellowship in his work.—Are we not called “workers together with him?” The truth is, God carries on all his operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who used the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy’s hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessalonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethren styling themselves “Old School” can fail to see it and act upon it as we do. But may be our opponents will say: We don’t object to your working, but you don’t work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work, “show us a more excellent way,” and we will all heartily thank you, if you can suggest some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrines or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince

me, if your intercourse with this class of christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age as seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

WM. HOOPER.

TO DR. HOOPER.

MY DEAR SIR:—A communication addressed to me appears in the Biblical Recorder of April 27th 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptists. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates as if he felt himself to be their champion. But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write to needlessly offend no one, neither arrogating any superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching, brought

to my view in experience, and let all who are disposed to consider my views try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against" as any one of your number, and verily thought such a course was doing God service. I embraced the Andrew-Fuller system, and was under teachers of theology—was sincere in thinking salvation was offered and only offered to all men—that it depended on the creature's own will whether he accepted it or not—that Sunday school teaching was a wonderful help in the Lord's work—that missionary boards were a happy organization for spreading the happy gospel—that theological teaching was a wise provision for training a man to preach—that money would hasten the conversion of the world, if we only had it; glorifying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however continued unabated; but the tasks began to increase.

Suddenly corruptions arose everywhere within me with a fierceness uncontrolable, and sin raged like a devouring fire. The law confronted me with a killing sen-

tence, and death, I thought was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall he not with him also freely give you all things." Since then Christ is my only hope, and all human righteousness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles, but of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in began to arise.

Salvation must be either by works or of grace, and not by blending them; but your people, it seemed were trying to blend the two systems. That it is by grace both the Bible and my own experience taught: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast;" "If it is of grace, it is no more of works," &c. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam stood for his seed, as the first Adam stood in nature for his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in him righteous in his obedience, as Adam made all that were in him unrighteous in his disobedience; and though the law is given that the offense might abound,

this affects not the covenant, for where sin abounded, grace did much more abound—that the names of his children were all written in the Lamb's book of life, from the foundation of the world—that they were the Father's who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for their ransom. It was necessary for Christ to die, as he was surety for a people actually under sentence of death. When he, the Shepherd is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and the blotting out of sin; Jesus rises from the dead and the church is justified: "He was delivered for our offences, and raised again for our justification." To make manifest unto them their salvation, Jesus is exalted a prince and Saviour, to give repentance and remission of sins unto Israel: God carries out his own counsel according to the purpose of foreordination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost; will the lawfull captive be delivered? Shall Jesus see of the travail of his soul and be satisfied? Shall God, who commends his love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through his death, fail to draw any

to Christ, since none would come without the drawing of him whose love is everlasting? Is what Jesus said true, "Glorify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him?" I am free to say, that all blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that he may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that? Will all that the Father gave to Christ come to him? "All that the Father giveth me shall come to me." Will any others? "No man can come to me, except the Father that sent me, draw him." "But ye believe not, because ye are not of my sheep." Human nature, which cannot help to bring the sinner to Christ, cannot prevent it in the day when "shall come" makes him willing. Such questions were sweetly answered in scriptural assurances, powerfully enforced—that God, who declares the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children that God hath given me;" it also convinced me that no goats would appear in heaven with the sheep, no chaff with the wheat, no bastards with the children.

Mankind are ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by ac-

counting for it, either on ground of foreseen or afterseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy: "He will have mercy on whom he will have mercy, and whom he will he hardeneth." He is not the author of sin, nor does he tempt any man to sin, nor can he be tempted with evil. He made man upright, but Adam the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power of this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessel of mercy to glory aforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only to destruction and the very blessings he sends on them they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, and not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What electing love decrees is, to give some eternal life, and make them willing to be

saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should ever have chosen him, and not why he should have left him out. He never can see any good thing in himself as a reason why he should be saved. The sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus.—The apostle's reason suits me: "that we should be the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent and power of the atonement, knowing that your denomination seem to regard it as universal, and hold to a very general, uncertain, and indefinite application of it, reconcilable with man's natural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed by nature are children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was, by what power can these dead sinners be quickened and made sensible of their lost condition? and, who shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which alludes

to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is, they must not only be redeemed, but they must be born of the Spirit, or born of God—that one cannot see the kingdom of God until he has a spiritual birth. What power produces this birth? “The Spirit quickeneth whom he will: ‘The Spirit giveth life.’” Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever blessed Trinity are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. “No man can say that Jesus Christ is Lord but by the Holy Ghost.”

What shows the sinner that he is lost: not human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and demands of the law of God, and then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation.

A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? “How can they hear without a preacher?” “It pleased God by the foolishness of preaching to save them that believe.” It was through preaching that the knowledge of salvation was communicated, as the Lord gave to every man. The apostles were com-

manded to go into all the world and preach the gospel to every creature, and he that believed, &c., shall be saved. Let it be observed, that faith is indispensable, and so also repentance, and that faith is no less than the gift of God. Faith is just as much of grace as any part of salvation. “It is of faith that it might be by grace,” &c. Faith is a fruit of the Spirit. “We through the Spirit wait for the hope of righteousness which is by faith.”—Faith sees God’s way of saving sinners and rests the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does hearing come? “By the word of God.”—The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles and others called of God, were sent forth, and they preach—not a round of human works, but Christ, which is the gospel of God’s wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? “As many as were ordained to eternal life believed.” God ordained them to salvation from the beginning, and ordained the means for it. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth.” By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest

sends these laborers into his harvest, and they reap wheat. It pleased God, by the foolishness of preaching, to save them that believe.—Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord, or that one ever preached the gospel unless it was of the Lord? The Holy Ghost endows men to preach, and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were endued with power from on high before they went to preaching. Who sent Paul to preach to heathen?—"And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them."—Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then seems to be the appointed means—not of making sheep, but of feeding them after gathering them into the fold, and for this high purpose certain ones are called and endowed by the Holy Spirit that guides them and is their mouth and wisdom, and seals the heirs salvation: and who is sufficient for these things, if his sufficiency be not of God? Who makes him an able minister of the New Testament? The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the words are powerful

and searching, and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to every one that believeth, and then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me; that the human will never wants Christ and never comes to him.

But how can one preach except he is sent? Some of your people say that boards send them, and that they cannot go without money secured after your way of obtaining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as his people, and the preaching and interpretation are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, then they are no longer under tutors, but Jesus teaches them.

But say you, cannot the schools aid in training and fitting one to preach, cannot colleges which men have originated and built up, aid

the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation, nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare one to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declaration, that he was not taught by man, but by revelation, insist that he went into Arabia to a school for that purpose, was such a stumbling-block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus three years before they began to preach? Yes, and if they are not with him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ.

But say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any can give for them. Do any of them ever tell us that they were called out of any school, or ever called to go to any such place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But you say, will not human learning aid man in preaching the gospel—will not it give him words and power over men's minds, and enable them to present the gospel in a more attractive form? I am free to admit the value of human

learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things, and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind, helpless sinner, knows nothing about it.

When man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many,) that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouths of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the Scriptures, in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But do we not need men of human learning to preach to intelligent christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on

God for his crumb as any other, and all are fed with the same kind of food. But, say you, after one is certainly called to preach, cannot the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning? Tell me, from scripture, where one ever tried it, or where it was ever authorized? How much can frail man add to God's gift? How much pride do you think is necessary to influence man to presume on such a task? Do not the scriptures pointedly forbid the employment of wordly weapons in building up Christ's kingdom, and are not all appeals to the base passions of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of this world." If a natural man cannot discern the things of the Spirit because they are foolishness unto him, does it follow that a spiritual one will be edified by wordly wisdom, the very food that most delights man's pride?

It seems to me that the scriptures make some allusions to such schools though in the way of alarm? "But the time will come when they will not endure sound doctrine, but will after their own lusts heap to themselves teachers, having itching ears." Much as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead

men's brains that will make them sick enough if God should teach them where there dependence lies— How do these schools heap up teachers? They afford opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road; and, if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears and shall turn away their ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God, for their message, their success, and their bread, they must follow the cunningly devised fables of men. The fables are powerless unless cunningly devised; the wolf of course coming in the sheep-skin, the messengers of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? so do all other denominations in their way, no doubt all thinking they are right. But how are they detected? If they are not of the truth they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's duty, and not gifts of grace. If salvation comes on account of man's performance of his duty, it is of works in some sense. He brings in the modern Missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the Bible and to Baptists, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange,

and new to Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up to that time, were such as you now call anti-missionary Baptists; while those that followed Mr. Fuller are the modern Missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles, which they accept for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the offspring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, and since man has so much to do, and can do it so well, he must prepare these teachers—and so theological schools are brought forth. Inasmuch as money is so good just here, in equipping them, and upholding the enterprise; a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to our measures and religion, where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday schools rise up as a wonnerful means for this work—the nursery and right arm of the church.—Human knowledge becomes the hand-maid of religion and how sweetly they walk together. Some man must hold the hand of the Missionary while he goes down in the wells, and he must see how his bread comes before he goes, and your churches combine in forming such tremendous agencies of power as

your conventions, while all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "great is Diana of the Ephesians."

In this system, salvation is somewhat dependent on what man does of himself, it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining your Missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children—a practice condemned by your people, yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to go; when you teach your missionaries to place their dependence for support on yourselves it looks like taking it away from its proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the anxious seat, no apology is made that does not suppose some power in the preacher, time, place, or occasion to aid in conversion. Your preaching too savors of the

idea that it is the means of procuring the new birth. If you say these are important means, and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles, who are the twelve judges in the church proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money and making gain of godliness, enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher like Paul, the true Missionary, labors night and day working with his own hands for the support of himself, and those with him, coveting no man's money or apparel, rather than be burdensome to the churches: for Paul tells the preachers of the Ephesian church he had set them such an example for that intent. The true preacher being delivered from the snare of coveteousness, seeks first the kingdom of God and his righteousness, resting the matter of his support with him who feeds the sparrows and clothes the lilies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders it so; while true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free

cheerful contributions of christains, and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association or convention, What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them are urgently made. When fever heat is attained, and the coveted moment for casting in the money-drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort of charity falsely so-called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of mon-

ey, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people that cannot see afar off, must look around their own homes, and in their own country to see the fruits of your system. What then are some of the fruits at the fountain in our own midst? In the name of religion your northern brethren, leaders in the missionary movement, have waged a ruinous war on us all, our once good government is gone, our once happy people down trodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offences contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children, but of calling them out of the world, and feeding them, and that the government of this family rests upon the shoulder of the wonderful Counselor, of the increase of whose kingdom there shall be no end—that he holds the preachers or angels in his right hand and walks among the candlesticks, and that he as much directs and protects his people as he ever did, chastening them for their wanderings and bringing them back.—It is as much their duty to obey their king on the holy hill of Zion, and keep themselves from idols as it ever was. The Lord gives his people a new heart, and works in them both to will and to

do of his good pleasure, making them willing in the day of his power, and hence they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world, and the world sees nothing pleasing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people, to save themselves from the untoward generation, and every evil way, while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one, to examine himself and see whether he has a hope of a well grounded nature, to watch, and fight the good fight of faith.

We think the gospel is preached to every creature, but do not understand that the world is ever to be converted—that wonders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality or partnership? No more than there is between the ploughman and the plough. The Lord, it seems, calls, sends forth, goes with, and works in his people by his Spirit and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach,

whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge, it at all, the Old School Baptist preachers study the Bible more, and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way—the love of God in Jesus, who is the way, the truth, and the life. If one come bringing not this gospel, neither receive him into your house, nor bid him God speed. Let each one walk worthy of the high vocation wherewith he is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy, the flesh, which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheeps to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying, know the Lord, for all shall know me from the least unto the greatest." One can find the heathen here all around him; but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him un-

less he sends him, and he goes in his name, and how can he go in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold—but his precious blood and he will not leave a hoof behind. He just as much brings the last stone as the first in this building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him—no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and raising the beggar from the dunghill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorions in saving those that wait on him, such as hope in his mercy, and call on his name. Oh! who will not fear before God, for marvelous are his works, and just and true are his ways, who is king of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that were made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But, many of the people I was with objected; some saying there was a disproportionate quantity of election; others said, let us have more works—and, if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the "hard-shells." There was confusion—like the number of the "Recorder"

in which your inquiry appears, wherein one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you, there was an improper resort to the world for its good will, and many evils I felt to be inconsistent with Christ's church I could not endorse your pet measures, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one, abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers; but dwelling to themselves, separate from the nations, and were content to heartily receive in their fellowship all poor sinners which the Lord sent them. The Old School Baptists seemed to be that people, and I loved them. There were many people among you I loved as christians, and I hated to wound the feelings of any by leaving them: but the Bible said pointedly to me—"Come out of Babylon:" "Be ye separate, saith the Lord, and touch not the unclean and I will receive you." Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and there offering myself to them, to avoid the thing of which you are complaining. But at length an open door is given me, and I am made willing

in the face of all the reproach to go where I have found gospel peace, rest, and fellowship worth more than all the world. Whenever any of your people become dissatisfied with the burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls. It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve,
P. D. GOLD.

NOTICE TO DEAR BRETHREN ABROAD.

To the dear Brethren of Sister Associations with whom we correspond, either directly or indirectly: We inform you through our minutes and ZION'S LANDMARK that there is a faction gone off from the Little River Primitive Baptist Association, lead by one J. B. Parker and others, and claiming (as we understand) the name of said Association. They have been excluded from our fellowship, and we are not responsible in any way for their transactions, either in a private or public way. The Little River Association is standing upon the original grounds on which she was constituted upwards of sixty years ago, both in doctrine, ordinances and practice, and are in full fellowship with all Primitive Baptist Associations of this and the other states of this Union, as our minutes will show, and are received

by them.

Done by the unanimous voice of the Association in its last setting together at Little Creek Church, Johnston county N. C. Sept. 28th 29th and 30th 1894.

Elder J. T. COATS Mod.

Eld. J. A. T. Jones Clerk.

Eld. W. J. Stephenson Ass't Clerk.

DEAR BROTHER GOLD:—We often hear of angel visitants, but I feel that I have visited an angel wearied with the cares of life. I went out to see sister Caroline House, widow of our late beloved pastor, Elder David House, who served us so faithfully and lovingly for many years. Sister Caroline is indeed a lovely saint, though feeble in health and bent with years, she is also weighed down with sorrow for the loss of her devoted companion; yet she seems so thankful, so full of praise to her heavenly Father. In her little home, nestled among the roses, she is quietly spending her declining years. The little birds sing around her door unmolested, the air is fragrant with the sweet odors from the blossoming trees, and she, amid her afflictions, rejoices in her blessings. Her conversation was of Divine and Heavenly things, her loving words were as manna to my hungry soul. I felt that Jesus must be there and that we had a spiritual feast. Before leaving she handed me a paper yellow with age, written when she was a young soldier in the christian warfare. I read it and begged her to let me send it to you for the LANDMARK. I told her it was so comforting to me that other young members might enjoy it and be encouraged. She said, "Oh, if I knew that it would comfort one little trembling one gladly would I let it go." She asked me to copy it, as it was

written during the war when paper was so scarce that she was obliged to write it fine and close. I have have copied it, brother Gold, and feel that the experiences of the old saints tried and true are calculated to establish the young ones full of doubt and fears. Often the way seems long and I find myself trying to beg my Father to lead me on, for if He leadeth me I will have no fear. I believe He has promised never to leave nor forsake me, yet I cannot trust Him as I ought, nor praise Him as I should. I feel that you and sister Caroline live so near to Him; while I am afar off. Pray for me and mine.

Yours with love.

MRS. D. G. GILLESPIE.

EXPERIENCE.

It is, I believe the 12th year since I trust the Lord pardoned my sins. He found me in a horrible pit, and took my feet out of the mire and clay and placed them upon the rock of ages.

"What peaceful hours I then enjoyed,
How sweet their memory still."

When quite young I had serious thoughts and believed that there was a reality in religion, but thought it was not becoming to youth. I did not see a beauty in the religion of Jesus as I now do. I sometime look at my youthful friends and try to ask the Lord to show them what they are by nature and what they must be by grace ever to enjoy the peaceful presence of our God.

My God! What silken cords are thine!
How soft and yet how strong?
While love and truth and power combine,
To draw our souls along.

"The guilt of twice ten thousand sins one moment takes away,
And grace when first the work begins secures the crowning day."

I thought when I grew older I would seek it earnestly and it could

be obtained, I was so ignorant as to believe that prayer consisted in a form of words, and I had my prayer book and said my prayers, and sometimes would forget to say them until some trial, then I would say them often and promise that I would do better, for I thought I had to do good to make the Lord love me. I have since learned that the preparation of the heart and the answer of the tongue is from the Lord. I had some severe trials which brought me low. My worldly prospects were blighted. I concluded I was the most unfortunate creature in the world. I then thought if I were prepared to die I would rather die than live, for I had a proud heart and thought a great deal about what the world would say and think of me and mourned more about that than for my sins. For as yet I had not seen the worst of my condition and was not reconciled to the cross providences I was experiencing. My tongue cannot express how sad and dejected I felt for years without God and without hope in the world. But my blessed Jesus knows all, and in his own time I trust he showed me the worst of my case. One day I went to Cross Roads and Elder B. Cooper preached. While he preached I heard him attentively. He preached to the christians and talked like he knew they would be saved and did not say anything to the sinners. About the time he got through I felt provoked and said to an old acquaintance of mine, I don't see the use of his preaching, for he has not said one word to sinners and I think they are the ones to preach to. I thought he preached a hard doctrine and my nature was opposed to it. Before I left the ground my mind was exercised in this way: The character of the man and of those that professed; and perhaps I might be

wrong, and that "there was a way that seemeth right unto a man, but the end thereof is death." I was so unhappy that I could not enjoy anything. I resolved to go home and read my Bible more carenly and ask the Lord to show me the right way whether it seemed right to me or not, for I felt the weight of my sins so heavy that I could not help reading, though it condemned me. I would continue to read, cry and beg God to be merciful to me a sinner. I thought I was the most ignorant creature that ever lived and sin was the cause of all. My mind wandered. I could not have a good thought and felt that it was a wonder that I was permitted to live. My prayers did not reach higher than my head and sometimes I felt so guilty I could not utter a word. I read that God could not look upon sin with the least degree of allowance. I wanted christians to pray for me, for I believed the prayers of the righteous availeth much. I became anxious to hear Elder B. Cooper preach. I went, and he looked different to what he ever looked before. In a few moments he commenced to sing and the words were so true I have not forgotten them yet. It was Lloyd's Selection of Hymns 17th number. When he took his text and repeated it I was trembling. It made such an impression that I have not forgotten it yet. By faith, when Moses was come to years he refused to be called the son of Pharaoh's daughter' choosing rather to suffer afflictions among the people of God than to dwell in the pleasures of sin for a season, esteeming the reproach of Christ richer than all the treasures of Egypt. I felt that day while going on as if I had neither a friend on earth or in heaven. I had never told my exercises to any one, but all the time

tried to conceal it. When I would steal my Bible out to read if any one came near I would conceal it, for I did not wish them to see me read in that good book. Brother Cooper on that day told all my thoughts from the time I had first heard him to the present, and just at the close of his sermon he said he believed there were some under the sound of his voice that were experiencing what he said, and if so beloved, Heaven will ere long be your home. Oh! how I loved him, for I felt he lived nearest like I thought a preacher ought to live of any body I knew. I spent the next week with an acquaintance. She was constantly asking me what was the matter with me? I could not tell her I was sin-sick. One day while sitting at the table she asked me to tell her what I felt like I could eat for she was afraid I would be sick. I could not answer one word, for my eyes were full to overflowing and I thought she was so kind and that everything she had was too good for me, and if she knew me as I knew myself she would not be so kind. She has since told me she thought she knew what was the matter with me. She asked me if ever I had read any of "Osborn's Writings." I told her I had read a book called "Gospel Fragments," to an old lady several years ago that could not see how to read. She asked me how I liked it. I told her it was a dry work to me then. She told me to read it again, she thought I would like it now. She also loaned me a book called "A Glimpse at The Building of Mercy." I was so interested in the books that I slept but little until I had read them. This passage was constantly on my mind, "that God would send you strong delusions that you might believe a lie, because you received not the love of the truth." I was

so troubled I thought I was not long for this world and what I had experienced was just to show me the beauties of salvation, and how I had neglected so great a salvation and the day of grace had passed. While reading "A Glimpse at the Building of Mercy" the inner and outer court worshipper were described and what sort of people were given up to believe a lie. It was past twelve o'clock when my mind was relieved and I received so much comfort. I have never forgotten that work; although the man is dead, his writings still preach and comfort poor sinners all led by the same spirit.

They all drink in one spirit which makes them all see

They are one in Christ Jesus wherever they be,

The Jew and the Gentile, the bond and free.

One day my burden was so heavy I thought I could not live under its pressure, and sat down on the door-steps to see the sun set. I dreaded night and was afraid I should not live to see the light of another day. My tongue cannot express my agony that evening. I never had frightful dreams nor horror of eternal burning as I have heard some tell, but to be banished from God's peaceful presence was suffering in deed and in truth. Often I entered my room and tried to pray. I fell upon my knees but I thought I was such a great distance from God by reason of sin that God would not hear me, but the words of the poet came to my mind:

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

While on my knees this Scripture came to me, "Is there no balm in Gilead? Is there no Physician?" There my burden left me. I felt calm, and in a few moments

I was asleep and it was a sweet sleep. The next morning when I awoke the sun was shining. It looked prettier than I had ever seen it. My eyes were filled with tears of love and gratitude, for I loved everything, everybody. I commenced to praise the Lord. Before I left my room for breakfast something seemed to say to me, "Why are you so full of rejoicing? Do you think your sins are forgiven? If they had been you would have heard a voice and you would have told your friends and not gone to sleep. I concluded I should have a brighter manifestation but could not help praising the Lord. Finally I wanted my burden back again that I might know plainer how it left, as it seemed more like a dream, for I did not want to be deceived about such an important matter. I begged the Lord to give my burden back and concluded I was in a worse situation than before. Different passages of scripture would comfort me for a short time. About a fortnight after my burden left me I picked up an old hymn book and my eyes fell on these words, and as I read every verse I claimed it to be mine, and it carried my mind back to my delivery. Then my tongue was loosed and I told some of my friends.

"Away my doubts, begone my fears,
The wonder of the Lord appears.
The wonders that my Saviour wrought,
Oh! how delightful is the thought.
The wonders of redeeming love,
When first my heart was drawn above.
When first I saw my Saviour's face,
And triumphed in his pardoning grace," &c
CAROLINE HOUSE.

WITHDRAWN.

Elder J. M. Harris is unable to fill his appointments in consequence of sickness.

P. D. G.

REQUEST.

We do not advertise in ZION'S LANDMARK, but give the full paper in reading matter.

The price of the paper in pamphlet form, \$1.50 per annum, but little over pays the cost of its publication, as it is much more expensive to us in that form than in newspaper style.

We have had poor collections this year, and have been waiting on many of the subscribers. Now we request you as soon as possible to send us in your subscriptions, as we are in need of the money.

Please lay aside that amount as you sell cotton, tobacco, or other products, and send it on and oblige us very much.

P. D. G.

NOTICE.

We, The Indian Creek Church of Christ and Primitive order of Baptists, now in session, believe it our duty to notify the brethren at large through ZION'S LANDMARK, that Henry A. Harvey, on the night of the fourteenth of September 1894, left his wife and children and ran away with another man's wife, with a paper from our church giving him liberty to preach.

We take this method of warning others of him. Done by order of the church.

W. L. SIMMONS, MOD.
A. P. MILLER, CR.
Greenville, W. Va.

Elder J. T. Edgerton extends a cordial welcome to all who have a mind to visit the Black Creek Association. Call for reduced rates on rail road.

Elder J. C. William's Post-Office is Monroe, N. C.

ASSOCIATIONAL.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish in the LANDMARK that the next session of the Mill Branch Association is appointed to be held with the Mill Branch church, commencing Friday before the first Sunday in November 1894. Those coming by the way of Wilmington will be met at Whiteville on Thursday at 5 o'clock p. m. Those coming from South will change cars at Chadbourne and will be met at Clarendon on the W. C. & A. R. R. at 10 o'clock a. m., Thursday. Brethren and especially ministers, are invited to attend.

THOS. BELL Mod.
M. M. Harrelson Clerk.

The Toisnot Association is expected to meet with the church at Moores, Wilson Co., N. C. on Saturday before the 3rd Sunday in October. Visitors will be met on Friday at Wilson, N. C., and Elm City N. C. We hope for a large gathering of brethren and friends.

A. J. MOORE Mod.
L. Holden Clerk.

UNION MEETING.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please say in the LANDMARK that the next Contentnea Union is appointed to be held with the church (Bear Creek) at La Grange on Saturday before the 5th Sunday in December next, when we hope to meet many of the dear children of God. La Grange is the second station from Goldsboro on the A. & N. C. Rail Road.

Elder W. J. Stephenson will accompany Elder Hutchins from Cypress Creek to Smithfield on his appointments, if the Lord will.

NOTICE.

Have you a Cancer, a Wart, or a Tumor which you would like to have cured? Then call on or address L. H. Hardy, Newport, N. C.

I have treated between sixty and seventy cases in the last nine years without a single failure or the loss of a case.

Feeling to rejoice that there is relief for the afflicted I am very

Respectfully,
L. H. HARDY.

OBITUARIES.

JOHN H. DAMERON.

Our second son, John H. Dameron was born in Caswell Co., N. C., May 7th, 1867 and died at our residence in Rockingham Co., N. C., Aug. 2nd, 1894.

He was attacked with typhoid fever in Kentucky about the last of June and left there for home about the 9th of July and arrived here on the 11th.

As he had to die, I am glad he was granted strength to reach home and die under his paternal roof, rather than among strangers. No doubt the long and tiresome trip added much to the severity of the disease, but we have the consciousness of knowing that after getting here he lacked for nothing that we could do for his comfort and relief.

When death comes medical skill and untiring attention of loving friends are of no avail. God calls and man must obey. In our bereavement we have the consoling thought that he is saved, for he left strong evidences to that effect. Last March was a year ago, in Atlanta I interrogated him on the subject of his hope and though he did not then answer me definitely he said enough to satisfy me that he was born again. While with him in Georgia I could but note the fact that he selected as his special associates, such aged and substantial men as Elders Respass, Bussey, Hess and Brother. H. H. Green.

On the first day of August, when he was fully aware that he was dying he said to me, "Papa, I think I had a hope when you asked me about it at Mr. Harrelson's in Georgia, but I was not established in it. The morning I left here last March,

I went off to pray in secret and I thought the Lord gave me a promise of a bright beyond." He also said: "Mother, I did want to raise my hands this morning in praise to the Lord, but I was too weak to do it. I hope you all will do it for me. Can you all realize that I am so soon to leave you?" He remarked: "God has called for me and I must go. I want His will to be done."

Though he could scarcely be heard to speak during the early part of the day, about three o'clock the following conversation commenced and for more than two hours, in a voice sufficiently audible to be heard over the house and yard, he admonished brothers, sisters, neighbors and friends who were present, on the subject of religion.

He requested to be buried at Lick Fork and then said: "To-morrow or next day you will bury me." He told my oldest son to settle up his business and gave him a minute detail of transactions and even mentioned the name of a company in New York with whom he was negotiating for the sale of a motive power which he had patented. These details may not be interesting to many of the readers of the LANDMARK, but merely mention them to show how clear his mind remained to the last moment. The accuracy with which he quoted the Scriptures seemed almost like a miracle. During my whole ministry I do not think I have ever preached a better sermon than he did while dying. He was well grounded in the doctrine of salvation by grace and was not ashamed to defend it anywhere. He said to me: "Papa I know that the doctrine which you preach is true." At the close of the conversation alluded to he said: "I reckon I am through" and then talked very little till next morning.

In 1893 he was very anxious for me, on my return from Tennessee to stop off at Milligan and preach for the school at which he had been educated. It was indeed gratifying to me to see that my son though young, was not ashamed of my doctrine and was willing for me to preach it in the presence of the Professors and pupils of said school. Should means and opportunity be afforded me, I still feel inclined to go there and preach, because he seemed to be so earnest in his request for me to do so. About nine o'clock a. m. he revived again and talked at intervals as long as he had strength to articulate

anything. He said: "Papa, I want you to pray for me. I in reply told him that I had been praying for him for many years and especially since he had been sick, but after thinking for a few moments I concluded that perhaps he wanted me to pray publicly for him and I said, "Son, when do you want me to pray for you?" and he then said "right now." I knelt by his bed and we tried to ask God to bless him and us. When I closed my prayer he said "Amen."

During that morning he said "My hope is so bright—so bright." He gradually grew weaker and fell asleep in Jesus about one o'clock p. m. It would not perhaps be becoming in me to speak of his moral standing. I will leave that for his neighbors and others to say. I will, for the consideration of the youth of our country, simply mention one incident which occurred while he was sick. The doctor in urging him to use more stimulant than he was using, said to him—"John you ought to take at least one half of a pint of spirits every twenty-four hours." He looked up at the doctor and said, "I have not drunk that much in five years." It was gratifying to us to find that our son, though having traveled in various states, had lived so free from dissipation. May the Lord be praised for his reigning grace. We always try to live at peace with our neighbors, but until this affliction came upon us we were not aware of how good they were. Though they were prohibited from going into the sick room, yet they came daily and tendered their services in helping us as far as they could. God bless them for their kindness. The custom of heaping eulogy upon the dead has recently been carried to such an idolatrous extreme, that I have almost felt a delicacy in relating the real facts in this case, yet I ventured to give a synopsis of what was said and done. I know God is too wise to err and too pure to sin and I want to humbly submit to his dealings with us, yet I cannot restrain the falling tear while writing this last tribute to our dear departed boy. "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord." Yours in tribulation.

JAMES S. DAMERON.

ELDER LEVI ROGERSON.

By request of the church at Smithwick's Creek, we will attempt to write a brief sketch of the life of our worthy brother

and beloved pastor, Elder Levi Rogerson. He was born in Martin County N. C., A. D. 1819 (according to the best authority.) He was the son of John and Dicie Rogerson. He grew up to manhood without any advantages of the world. According to his own statement he attended school but three days and only learned the letters of the alphabet. He was very wild in his moral character, caring but little for either heaven or hell. But the Lord as we believe in his divine mercy and good-will toward sinners saw fit to send afflictions upon him, which were so severe that his eyes were blinded, that he could not see the light of the sun by day nor the light of fire by night. However from these afflictions he was released, and sight and health were restored by the All-powerful God. From this terrible experience he thought, suppose I had died what would have been my destiny. I will reform or repent my course of life, this blinding disease may again come in such form and with such severity as to cause death. Forming such a resolution he begins the work and continues it until he in his view could see but one thing that hindered his being as good as any man that ever stood on two legs.

While in this elevated opinion he visited a Methodist friend and hearing him talk of his religion and its condition and agreeing so well with his understanding of Christ and his mission that he said he would have joined the Methodist church if it had not been too inconvenient. But after this another disease came upon him and entered into his heart, breaking the mighty seal of self conceit, and surely he said he thought this would immediately kill him. He then examined his condition to see where he would stand if brought before the judgment, and his eyes were opened to see not only the one thing needful, but all things he ever did arose like mountains before him, even his own prayers condemned him.

While trying to pray it was forcibly impressed upon his mind "See what your prayers have done for you." And he resolved to pray no more. About this time the strong arm in which he had been trusting was severed from his body. He had no resolution to do any work, to him death appeared near at hand and he without the mantle of God or the hope of glory. While in this lowly condition his wife said to him "please cut me some broom straw

as you are doing nothing." He said "I took the reap hook and went to the place, on arriving, before beginning the work it appeared best that I again try to pray before dying, and kneeling down near the path, the thought, suppose someone were to come along, they would ask what are you doing here. Rising up I took the hook and cut three bunches of straw, and to my surprise and understanding came a voice saying, "I have called thee three times?" Looking about to ascertain from whence came the sound could see no one. But at that time saw the plan of salvation, according to my view at the time it appeared as a narrow furrow made by a plow and if a believer did not do his duty he did not come to it and if he did too much he went over it." At this time the dreadful disease was cured and he was well and full of joy and praise, his whole heart was drawn out in thanksgiving, and being filled with the love of God he could say in the language of David "Oh that men would praise the Lord for his goodness and his wonderful works to the children of men."

Brother Rogerson joined the church at Smithwick's Creek Saturday before the 4th Sunday in January 1853 and was baptized the following day by Elder Wm. Whitaker.

His call to the ministry, when the impression was placed in his mind to speak for the cause of Christ, his education was so limited if a word had more than three letters he could not read it. In his call we often heard him say that a passage of scripture came to his mind and with that, other passages would connect and it was so impressed upon him day after day until his desire was to tell it to the brethren that they might rejoice as he did. One of his favorite texts and one which seemed to give him great comfort was, "Awake thou that sleepest arise from the dead and Christ shall give thee light." This was impressed upon him while at work in the woods; he sat down and a long train of thoughts visited his mind concerning the infinite power and boundless mercy of God. Prayer meetings were at this time held in the neighborhood of Smithwick's Creek.

Brother Rogerson attended these meetings and participated in their deliberations very acceptably, (this was in 1858.) In June 1860 he was liberated by his church to exercise his gifts within the circles of his own church. He was licensed to

preach within the bounds of the Kehukee Association Sept. 1860.

Brother Rogerson was ordained to administer all the ordinances of the church of Christ in March 1864 by Elders C. B. Hassell and Wm. B. Perry.

His preaching was a demonstration of the Spirit and power and to the satisfaction of the brethren wherever he went. He was with brother Peel chosen to the pastoral care of the church at Smithwick's Creek December 1874. The church at Bear Grass also chose him as their pastor in the same month and year, which positions he acceptably filled until the time of his death, which occurred at his home July 3rd, 1894 after a protracted illness. Elder Rogerson was twice married. About the year 1847 he married Mary A. Revels who bore unto him nine children four of which survive him, two sons and two daughters. His second marriage was to Patsy Corey in 1870. She bore unto him 5 children, four of which, two sons and two daughters, are now living; also the bereaved widow is left to mourn the earthly loss.

Elder Rogerson was a hard working man, always living by the sweat of his brow. He was very kind and neighborly and leaves many friends to mourn his loss. His funeral was largely attended and services were held by brother John N. Rogerson who talked from 2d Timothy 4th chapter, 7th and 8th verses.

Brother Rogerson's career on earth was long and mingled with many sorrows and sore oppressions. But we feel that he has gone.

"Beyond these chilling winds and gloomy skies.

Beyond death's cloudy portals
To a land where beauty never dies,
Where love becomes immortal."

HENRY PEEL,
WM. H. DANIEL.

MISS CYNTHIA R. SEMONES.

Sister Cynthia R. Semones was born in Floyd County, Virginia March 13th, 1822. She remained out of the church several years after receiving a hope, fearing that she was not fit to live with the people of God, besides she seemed not to have strength to go before the church, and no other opportunity was afforded her until in Sept. 1892, Elders John C. Hall, Amos Dickerson and myself spent a night at her house, at which time she related to us her reasons of a hope, and we, together with other brethren present proposed to receive her there and then into the fellowship of the church if she so desired. She

seemed desirous to do right if she could be assured as to what her duty was. I, with the others, felt to assure her that it was her privilege to belong to the church, and that it would be our pleasure to receive her, whereupon this scripture came into her mind, "If you will not hear him, you would not hear though one rose from the dead," and she readily desired us to act upon her case, which we did and received her, and a younger sister who like her had been trying for years to obtain fitness, assurance and strength to come before the church. Some weeks afterwards I had the pleasure of baptizing them. I am of the opinion that we should be careful to look after all such timid ones as these, and when necessary come to where they are, rather than try to rigidly maintain an unscriptural rule of requiring all to come to where the church meets, and at such stated times as she may designate. The Apostles received and baptized at any time and in any place where baptism could be performed.

After she was baptized she seemed to enjoy much peace of mind, and though much afflicted she bore her sufferings with great patience.

In July 1893, she was taken with a severe attack of cholera morbus, and her life was thought by all to be nearing the end. She said nothing as to whether she thought she would live or die, but often asked the Lord to show her the way or her condition, and after she had partially recovered she said the answer would come, "be still and know that I am God." Therefore she was still and said nothing, knowing that her life was in His hands who is good and merciful. She gradually declined but was able to walk about until the 10th day of July 1894, and died the 11th.

She had some beautiful manifestations of the loving kindness of the Lord. In June last, she had a vision which gave her much happiness, which was visible upon her countenance, and she came to where her sisters were, thinking she could tell them the vision, but it went from her and in tears she told them it was gone, but it was still to her a more sure evidence than the Apostles and Prophets. She loved to speak of this and other seasons of joy, and no doubt was fully established in the triumphs of faith.

She loved to read the LANDMARK and looked anxiously for its coming. She was

the friend of all, and held the friendship of her acquaintances, all of whom freely testify of her virtues and christian graces.

No doubt her sleeping is that of the just, and her waking is with infinite joy and gladness. P. G. L.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

JESSE BROWN.

Mill Branch.....Thursday, Nov. 1st
Wilmington.....Friday night, 2nd
Stump Sound.....Sat. and Sun. 3d, 4th
Bay Meeting House.....Vonday, 5th
Southwest.....Tuesday, 6th
Muddy Creek.....Wednesday, 7th
Hornet.....Saturday, 10th

Will some one meet me in Clinton on Friday evening, the 9th.

Seven Mile.....Sunday, 11th
Reedy Prong.....Monday, 12th
Barby's Chapel.....Tuesday, 13th
Mingo.....Wednesday, 14th
Black River.....Thursday, 15th
Bethany.....Friday, 16th
Smithfield.....Saturday, 17th
Little Creek.....Sunday, 18th
Clement.....Monday, 19th
Rehoboth.....Tuesday, 20th
Fellowship.....Wednesday, 21st
Middle Creek.....Thursday, 22d
Raleigh.....Friday, 23d
Oak Grove.....Sat. and Sun. 24th, and 25th
Durham.....Monday, 26th
Randleman, Randolph Co.....Tues. night, 27th
Central Falls.....Wed. night, 28th

He will need conveyance.

R. HUTCHINS.

Ward's Will.....Sat. and 3d Sun. in Nov.
North East.....Monday
Fouth West.....Tuesday
Black Swamp.....Wednesday
Sand Hill.....Thursday
Muddy Creek.....Sat. and 4th Sun.
Goldsborough at 12 o'clock.....Monday
Chapel.....Tuesday
Cross Roads.....Wednesday
Union.....Thursday
Pine Level.....Friday
Smithfield.....1st Sat. and Sun. in Dec.
Clements.....Monday
Rehoboth.....Tuesday
Fellowship.....Wednesday
Middle Creek.....Thursday
Neuse.....Friday
Cedar Grove.....Saturday
Dutchville.....2d Sunday
Camp Creek.....Monday
Tar River.....Tuesday
Sails.....Wednesday
Flat River.....Thursday

Storres Creek.....Friday
Roxboro.....Sat. and 3d Sun.
Ebenezer.....Monday
Prospect Hill.....Tuesday
Country Line.....Wednesday
Lick Fork.....Thursday
Dan River.....Friday
Good Will.....Saturday
Ridgewa.....4th Sunday

Will some brother carry him from Wheelers to the depot
ISAAC JONES.

J. N. ROGERSON.

White Plains.....Saturday and 1st Sunday in November.
North Creek.....Monday
Beulah.....Wednesday
Rose Bay.....Thursday
Tinie Oak.....Friday
Mason's Point.....Saturday
North Lake.....Sunday
Juniper Bay.....Monday
Swan's Quarter.....Tuesday
Shalop's Creek.....Wednesday
Head Pingo River.....Thursday
Morattock.....Friday

He will need conveyance.

J. A. BURCH.

Reidsville.....Friday before 1st Sunday in Nov.
Brother R. L. Corams.....at night
Pleasantville.....Saturday and 1st Sunday
School House.....near brother Wm. Newman's Sunday night.

Sardis.....Monday
Hillsdale.....Tuesday
Oak Ridge College.....at night
Saints Delight.....Wednesday
Centerville.....Thursday
Mt. Vernon.....Friday
Pine.....Saturday and 2nd Sunday
Flat Creek.....Monday
Mountain Creek.....Tuesday
Bear Creek.....Wednesday
Liberty Hill.....Thursday
Meadow Creek.....Friday
Crooked Creek.....Saturday and 3rd Sunday
Watson's.....Monday
Jerusalem.....Tuesday
Lawyer's Spring.....Wednesday
High Hill.....Thursday
Pleasant Hill.....(Fredell Co) Sat. and 4th Sunday.

Conveyance needed.

J. R. WILLIAMS.

Beulah.....Nov. 1
Creeches.....2
Salem.....3
Little Creek.....4
Rehoboth.....5
Fellowship.....6
Sandy Grove.....7
Hannah's Creek.....8
Barby's Chapel.....9
Reedy Prong.....10
Hickory Grove.....11
Oak Forest.....12
Clement.....13
Smithfield.....14
Union.....15
Bethany.....16
Cross Roads.....17

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

TRAINS GOING SOUTH.

DATED July 8 1894.	No. 23 Daily	No. 41 Daily	No. 41 Daily
Lv Weldon.....	A. M. 11 52	P. M. 9 27	A. M.
Ar Rocky Mt.....	1 02	10 20	.....
Ar Tarboro.....	2 40	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv. Rocky Mt.....	1 02	10 20	6 00
Lv Wilson.....	2 05	11 01	.....
Lv. Selma.....	2 58	.....	.....
Lv Fayetteville	4 35	12 51	.....
Ar. Florence .	7 25	3 00	.....
	No. 47 Daily		
Lv. Wilson....	2 18		A. M.
Lv Goldsboro..	3 05		6 35
Lv Magnolia...	4 15		7 20
Ar Wilmington	5 50		8 20
	P. M.		10 00

TRAINS GOING NORTH.

DATED July 8, 1894.	No. 78 Daily	No. 74 Daily	No. 40 Daily
Lv Florence.....	A. M. 7 30	P. M. 7 25	.....
Lv Fayetteville	10 25	9 30	.....
Lv. Selma.....	12 05	.....	.....
Ar. Wilson.....	1 00	11 27	.....
	No. 1 Daily		
Lv. Wilmington	A. M. 9 00	P. M. 7 00	.....
Lv. Magnolia...	10 40	8 33	.....
Lv Goldsboro..	11 55	9 10	.....
Ar Wilson.....	12 40	10 27	.....
	No. 78 Daily	No. 74 Daily	
Lv Wilson.....	P. M. 1 10	P. M. 11 27	P. M. 10 32
Ar Rocky Mt.....	2 13	12 05	11 15
Ar Tarboro.....	2 47	.....	.....
Lv Tarboro.....	12 25	.....	.....
Lv Rocky Mt.....	2 13	12 05	.....
Ar Weldon.....	3 10	12 58	.....
	P. M.	A. M.	P. M.

‡Daily except Monday. †Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.
Train on Scotland Neck Branch Road leaves Weldon 4 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m., Kinston, 7 35 p. m., returning leaves Kinston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday.
Trains on Washington branch leave Washington 7 00 a. m. Arrives Parmele 8 40 a. m.; Tarboro

8 50; returning leaves Tarboro 4 40 p. m., Parmele 7 10 p. m., arrives at Washington 7 34 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 100 p. m., Sunday 3 00 p. m., arrives Plymouth 30 p. m., 5 20 p. m. Returning leaves Plymouth daily except Sunday 6 00 a. m., Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 45 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 05 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 50 p. m.; arrive Dunbar 8 00 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m., Returning leaves Clinton at 7 30 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

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Cond. Schedule—In effect Dec. 3, 1893.

All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 30 p m	Ar.....Fayetteville.....Lv	10 27 a m
3 12 p m	Lv.....Sanford.....Lv	11 43 a m
1 27 p m	Lv.....Climax.....Lv	1 43 a m
12 50 p m	Lv.....Greensboro.....Ar	3 15 p m
14 52 p m	Ar.....Greensboro.....Lv	2 55 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 48 p m
11 42 p m	Lv.....N.&W.'ct—W. Cove. Ar	4 20 p m
11 35 p m	Ar.....N.&W.'ct—W. Cove. Lv	4 33 p m
11 00 p m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
8 00 p m	Ar.....Bennettsville.....Lv	6 25 a m
6 47 p m	Lv.....Maxton.....Lv	7 37 a m
6 08 p m	Lv.....Red Springs.....Lv	8 17 a m
5 13 p m	Lv.....Hope Mills.....Lv	9 12 a m
4 50 p m	Lv.....Fayetteville.....Ar	9 25 a m
No. 15 MIXED		No 16 Mixed
Daily Ex Sunday.		Daily Ex Sunday
5 35 p m	Ar.....Ramseur.....Lv	6 50 a m
3 55 p m	Lv.....Climax.....Lv	8 40 a m
3 00 p m	Lv.....Greensboro.....Ar	9 25 a m
No. 15 MIXED		No 16 Mixed
Daily Ex Sunday		Daily ex Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 05 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 1, connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-west.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 A. M. and have 5 hours in Raleigh and reach home same day.

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Zion's Landmark.

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P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N.C.

Kinder-Tiller
1894

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God 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 \$1.50 per year. The getting up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

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.

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.

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All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—A brother whom I love asked me to write my experience for the LANDMARK, but were it not for the fact that he and his wishes are dear to me, I would not send it. For I feel that it is very little evidence that I am one of the children of God, if what I have passed through is a christian experience. I cannot tell where it first began. One of the first things I remember was my attempt to reason against predestination and to convince myself that God could not know all things. Once I started to a certain place and had gone half way when I thought God predestinated me to go to this place, (but I will turn back now to prove that God does not know all things,) for he must have thought that I was going where I started. Having turned back several steps it occurred to me in these words that I spoke to myself: "You fool you, did he not know you would turn back?" This was when I was about twelve or thirteen years old, probably not so old as that. A year or two after that when we were living at another place, I remember trying to pray for wisdom and knowledge, when I asked myself what kind of knowledge do you want? I said, knowledge from above or the highest knowledge is what I want. That is what I prayed for if it could be called prayer. My ambition to succeed at school may have given rise to

it, but I remember praying that I might be taught true knowledge no matter what I might be expending.

I was not then troubled about my salvation. I was cared for by my father and an older sister with whom I lived from the time I was six years old, when my mother died. I had careful training but my father did not try to teach me religion, nor to read the bible. I wish he had, but he did not wish to influence us to his way of thinking, for he knew that "they shall all be taught of the Lord." Once only he told me he would rather I would not attend Sunday school and I think he was right, for as he did not teach me what he believed, he did not want me taught what he did not believe. When about sixteen or seventeen I was troubled about my sins. I was not allowed to mingle with bad company nor did I care for young company as much as I was not strong enough to hold my own with the boys. So I was considered a good boy, but the sin and wickedness in my heart was the trouble together with a high, mean temper that I could not control. I decided to do better and not sin, but time after time I found myself in a rage or doing something wrong. Then how helpless I felt when I found that I could not keep from sin. One day, standing by the table in my room, I

thought, even if I could live without sin from now on what could I do for the past sins, "for the soul that sinneth it shall die." All at once the burden seemed so great and my case so hopeless that I caught hold of the fable for support. It was a troublesome time with me I can well remember. What could I do? I could not question God's justice for I was guilty before him. Then I thought no, I will not believe any one is lost. So I bought a Bible and tried to read it. I told my sister I was a Universalist and read the text, "As in Adam all die, even so in Christ shall all be made alive." There I said that proves it. But all at once when I had read the following verses the text was clear to me and I wondered why my sister had not explained it to me, although she had not joined the church as yet. Although I seemed to see the meaning of the text it did not give me any comfort, for it was not for me as I was not one of His. One night when I had gone to bed I was troubled and felt that I could not bear my trials much longer. All at once it was given me to see how short this world is, what a speck of time is between the past and future, and a thought that after all this trouble there is an eternity of bliss for me, brought me such sweet peace that I was sure I could bear any trouble in this world. This was for me and I thought it would be easy to bear trials and persecutions with this in view. But you who have traveled this road know how soon I felt the burden again. I did not tell any one of my feelings for a long time. I thought I would ask father about it all to see if I could find out what a hope it was and to see if I knew anything about the experience of a child of God. But I never did speak to him of it I regret to say.

Sometime after his death I told my step-mother, who was an Old School Baptist, and she tried to encourage me, but I felt I had done wrong in telling her. I felt a trouble about it fearing I had deceived her and myself. When Jesus had healed a leper he said, "See thou tell no man, go show thyself unto the Priest." &c.

After the priest, the head of the church, had pronounced him clean and he had offered the gift that Moses commanded he was a free man in the kingdom of Israel again and could go to his kindred and freely mingle with them. No more could his natural enemies drive him from his home, and when he came in and out of his place and prepared seat he was not violating any of the law under which he was condemned as a leper. So does the child of God feel when he shows himself to the church, the kingdom of Christ. He is pronounced clean, and no laws of that kingdom cut him off and condemn him, for he has brought proof that he has been cleansed and made whole by the blood and comforted by the word of Jesus. No one can molest him or make him afraid, and he is at liberty to go in and out of his place of worship, feeling that he is among living brethren and friends. He has done his duty, offered the gift that Moses commanded and is made to sit together with his kindred in heavenly places. He does not feel that condemnation that he felt when he violated the command "see thou tell no man." For several years I staid out of the church and instead of getting better I got worse, being led into one temptation after another until I could find no rest, and was so fired of it all and my unruly self. So on my bed where I was attending school, I thought I am so tired I will

go home and join the church at Little Flock and live quietly with my people. I did go home in a short while but did not join for sometime. I forget the year that I tried to tell the church something of what is here written. You who have obeyed know how I look back to the day that I was baptized and what peace and content I then felt. In dark times now I turn back to that day and say surely it was the peace that He gives to his children. Soon again I felt that burden of sin and my weakness and many times late at night have I cried out for help and strength and prayed to be relieved of my burden. There I began to feel impressed to open meeting and talk, but a feeling of unworthiness, together with a fear that some would think I was trying to preach kept me from doing so and I said nothing about it. I did not feel that it was preaching I must do, but when I did not follow the impression I felt a burden and a sadness that I cannot express and could find no peace. Then I was ambitious and decided to go to Europe to study art, and finally did go for a year. While in Paris I felt the same longing for home and the quiet little church that I spoke of above. I did not give up but went on with my work until I had to come home. I had learned to love some of the quiet beautiful spots, one especially I loved, a quiet place among the trees near an old fountain in the Luxembourg garden. As I turned away from it the last time tears came into my eyes when I thought of leaving it all, but the text "I will lead you by still waters, he maketh them to lie down in green pastures," gave me a feeling of peace; so I came home.

The first time I remember speaking to the church was at Salt River one day when I felt to

speaking a few words of comfort to the little ones, God's promises seemed so sure, and the works of grace so plain in the old brethren that I could not resist the desire to speak of them. So I did for a few minutes. I started home, a walk of about one and a half miles, thinking of the liberty of the kingdom of Christ and how far above the reach of man's grasping hand, of how quiet and trustful the old members seemed. Once when nearly home I raised my head just before crossing a little bridge and nature never seemed lovelier to me. Ah! I said, as if speaking to a friend of mine, an absent artist, Mr. N—— this world is lovely, but to-day I have a glimpse of a world far more beautiful.

From time to time I felt impressed to speak but did not and was mostly in the dark, and I wanted to go back to Europe and felt that I couldn't give it up. But one day, after a night of trouble and worry over wanting to go back to school, I was at a meeting at Salt River and tried to speak, having I trust some liberty. I went home with a sister for a first visit to her house. I turned to the right on entering her house and found a Bible and opened it. The first thing found was Ps. 34: 4. Almost immediately the question came to my mind. Do you want to go back to Europe? I could then truthfully say, no, for I felt that I loved the Lord and His chosen people more than any ambition. The sweet communion of the Spirit is better than all else and makes us ready and willing to give up all for Him. But when that is withdrawn the old nature is as strong as ever, night comes upon us and we find we are helpless. Sometime later on Brother Lester came to see us and asked me to

speaking, but I said no we want to hear you, and went to my seat, "Go show thyself unto the Priest" came to my mind; why, I could not tell. But I could not get it out of my head. After Brother Lester sat down I tried to speak from what was on my mind but could not get much out of it and did not know then where to find the text, Matt. 8: 4, and what I have quoted was all I could recall, and so I was not satisfied and felt I had done wrong in trying to apply it. I felt that it was given me to show me my duty and that I had misapplied it to others. I did not feel right until I had to tell the church. I could not then tell all I saw in it and can't yet.

The church liberated me and I have been trying to preach. But what doubts and fears and how useless it seems sometimes for us to try to tell even a little of God's goodness to his people.

"How boundless is the ocean of love."

If I know my heart I desire, above all things, to be able to speak comfortably to them, His chosen in Christ Jesus. When I see them sitting around the altar with tears in their eyes and sorrow manifest for their sins, I wish I could say something to help them and assure them of the never failing promises of God. When his love is manifested to me I feel that I am truly blest and that truly "His grace is sufficient." Then I do not feel to wish for anything. In dark cold times I am made to cry Unclean! Unclean! Ungrateful worm of the dust. Kind friends, loving brethren, blessings of all kinds are given me and yet I am the same, sinful, unworthy man.

I may have been tedious but I have tried to give some of the thoughts that I have had to my present belief; trying also to tell

you of some of the battles of an inner life. We struggle with an intelligent devil and many are the conflicts we must fight out alone (as far as our friends are concerned) on an unseen battle field. But I trust it is never out of his sight and power, and I feel sure at this present time that he is working all things together for good to them that love the Lord. The great trouble is to know "am I His or am I not?"

Pray for me, you who have felt the burden of sin and have tasted of His love. May he bless truth and pardon faults is the prayer of one of the least if one at all.

I trust I am your brother in Christ,

DUDLEY G. JOHNSON.

Lawrenceburg, Ky

"But whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 15:14. What is this well of water? And what kind of life is everlasting life? This water is Christ in us the hope of glory; and everlasting life is life that will last forever. Then, if Christ reveals himself to an alien sinner, that revelation proves everlasting life to that sinner. Then if a man has everlasting life in him, how can he die? "Verily, verily, I say unto you, he that beareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. Now analyze carefully the above quotation and see what it teaches. First, it teaches that a man is dead. Secondly, it teaches that he must pass from that dead state unto a living state, and then it teaches that he has everlasting life in him, and shall

not come into condemnation, because he has passed from death unto life. Read 1st Peter 1: 23. "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Does not Peter teach the same doctrine that Christ taught, that when a man is born again he is born of incorruptible seed by the word of God which liveth and abideth forever? "Whoever believeth that Jesus is the Christ is born of God." Then every believer is a child of God. Now, if you are a child of God, an heir of God, and joint-heir with the Lord Jesus Christ, how is it possible for you to sever that relation? You may wander off into the forbidden paths of sin and folly, you may disobey the commands of your heavenly Father, nevertheless you are still a child and will be visited with the rod of chastisement. You may even go so far into sin that it will become necessary to turn you out of the church, and deliver you over to satan for the destruction of the flesh, nevertheless the spirit shall be saved in the day of the Lord Jesus. 1st Cor. 5. Read John 6: 27. "Verily, verily, I say unto you, he that believeth on me hath everlasting life; and also John 10: 28. "And I give unto them eternal life, and they shall never perish;" and also Rom. 6: 22. "But now being made free from sin and become servants of God, ye have your fruit unto holiness and the end everlasting life."

When were they made free from sin? When they were regenerated and born of the Spirit of God. Then after they have been regenerated and born of the Spirit, or have been made free from sin what does Christ say? "Ye have your fruit unto holiness and the end everlasting life."

Now when a man is born of God, what are the fruits of that new birth? If they are sin, there would be a possibility of his falling. But Paul says in Gal. 5: 22-23 that the fruits of the Spirit, or the new birth are, "love joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now if these are the fruits, or works that the new birth produces, would it be possible for a child of God to apostatize and be eternally lost. If so Paul certainly did not understand what he was teaching. John says, in the third chapter, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he can not sin." Why cannot sin? "Because he is born of God." Does not this teach plainly that when a man is born of God that new child cannot sin? John goes on further and says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not." Now John is very emphatic about this matter. He says "We know" that everyone that is begotten of God cannot sin, neither can that wicked one touch him. Why cannot they sin? Because God is their Father, and they are created in the likeness and image of God, and their whole desires are to love and serve him. Let us hear from Paul on this subject, Rom. 6-6. The old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." "But now being made free from sin ye have your fruit unto holiness and the end everlasting life." How can any one man read these plain passages of Scripture, and then say that a man can be a christian to-day and to-morrow die and go to an eternal hell?

We find in 1st John 5: 11-12 this

language, "And this is the record that God hath given to us eternal life." "As thou hast given him power over all flesh to give eternal life to as many as thou hast given him." Then when a sinner is quickened by the grace of God he has eternal life abiding in him, because quicken means to put life into, and Christ says it is eternal or everlasting life, and that after that life enters the sinner that he shall never perish, neither shall he ever come into condemnation, and why? because he has passed from death unto life is Paul's answer. John says, "Whoso believeth that Jesus is the Christ is born of God," and "Whosoever is born of God cannot sin." Does not this settle the question forever, that that which is born of God cannot sin.

Paul explains the matter thus, "For the good that I would, I do not; but the evil which I would not I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." This shows that Paul had two natures, one born of the flesh and one born of the Spirit, the one born of the flesh always sinning; and the one born of the Spirit never sinning. Now if his carnal nature can overcome and finally destroy his spiritual nature, there is a possibility of his falling; but "Greater is he that is in you than he that is in the world," and "They that are Christ's have crucified the flesh with the affections and lusts;" and "He that hath begun a good work in you will perform it until the day of Jesus Christ." "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith." What is it that overcometh the world, or carnal desires? Paul says it is our faith, and he also says that faith is one of the fruits of the new birth. Then if faith is

one of the fruits of the new birth, and faith overcomes the world, are not they who possess this precious fruit just as safe (so far as their final salvation is concerned) as if they were housed safe in Heaven itself? From all this we conclude that that which is born of God is not carnal and destructible, but eternal, holy, and imperishable. Read 1st Cor. 1:8-9. "Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. What does confirm mean? It means to establish. Then God will establish his people unto the end, because Jesus says, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Now after a man has been born of God, if it is impossible for him to hunger or thirst after sin, how can such a one be lost? If you are a child of God your whole desires will be to love and serve your heavenly Father, and every time you disobey him he will visit you with the rod of chastisement, and make you willing to obey his command. Because he says "Ye shall be a willing people in the day of my power." He will not make you a willing people by force or compulsion contrary to your will, but he will draw you by the cords of his love. Christ further says in John 10:27-29. "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." Paul confirms this same doctrine when he says, "There is therefore now no condemnation—to them who are in Christ Jesus, who walk not after the flesh, but after the spirit: Rom. 8:1. Why, Paul is there no condemnation? "Because the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." What law did

Paul have reference to? Jesus answers the question. "I will put my laws into their minds and write them in their hearts, and I will be to them a God and they shall be to me a people."

This law is only written in the hearts of Christians and every time they violate it they must suffer the penalty of said law. Because Christ says, "whom he receiveth he chasteneth, and that he will receive no son without chastisement." Paul says, "Ye are dead and your lives are hid with Christ in God, and when Christ which is our life shall appear then shall ye also appear with him in glory." In what sense are we dead? Dead to sins and alive unto righteousness. Where is our hope? In God. Where is God? In heaven. Then if our lives are hid with Christ, and Christ is in God and in Heaven, how is it possible for us ever to be lost? Now Paul sums up the whole matter and says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or reward? Nay, through all these things, we are more than conquerors through him that loved us. Now if the love of God shed abroad in our hearts is strong enough to overcome all these things that Paul here enumerates, what shall be able to separate us? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Paul here enumerated everything he can possibly think of, famines, wars, pestilencies, things present and things to come, and then emphatically says there is nothing able to separate a heaven-born soul from that love his

Father has for him in Christ Jesus. But one may say he can separate himself. This would not only contradict the language of Paul and Christ himself, but would also be contrary to all sound reason. Because when Paul says there is nothing present, nor anything to come, does he not mean all things? Now if a person has the love of God abiding in him, he is a child of God, in order to separate that child from the love of his Father, some temptations or outside influences would have to enter his mind and heart strong enough to sever the relation existing between him and his Father; but Paul says there is nothing present and nothing to come that shall be able to separate us from that love shed abroad in our hearts, the fruits of which are, love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance. Against such there is no law.

ROTEX HURST.

Pattonsville, Va.

ELDER P. D. GOLD:—By your kind permission I will pen down a few thoughts concerning the communication of Elder J. D. Armstrong and published in LANDMARK of September 1st 1894, in which he presents a letter from me to him, concerning the great and mysterious incarnation of the Son of God. First he says he agreed with me and then after losing some sleep he disagreed with me. It may be that the brother in reading my pamphlet came to conclusions too quickly and then consulted with other brethren and found that he was not on the popular theory concerning the incarnation of Christ. I read the Bible for myself and I am very slow in coming to conclusions and when I have come to conclusions concerning the faith I need not to ask others whether I am right or

not, I have to find out from the Scriptures themselves whether I am right or not. Now according to the Scriptures themselves, and all the analagous lights that they reflect upon each other, we will examine some of the words and sentences published in the brother's communication in the LANDMARK. When we speak of Jesus we speak of the foundation of all foundations, the cause of all causes and effects. And one in whom the blood of the everlasting covenant stands complete in the power and wisdom and foreknowledge of God the Father and the Son. The pamphlet that I sent to Elder Armstrong tells him that a charge had been brought against me in the church for saying that there was no dust in Christ's glorious body. Will the Elder still contend that there was Adamic dust in Christ's body, and that his body had to undergo a change in the resurrection? Could the crucifixion and the sacrifice of a body that had Adamic dust in it be sufficient to redeem us from the corruption of Adamic dust? My faith cannot take hold of it in this way. The brother presents us some Scriptures to prove up this dust theory. First, "The seed of the woman shall bruise the serpent's head." This does not refer to the fleshly seed of a fleshly woman, for God never has, nor never will, put enmity between this fleshly woman and her seed, and the devil and his seed, for all such are led captive by the devil at his will. Then it is the spiritual woman called wisdom that shall bruise the serpent's head. The seed of the church or wisdom shall bruise the serpent's head. The fleshly mother Eve could not withstand the serpent's first attacks in her purest, best condition; then how could it be expected that any of the seed of her flesh should bruise the serpent's

head. Such may be said concerning that class of Scriptures that speak of Christ being of the tribe of Judah, of the seed of the loins of David, seed of Abraham &c.,

Brother Armstrong knows, or ought to know, that Christ is not of the seminal seed spoken of as coming from the loins of David. Then such Scriptures go to show the manner of Christ's birth or manifestation in the flesh, and at the same time show the substance of the lineage of his mother. "In the beginning was the word and the word was with God and the word was God." "And the word was made flesh," &c. Now if Christ had been of the substance or entity of David's lineage, these Scriptures above mentioned would have said the word put on flesh. But the truth of the above Scriptures is, that the word itself was made flesh; and to make it plainer the same Scriptures say this flesh dwelt among us and we beheld his glory. Yes, through this flesh of the word we beheld his immortal glory, for he came to bring life and immortality to light. "He alone hath immortality." And was it God's will that this glorious immortality should shine through a clay or dust body of the Adamic lump? We see that such was the case as regards his body, for he showed this very same body to his disciples after the resurrection, or were told by Christ to handle his body and see if it was not his real body.

To prove things further, he ate fish and bread with his disciples after his resurrection. This eating of fish and bread after the resurrection of his body goes to show that if his body was immortal after his resurrection it must have been immortal in all things before, except as to the death of the cross, and this death was a covenant agree-

ment between the Father and the Son. Such an immortal body as this could maintain and sustain the decrees of the blood of the everlasting covenant. But could an Adamic dust and time created body maintain and sustain the decrees of a covenant that was everlasting or eternal in its nature or consequences. Then brother, you see that all the scriptures and good common sense reasoning are all on my side, as I said to you in my letter. The Word or Son says, let us make man after our image and in our likeness &c. Where was Jesus, and what was Jesus at the time these words were spoken? Was he a real personality and a Heavenly Personality, and therefore having a real Heavenly and an eternal entity in and by the eternal Word or Son of God? Did the earthly Adam have a complete earthly entity. Brother, you are bound to say yes. Then he was in the likeness and image of another entity which was Heavenly. Did not this Heavenly entity have a body, a soul and Spirit in all their essentials in the power and energy of the living word that abideth forever? If not then Adam and Eve do not bear the image of their Maker. Now the Bible language keeps these two entities separate all the way through. The first Adam was of the earth earthly, the second Adam was the Lord from Heaven. If the second Adam had not always existed the earthly Adam would not have been created. I do not mean to say by this that I believe in the eternal incarnation of the Savior, but I believe that the eternal ever-living word always contained all the essentials necessary to the actual formation of that glorious body. As meal is the first element or essential of baked bread, so the word contained the meal or ingredients that came down from

Heaven and were formed into the bread of life. That is by his incarnation in the womb of the Virgin Mary it was made manifest that he was the bread of eternal life. And Christ's own words in the 6th chapter of John proves what I have said here. He says to the Jews that He was that bread that came down from Heaven. He did not mean by this that He had come down in His actual body, but that He had come down in those Heavenly essentials that were needful for the incarnation of his body. This is proven in the way he speaks to his Father. He says, a body hast thou prepared me, prepared from the word which was as old as eternity itself. If Christ's body had been of the substance of Mary's body he would have said, a body hast thou created me. There is a certain learned Elder among us who says that Christ is a Created Savior and has all the infirmities and weakness of other men, and quotes the London confession of Faith to prove it. My faith cannot take hold of a created Savior for eternal life and salvation. I worship a Creator Savior and not a created Savior. There is as much difference between a created Savior and a Creator Savior as there is between Heaven and earth, time and eternity. I will kindly ask the readers of the LANDMARK to study on the difference existing between those two Saviors until I write my next pamphlet concerning this important matter. If Christ has our infirmities and weakness as a man then he needs help just like other men. If this is so brother Armstrong ought to join the Methodists and Missionaries in helping Christ save souls. If Christ was a created time being we could only receive created and time grace in him and we would have to help him create this grace and saving

Faith. This is Arminian twaddle, and Elder Armstrong is welcome to all this kind of stuff. Who hath saved us and called us not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

Now, if he was a time creature, and offered up only a time created body on the cross how could the merits of such a body reach our cases before the world began, and how could such an offering procure our eternal redemption? It took a body that had all the eternal essentials of a Heavenly humanity in it to reach and carry us all along during eternity by the power of this eternal redemption. The scriptures show that Christ has not got our infirmities and weakness. See Heb. 7th chapter and 28th verse. For the law maketh men high priests which have infirmity; but the word of the oath which was since the law maketh the Son who is consecrated forever more. See 3rd verse of same chapter. Without father, without mother, without descent, having neither beginning of days nor end of life etc. See 26th verse. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens. Chapter 4th, verse 15th. For we have not a high priest which cannot be touched with the feeling of our infirmities etc. He did not have our infirmities, but could be touched with a feeling of our infirmities. Let us examine the lineage of this high Priest, Jesus Christ. How was it that he was without Father? He was without Father as to an earthly, seminal generation. Without a mother in the same sense as the above, without descent in the same way as the above, born or made manifest of Virgin Mary, who was holy,

harmless, undefiled and separate from sinners, and made higher than the Heavens. All Adam's race were sinners. Christ was separate from them in his entity or identity. These sinners had earthly entities, and Christ had a Heavenly entity or identity, and was separate from them in this sense, and could not be separate from them in any other sense. He was made higher than the Heavens in his entity, and they were of the earth earthly in their entities. And yet notwithstanding all this the brother says that Christ is of the fleshly seed of Abraham. I reckon the Elder forgot to tell us that Ishmael was the fleshly seed of Abraham and that Isaac stood at the head of all Abraham's Spiritual seed. It is in Isaac the seed of Christ shall be called and not Ishmael. It seems from the Scriptures that Sarah had got too old to conceive a Son by the ordinary laws of nature, but God gave her strength to bear Isaac. He was a son given to them when they were without strength. Isaac was born unto them above the ordinary laws of nature and is a figure of Christ who is born unto us above the laws of nature. Unto us a child is born, unto us a son is given etc. Now if this Son that is given had his body, soul and Spirit from the identity or substance of the Virgin Mary he would be in our possession by the right of Adamic identity. Then he would be ours without a gift from the Father. The brother has tried hard to show that those two identities are blended or conglomerated together. But the Bible keeps them separate all the way through. This I will prove from the Scriptures. Here is my faith about these things. I believe that God visited Adam and Eve in the cool of the day in the essentials of the humanity of his dear Son and there talked to them. Now were

not Adam and Eve the very image of this person that talked to them? Ezekiel calls this personage the "Son of man" ninety times but prophetically; showing the order of his birth, but not of his entity. In the essentials of his humanity he walked in the fiery furnace with the three Hebrew Children. In the same manner met Abraham and received tithes of him. He was not a myth, but was really the Heavenly man of whom the earthly man is an image of and only image. I will quote some Scriptures to show that Christ never was of Adam's substance, and never will be, neither will Adam be of the substance of Christ, but will have to be brought into Christ by adoption and by adoption only. Eph. 1:5. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Now if Christ is of the Adamic lump and these predestinated children were of the same lump why is it that these children have to be adopted? Brother Armstrong will have to lose some more sleep before this doctrine of adoption is explained according to his Arminian theory. Rom. 8:23. Even we ourselves groan within ourselves waiting for the adoption, to-wit, the redemption of our body. It seems that all the predestinated and chosen children have to come into the family of Christ by adoption. It is only by the resurrection and adoption that Christ can be called our Elder brother, and not by the earthly human nature of Adam. Does the brother believe in the doctrine of substitution? The Missionaries preach the doctrine of substitution in this country. The doctrine of substitution is this, "God's Divine Son came and dwelt in Mary's Son that bleeds and dies as a substitute. My poor soul would perish on such doctrine as

this. Could such mortality as this redeem mortal beings of Adams race to all eternity? Christ was always an eternal sacrifice for poor, fallen man, and was God with us manifest in the flesh, but was made manifest in his own immortal flesh of the word. It took the wounds and bruises of an immortal being to save us to an eternal, happy immortality. A mortal being suffering and dying on the cross could only redeem for time. A time creator can suffer only for a time penalty. This is my faith, and yet brother Armstrong has spoke pretty hard of this faith. But if I could be with the brother about a week and try to preach and talk with him, I think he would think and talk differently. I am now nearly seventy one years old, but I am not too old to quit loving my Primitive brethren. I can get no spiritual food only from their preaching and from their writings. I will close by saying that if any brother feels like writing to me I will gladly appreciate it and will try to return the same compliment.

J. C. SHELTON.

Remarks.

The profound mystery of the manifestation of God in the flesh—not of man in the spirit—is the subject of this discussion. Jesus did not at all cease to be God when thus manifest. The word was made flesh. It was not dust of earth that was made flesh. One trouble in contentions is that each disputant seeks to cast contempt on the views of his opponent and will not fairly allow the other to set forth what he believes. Jesus as born of woman is Emmanuel, the Son of the Highest, yet he calls himself the Son of man, and he is.

He is shown, clearly proven to be the Son of God in the resurrection from the dead, yet he is the man-child born unto us.

But a thing must be true before it is proven, or it could not be proven. I think these writers are not far apart, when they understand each other.

We cannot open the columns of the LANDMARK for mere controversy. Let this matter drop here. In the Bible we see each writer moved by the Spirit of God shows his opinion or mind, yet there is no contradiction. Each contributes or communicates according as it is given to him, and their witness all agree. We desire it so in the communications in this paper. True, there is information obtained in earnestly contending for the faith once delivered to the saints, but it is where each saint writes or speaks only that which has been delivered to him. Then those who have been taught on a matter speak in wisdom, while those who have not been taught keep silent, and all that is said is unto edification.

P. D. G.

IS CHRIST THE GOSPEL?

This is an important question which should be carefully considered by God's people, and most especially by his ministers. Would it not be well for His people, at all times, to search the Scriptures, which are able to make them wise unto salvation.

The Scriptures are not able to give them salvation, but they are able to make them wise unto salvation.

Paul's admonition to Timothy

applies to God's ministers until now. It was this: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

When a question arises as to the authority for what we preach, we should not flee to what the fathers, (the old preachers) preached, but to the Scriptures. They, (the Scriptures) alone are profitable for "doctrine, for reproof, for correction, for instruction in righteousness."

The Holy Scriptures, with the people of God, should always be the end of strife; and the traditions of men, and peculiar notions of individuals, should be laid aside as only trifling toys. "Hold fast," says the Apostle, "the form of sound words."—2 Tim. 1:13.

How can we be a guide to others, when we mean one thing, and use words which mean another? Is it not necessary for the preacher to know the literal meaning of the words of Scripture, in order that he may rightly divide the word of truth? What is the word or truth? It is the gospel of salvation. "In whom ye also trusted, after that ye heard

THE WORD OF TRUTH,

the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13-14. Again: "For the hope which is laid up for you in heaven, whereof ye heard before in

THE WORD OF TRUTH

of the gospel, which is come unto you, as it is in all the world; bringeth forth fruit, as it doth also in you, since the day ye heard of it,

and knew the grace of God in truth."—Col. 1:5,6.

By rightly dividing the word of truth, as I understand it, is meant to apply it; the word of truth, just where the Holy Ghost has applied it. I have met with preachers, who seemingly, could not see any difference, in meaning, between quicken, convert, convict and convince, and hence they believe that the preacher is an instrument in the hands of God to quicken dead sinners. The dead are quickened (made alive) by the Spirit, and quickened sinners are convicted, converted or convinced by the preaching of the gospel. The fact that sinners are interested in, or comforted by the gospel, is an evidence of life, and not the cause of it. But I am called a "Dictionary Preacher" because I contend for the literal as well as the Spiritual interpretation of the Scriptures, and oppose the spiritualizing of everything contained in them. We cannot know Christ nor the power of His resurrection by merely knowing the Scriptures in the letter: but the Holy Ghost, by whom they were written, must give unto us the spiritual interpretation. But let us turn to the question we started out to answer. The meaning of the word Christ is the Anointed, the Messiah. It would not be correct to say that the gospel is the Messiah or Savior; but Christ Jesus is that. The gospel then is not Christ. Then what is the gospel? The word gospel is from the Anglo-Saxon, godspell; god, good and spell, history or tidings; of the same meaning as the Greek word which signifies good news, applied especially to the coming of the Messiah. We cannot say correctly that Christ is good history; that Christ is good news or glad tidings; but the history of Christ, which is the gospel, is good, and

the testimony of Him, to the believer, is good news and glad tidings; and to him, the believer, it is a "joyful sound." "Blessed are the people who know the joyful sound."—Ps. 89: 15.

The angel preached the gospel to the shepherds when he said, "fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Savior, who is Christ the Lord."—Luke 2: 10, 11. The Savior, who is Christ the Lord, was born, (not the gospel born) in the city of David. The testimony, and not Christ, was carried to the shepherds by the angel. The gospel is the testimony of Jesus. The testimony of a thing cannot be that thing. The testimony of Jesus is not Christ. Paul said to Timothy, "Be thou therefore not ashamed of the testimony of our Lord, nor of me, his prisoner, but be thou a partaker of the afflictions of the gospel according to the power of God."—2 Tim. 1:8. In this declaration the gospel is called the testimony of our Lord, but because Paul uses the phrase, "afflictions of the gospel," some conclude or infer that the gospel must be Christ, because Christ was afflicted. But does the text prove it? I think not. Let me, by way of illustration, use the following. Be thou a partaker of the sting of the bee? Does the expression prove that the bee was stung? The bee stings, and the gospel afflicts. Paul was imprisoned and afflicted because he preached the gospel. Paul asked Timothy to suffer these things for the gospel's sake, or in other words to "endure hardness as a good soldier of Jesus Christ." The gospel is the power of God unto salvation to every one that believeth. The word power has, perhaps, as much latitude as any other word

in the English language, but is allowed by many, but a little space. In the sense that the gospel is the power of God, the word power means authority, and not a force. It comes to the believer with authority. Paul had authority for what he preached and, therefore, was not ashamed of the gospel. "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1:11, 12.

God has never committed to men a dispensation of his power, but Paul said, "a dispensation of the gospel is committed unto me."—1 Cor. 9:17. The gospel is the power of God to the believer, to them that are called, and to them that are saved. We can not preach the gospel of Christ without the Holy Ghost sent down from above. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power."—1 Cor. 2:4. The words of Paul's preaching were demonstrated by the Spirit; that is, they were proved by the Spirit. The gospel is not the Spirit, but the gospel is both the word and the Spirit. So, when the word of truth is preached, and is proved by the Spirit, in the heart of the believer, the gospel has come to that individual in demonstration of the Spirit, and of power—authority.

What is the gospel preached for? "This gospel of the Kingdom shall be preached in all the world for a witness." The gospel is preached when Christ is preached, and Christ is preached when the gospel is preached. "We preach not ourselves but Christ Jesus the Lord." These expressions seem to indicate that Christ and the gospel are one. Christ is preached in his

wonderful character; but this characterizing of Christ is not Christ. The preaching is not Christ, but Christ is preached to be the life, the truth and the way. In preaching of the gospel, the righteousness of God is revealed from faith to faith, and in it, the gospel, the believer is made by this revelation, to see how it is that he is in Christ Jesus, who of God is made unto him wisdom, righteousness, sanctification and redemption. It shows unto him the evidences of life and salvation, and, by the faith which is given unto him, he embraces the promises of life as his. This enables him to sing;

"The Lord my Shepherd is,
I shall be well supplied;
Since He is mine and I am His,
What can I want beside?"

F. P. BRANSCOME.

Laurel Fork, Va.

ELDER P. D. GOLD, DEAR BROTHER:—I hope Heaven's blessings may continue with you that you may in the future as in the past be able to comfort God's little ones both by preaching and writing. I know it takes a man with humble patience to fill the place you fill. You have many things to bear the world knows nothing of, and the church cares but little about. If I know anything about a God called minister it is not as I once viewed it. I once thought it was joy, peace and happiness all the time, no doubts, no fears, but a little Heaven all the time.

I am as ever yours in hope,

J. P. BEAN.

Immer, N. C.

"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.

But his delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalm 1:1-2.

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.

THE GOSPEL.

What is the gospel, and what is the limit to the power of God which is called the gospel of Christ; in what sense is it the power of God; who are saved by it, and from what are they saved; and is the Scripture of the New Testament the gospel are prominently involved in the question which is being agitated in this and other parts of the country, by our people, as to whether the New Testament Scripture is the gospel. Queries have been put and answered through our paper, but the real point at issue has not been answered from the fact that the question has not been properly put.

Brethren requesting our views or those of any one else through our papers should be very careful to properly state the question, especially if it is a controverted one, or the answer, however carefully given, may add to the perplexity

of the question, and place the one answering in an erroneous position in the minds of those who are familiar with the nature of the subject, as they are liable to pass upon his views in the light of the question as it is in their minds, rather than in that reflected in the question as propounded.

When this subject first began to be agitated, I was asked to give my views of the gospel and did so in the ordinary way, but did not have before me the question as it really was. Therefore I did not touch the real point at issue. It seems to me that every Primitive Baptist in the world, who is blessed with studious and faithful ministers should be sufficiently clear upon this subject as not to allow such questions to arise, and yet it is, in my judgment, too intricate to be clearly defined.

There are some things which we know and do, and yet we can not tell how we know nor do them. God's people know they believe, and yet I have never seen one who could fully explain how he knew it, nor how he believed. I do not propose to define the questions cited above, but desire to state them the best I can, hoping that those who seem disposed to make an issue of them, may be induced to desist from such a course and devote more of their time to preaching the gospel, rather than trying to tell and wrangling over what it is.

What is the gospel? It is defined to be good news, glad tidings—the good news of the Kingdom

of God and of Christ—the glad tidings of salvation in and by the Lord Jesus Christ; the history of the work of Christ in the salvation of his people; the testimony of salvation by grace in Christ, together with the causes, effects and consequences of salvation and of those things that accompany it. The gospel of the Kingdom of Jesus Christ is preached as a witness which testifies that there is such a kingdom, and that it is set up by the God of heaven and shall stand forever, and that Christ is The King, and that the subjects of this Kingdom are the brethren of The King, elect and precious, and that God is the Father of them all and is blessed forever more. It testifies of the marks of grace, the evidences of salvation, to the living manifest child of God assuring him that he is a child, an heir of God and a joint heir with Christ, and that therefore all the blessings of God in Christ are his and he is Christ's, and Christ is God's. The gospel and the gospel Scriptures stand related to Spiritual Israel just as the law and the law Scriptures stand related to national Israel. The law testifies of sin and condemnation, while the gospel testifies of righteousness and salvation. The old Scriptures testify of what was to be, while the new Scriptures testify of what has been, is now, and shall be hereafter. They had the law and the Prophets, whereas we have the gospel and the Apostles. In the sense that we are not under the law but under grace. They were not under grace but under the

law, likewise in the sense that we have the gospel and not the law they had the law and not the gospel. "The law and the Prophets were until John, since which time the Kingdom of God the gospel is preached." Jesus preached and commanded his Apostles to preach that the Kingdom of Heaven or of God was at hand.

It seems to me that it would not be saying too much to say that there was no gospel prior to the coming of Christ that the gospel pertains to the day and work of Christ. Noah was a preacher of righteousness but did he preach the gospel? Is it not true that the law was given before the gospel came? Noah lived before either the law was given by Moses or that grace and truth came by Jesus Christ, therefore Noah did not preach the gospel in the sense that Paul did. The Scripture preached unto Abraham, but did it preach the gospel? And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: "In thee shall all the nations of the earth be blessed." Gal. 3:8. What did the Scripture here preach? It preached the promise that in Abraham should all nations of the earth be blessed. It preached the promise in which is something yet to be, while the gospel testifies that this same promise is fulfilled in us has come to pass. The promise was made unto him and by faith he saw the day of Christ and rejoiced, but he did not receive the promise. And these all, having obtained a

good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Heb. 11:39-40. This better thing for us is the fullness of this promise revealed to us in and through the gospel.

The covenant with Abraham presented to him by faith that Christ should come into the world in these last times and die that he might abolish death and destroy Him that had the power thereof, and bring life and immortality to light through the gospel, according to the covenant or promise, but not through it, nor through the law. As the gospel is that through which the blessings of the covenant with Abraham are brought to light, or to the understanding of the living, manifest children of God, by the appearing of our Saviour Jesus Christ, which could not be done till he had abolished death, I concluded that Abraham had no use for the gospel until these things were done; at which time Jesus went and preached to the Spirits which were in prison and so in like manner preached the gospel unto Abraham that he might be judged according to men in the flesh, but live according to God in the Spirit.

The gospel of Christ, says Paul, is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek, for therein is the righteousness of God revealed from faith to faith. I am of the opinion that the main cause of the difficulty in the minds of some of our good brethren grows

out of an indiscriminate use of the phrase, "The power of God" as referring to that by the word of which all things are and were created, and are being upheld, and which the wrought in His Son when He raised him from the dead, and by which it may be said He redeemed His people from under the curse of the law and that which Paul declares to be the gospel of Christ which is unto salvation, not of the sinner, but of the believer, not to the dead; but to to living.

Is the power of God as in Him, of Him and executed by Him anywhere called the gospel as it is as given to Christ and executed by Him? Christ says; All power in Heaven and in earth is given unto me, go ye therefore and teach all nations. Teach them what? That all power in Heaven and in earth is given unto Jesus, and that the living subjects who are to be taught this wonderfully blessed truth should observe all things whatsoever he commands through and by his Apostles as under grace, and not what God had commanded Israel through and by the Prophets as under the law. This power as given to Jesus is called the gospel which he, as by another writer, commands his Apostles to preach in all the world to every creature.

We notice that the power of God which is called the gospel is unto salvation and is to the believer. Was that power which was wrought of God upon Israel under the law unto salvation, or was it not unto condemnation? The power of God as reflected in the law wrought a

ministration of condemnation, while as reflected in the gospel it works the ministration of righteousness.

It is true all power is of God, but all power is not the gospel, nor is the same power at all times called the gospel. The powers that be are ordained of God and are therefore as much the power of God as is the gospel, but they are not the gospel. The power of God which is unto salvation to the believer is the only power which according to the Scripture can be properly termed the gospel.

In what sense is the gospel the power of God? Jesus says no man taketh my life from me; I have power to lay it down and I have power to take it again: this commandment have I received of my Father. No man taketh this honor unto himself save he that is called of God as was Aaron. That is no man but Jesus who was verily fore-ordained before the foundation of the world, a Prince and a Saviour, could have laid down his life so as to take it again and save any one thereby. He only had the right, the authority, the power thus to do. His Father gave him power, authority—over all flesh that he should give eternal life to as many as the Father had given him. In his ministry he spake as one having authority, power, even as the word of a King hath power. He was given power over sin, death, hell and the devil so that with the authority or power of Heaven he made an end of sin, abolished death, destroyed Him that had the power of death—that is the devil—delivered them

who through fear of death were all their life time subject to bondage—led captivity captive and gave gifts unto men. And having been given all power, absolute authority—in Heaven and in earth, he commanded his chosen gifts to men to tarry at Jerusalem until they were endued with power, authority, from on high, until the fullness of the blessed gospel, in the Holy Ghost, should be poured out upon them, then they were to go and preach Christ crucified, the way, the truth and the life; the name which in authority—power and glory, was set above every name, the only name under Heaven given among men whereby we must be saved. The gospel in its fundamental character consists in the inherent right of God the Father as vested in His Son Jesus Christ to fore-know, predestinate, call, justify and glorify His people without the necessity of giving a reason why. The existence, life, death, resurrection, ascension intercession and revelation of Jesus Christ in the great work of redemption and salvation are by virtue to the power of God which is called the gospel. By virtue of this power the Holy Ghost was shed forth upon the Apostles bringing to their knowledge the divine character of Christ, the extent and efficacy of His great work, and all things whatsoever he had said unto them. In this wonderful appearing of the Son of God, the gospel, as under consideration at this time, was revealed, which is the gospel as preached and believed, and which the Apostle Paul

declares to be the power of God unto salvation to the believer. This feature of the gospel, as compared with that which is called the everlasting gospel, or with the power of God in the work of redemption as referred to above, is defined by the Apostle Paul as being a dispensation of the gospel, which we sometimes term the preached gospel.

To preach the gospel is to preach that which is revealed in and to the people of God, which is Christ in them the hope of glory: and that which is given by inspiration of God which is the Scripture that is called the new testament both as written in the heart and mind of the children of God and as printed in a book called the Scriptures.

God sends forth the Spirit of his Son into the hearts of his chosen ones, and reveals in them the Christ, the way, the truth and the life and causes them to believe according to the workings of his mighty power which he wrought in Christ when he raised him from the dead, whereby they are brought experimentally into the elements and power of the Kingdom of God, and become subjects of gospel address, to be instructed in the things which accompany salvation, and saved by the gospel, even as the Lord is pleased by the foolishness of preaching to save them that believe. The true believer questions his right or privilege to be identified with the people of God and to participate in the ordinances of the church, notwithstanding he is strongly impressed, and greatly

desires to be with them and to live as they do. He questions his belief, his love, and general fitness, and at times feels almost as though he would give up the entire matter as a delusion, and his case as hopeless, but hears the gospel preached and is again assured of the genuineness of his confession and of his right to the tree of life, and of his authority for entering through the gates into the city, and is thus saved from yielding to doubts and giving up in despair. Again, he is tempted to turn in at some other gate and follow with others who seem to be moving on with authority, but he again hears the preached gospel or reads the Scriptures, and is again assured as to the right way, and is again saved from temptation, error and delusion.

The gospel is God's ordained way of saving his believing children from false and hateful ways, and of establishing them more and more in the belief of the truth as it is in Jesus and as it is revealed in them. It stirs up their pure minds by way of remembrance, bringing before them in review, as it were, the leadings of the Spirit which brought them into the possession of a comfortable hope, reflects the power of the doctrine and commands of Christ and the ordinances of his house, and thus feeds them with the sincere milk of the word and with strong meat, causing them to grow in grace and in the knowledge of Christ, and to be diligent in every good word and work.

In what sense, if any, are the

Scriptures of the new testament the gospel? In this point arises the main feature of the question at issue. In the same sense that the gospel is a witness the new testament is the gospel. A witness is one who testifies to the truth of that which is. The Old Scriptures testify of Jesus as the coming Saviour, while the New Scriptures testify that he has come and actually saved his people from their sins. The gospel power, authority, reflected in the Scriptures pertains mainly to the doctrine, ordinances, discipline and order of the church, and to the instruction of the man of God in righteousness that he may be perfect, thoroughly furnished unto all good works. The Scriptures are our authority for what we believe, the doctrine we preach, the ordinances and good works we maintain, and without them we would have no authority whatever for any of these things beyond a simple personal claim that this or that is right. Why do we not endorse Arminians in all their societies, helps, auxiliaries and endeavors? Simply because we do not find any authority in the Scriptures for them, therefore there is no gospel in them, nor for them. For the same reason we do not endorse their doctrine, discipline and ordinances. We say they do not preach the gospel. How do we know they do not? Because they do not preach what Paul Preached. How do we know what he preached? The Scriptures tell us what he preached. Do the Scriptures tell us what he preached, or are the Scriptures themselves what he preached? They do not contain all the words he spoke, but they do contain all the doctrine he preached. As the

Apostles spoke and wrote by the power and dictation of the Spirit, in what respect could there possibly be any material difference between that which was spoken and that which was written? That which was written is to us the more important from the fact it is all we have. We know nothing of what Paul preached at Rome except by that which he wrote to the church at Rome and elsewhere. I believe the Scriptures are of a spiritual character and are thus revealed, and yet we can accept nothing as a revelation from God which cannot be sustained by the written Scriptures. The preached gospel is in perfect harmony with the Scriptures and being thus sustained coupled with the revelation of the same truth in us comes with invincible power and assurance, whereas without a thus saith the Lord we do not know anything about the truth of what is preached, notwithstanding it may be in harmony with what we believe to be a revelation of truth.

Though the Apostles, as men, are dead, yet as Apostles they ever live in the hearts of the children of God, and are preaching in the Scriptures the same living truth whose sayings are complete and sealed.

P. G. L.

(To be continued.)

END OF VOLUME 27.

This issue closes the present volume of ZION'S LANDMARK.

One of the marked features and conditions of the year now closing is the disquiet and unrest of many people of this and other nations in consequence of the "Hard Times" upon many of us. The remedies proposed are about as numerous as the causes assigned for the disease. The bitterness of many is another

illustration of the fury of the rage of people oppressed by poverty.

The remedy will come slowly—never to many who are hopelessly involved in debt. But there is much need of forbearance of the rich toward the poor, and need of contentment and good will on the part of the poor. We never reach the best ends and results by madness or prejudice. We should seek peace and pursue it. Farmers should first of all produce their bread and meat at home, and buy only such things as they need.

The matter of great importance is, what is our standing spiritually, "Watchman, what of the night?"

There is generally a pretty good state of affairs visible among the churches. There has been some increase reported in the churches, and generally they are at peace.

Our people appear to feel as usual their vileness and absolute dependence on the Lord for all blessing. The doctrine of grace is as precious to us as ever.

Many have departed the past year and gone, we hope, where the inhabitant shall no more say, "I am sick." We who are remaining are not conscious of any cessation of the troubles, but we are still in their midst, and can hope in God and alone in him for deliverance.

P. D. G.

BITTERNESS.

We regret very much to see the bitterness there is in politics. Each man should be interested in a good government. Each man should vote to govern himself as well as others. Each should allow every

other one to vote the way he honestly thinks is right. None should listen to or believe lies and slanders. If there were no hungry office-seekers how much better it would be for our people. Consider what a man's motives are when he is seeking to stir up bitterness and hate in the country.

How much better to speak in behalf of one (Jesus) who never blunders, never wrongs one, never has done wrong, but hath done all things well. How much better to serve one (Jesus) whose law is perfect, and therefore never can be changed, and no new law is ever needed. How much better to trust and serve Him whose kingdom is from everlasting, and who is able to enrich and save forever all that trust him.

Then there is no hate, nor bitterness in his realm, but all is peace. Let us, brethren, love one another. This you do only as you love Jesus and serve him in his kingdom. He is our law giver, our judge, our king who will save us. P. D. G.

OBITUARIES.

DICKINSON COLEMAN MINTER.

The death angel has again entered the home of Mr. and Mrs. O. C. Minter of Peatross, Henry Co. Va. and clasped in its embrace their darling little boy Dickinson Coleman. He was born May 7th, '92 and went to Heaven June 10th, 1894. Dick was an interesting little boy. He had won his way deep down into many hearts. This is the fourth child these fond parents have been called upon to give up in less than five years. May the God of all comfort administer grace and consolation to the stricken ones.

AUNTIE.

MRS. JOWEL W. SWAIN.

BRO. GOLD:—I send you the obituary notice of my loving wife who departed this life the 4th day of October 1894. Heart failure was the cause. She was 64 years of age the 9th day of last July. She

was the oldest daughter of John and Cassa Smith, of Clinch Co. Ga. She was the mother of 7 children, a loving and dutiful wife, and a faithful member of the Primitive Baptist church, a loving mother and a good neighbor. She was a member 35 years. We hope our loss is her gain.

JOEL W. SWAIN.

APPOINTMENTS.

Appointments made for brethren are expected to be filled unless withdrawn by publication or otherwise, whether the appointments continue in this paper until day of fulfillment or not.

R. HUTCHINS.

Smithfield.....1st Sat. and Sun. in Dec.
 Clements.....Monday
 Rehoboth.....Tuesday
 Fellowship.....Wednesday
 Middle Creek.....Thursday
 Neuse.....Friday
 Cedar Grove.....Sat. day
 Dutchville.....2d Sunday
 Camp Creek.....Monday
 Tar River.....Tuesday
 Surls.....Wednesday
 Flat River.....Thursday
 Stories Creek.....Friday
 Roxboro.....Sat. and 3d Sun.
 Ebenezer.....Monday
 Prospect Hill.....Tuesday
 Country Line.....Wednesday
 Lick Fork.....Thursday
 Dan River.....Friday
 Good Will.....Saturday
 Ridgeway.....4th Sunday
 * Will some brother carry him from Wheelers to the depot.
 ISAAC JONES.

J. E. ADAMS.

Broadway, Moore Co., N. C., Monday night,
 Tuesday and Tuesday night after 2d
 Sunday in Nov.
 Goldston.....Wednesday night (Mr. Barber
 will arrange.)
 School House near sister Barber's.....Thursday
 Bear Creek.....Sat and 3rd Sunday
 Maple Spring.....Monday
 Brother James Boroughs at night.
 Mt. Tabor.....Tuesday
 Sandy Creek.....Wednesday
 Edgewood School House.....Thursday
 Bars School House.....Friday
 Big Meadow.....Sat and 4th Sunday
 Burlington.....Monday night, Tuesday
 and Tuesday night
 Rays School House.....Wednesday
 Andrews School House.....Thursday
 Whitfield's School House.....Friday
 Durham at night.
 Dutchville.....Saturday
 Cedar Grove.....1st Sunday in December
 Neuse.....Tuesday
 Raleigh at night.
 Oak Grove.....Wednesday

Willow Spring.....Thursday
 Sandy Grove.....Friday
 He will need conveyance.

J. D. DRAUGHN.

Smithfield.....Monday night after 3rd Sunday
 in November

Old Union.....Tuesday
 Cross Roads.....Wednesday
 Chapel.....Thursday
 Goldsboro.....at night
 Nahunta.....Friday
 Aycock's.....Saturday and 4th Sunday
 Memorial.....Monday
 Scotts.....Tuesday
 Contentnea.....Wednesday
 Toisnot (Wilson).....Thursday
 Union.....Friday
 Mill Branch.....Sat and 1st Sun in December
 Falls.....Monday
 Saponny.....Tuesday
 Nashville.....Wednesday
 Peach Tree.....Thursday
 Sandy Plains.....Friday
 Healthy Plains.....Saturday and 2nd Sunday
 Upper Black Creek.....Monday
 Beulah.....Tuesday
 Creeks.....Wednesday
 Salem.....Thursday
 Clayton.....Friday
 He will need conveyance.

A. N. HALL.

Suit's School House, Mon after 4th Sun in Nov
 Tar River Station.....Tuesday
 Franklinton.....Thursday
 Hickory Rock.....Saturday
 Castalia.....1st Sun in Dec
 Peach Tree.....Tuesday
 Nashville.....Thursday
 Falls Tar River.....Sat and 2nd Sunday
 Mill Branch.....Monday
 He will need conveyance when not on
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WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED July 8, 1894.	No. 33 Daily	No. 41 Daily	No. 41. Daily.
Lv Weldon	A. M. 11 52	P. M. 9 27	A. M.
Ar Rocky Mt.	1 02	10 20	.....
Ar Tarboro	2 40	.....	.....
Lv Tarboro	12 25	.....	.....
Lv. Rocky Mt.	1 02	10 20	6 00
Lv Wilson	2 05	11 01	.....
Lv Selma	2 55	.....	.....
Lv Fayetteville ..	4 35	12 5	.....
Ar. Florence ..	7 25	3 50	.....
	No. 47 Daily.		
Lv. Wilson	2 18		A. M.
Lv Goldsboro.. ..	3 05		7 20
Lv Magnolia	4 16		8 20
Ar Wilmington ..	5 50		10 00
	P. M.		

TRAINS GOING NORTH.

DATED July 8, 1894.	No. 78 Daily.	No. 37 Daily.	No. 40 Daily.
Lv Florence	A. M. 7 30	P. M. 7 25	.....
Lv Fayetteville ..	10 25	9 30	.....
Lv Selma	12 05	.....	.....
Ar. Wilson	1 00	11 27	.....
	No. 18 Daily.		
Lv Wilmington ..	A. M. 9 00		P. M. 7 00
Lv Magnolia	10 40		8 33
Lv Goldsboro.. ..	11 55		9 40
Ar Wilson	12 40		10 27
	No. 78 Daily.	No. 17 Daily	
Lv Wilson	P. M. 1 10	P. M. 11 27	P. M. 10 32
Ar Rocky Mt.	2 13	12 05	11 15
Ar Tarboro	2 47	.....	.....
Lv Tarboro	12 25	.....	.....
Lv Rocky Mt.	2 13	12 05	.....
Ar Weldon	3 19	12 55	.....
	P. M.	A. M.	P. M.

†Daily except Monday. ‡Daily except Sunday.
*These trains carry only first-class passengers holding Pullman accommodations.

Train on Scotland Neck Branch Road leaves Weldon 3 40 p. m., Halifax 4 00 p. m., arrives Scotland Neck at 4 55 p. m., Greenville 6 37 p. m., Kinston, 7 35 p. m. Returning leaves Kinston, 7 20 a. m., Greenville 8 22 a. m., arriving Halifax at 11 00 a. m., Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7 00 a. m. Arrives Parmele 8 40 a. m.; Tarboro 8 50; returning leaves Tarboro 4 40 p. m., Parmele

7 10 p. m. arrives at Washington 7 35 a. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 7 00 p. m., Sunday 3 00 p. m., arrives Plymouth 3 20 p. m., 5 20 p. m. Returning leaves Plymouth daily except Sunday 6 00 a. m., Sunday 9 30 a. m., arrives Tarboro 10 25 a. m. and 11 25 p. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 05 a. m., arriving 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 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., arrive at Rocky Mount 9 05 a. m., daily except Sunday.

Trains on Latta Branch Florence R. R. leave Latta 6 50 p. m.; arrive Dunbar 8 00 p. m. Returning leave Dunbar 6 30 a. m.; arrive Latta 8 00 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 4 10 p. m., Returning leaves Clinton at 7 20 a. m. Connecting at Warsaw with main line trains.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk & Carolina R. R. for Norfolk daily, and all points North via Norfolk, daily except Sunday.

J. N. F. DIVINE,

General Supt.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager

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All trains daily except Sunday.

S. Bound	MAIN LINE.	N. Bound
No 1		No. 2
7 55 p m	Ar.....Wilmington.....Lv	7 00 a m
4 45 p m	Lv.....Fayetteville.....Ar	10 10 a m
4 74 p m	Ar.....Fayetteville.....Lv	10 27 a m
4 28 p m	Ar.....Fayetteville Junction.....Lv	10 30 a m
3 17 p m	Lv.....Sanford.....Lv	11 48 a m
1 30 p m	Lv.....Climax.....Lv	1 40 a m
1 04 p m	Lv.....Greensboro.....Ar	2 56 p m
14 52 p m	Ar.....Greensboro.....Lv	5 50 p m
12 06 p m	Lv.....Stokesdale.....Lv	3 48 p m
11 42 a m	Lv.....N. & W. Pct. - W. Cove.....Ar	4 30 p m
11 35 a m	Ar.....N. & W. Pct. - W. Cove.....Lv	4 33 p m
11 04 a m	Lv.....Rural Hall.....Lv	5 01 p m
9 45 a m	Lv.....Mt. Airy.....Ar	6 25 p m
No 3		No 4
7 15 p m	Ar.....Bennettsville.....Lv	7 45 a m
9 20 p m	Lv.....Maxton.....Lv	8 20 a m
5 48 p m	Lv.....Red Springs.....Lv	9 00 a m
5 05 p m	Lv.....Hope Mills.....Lv	9 45 a m
4 40 p m	Lv.....Fayetteville.....Ar	10 05 a m
No. 15		No 15
MIXED		MIXED
Daily Ex		Daily Ex
Sunday		Sunday
5 35 p m	Ar.....Ramoth.....Lv	6 50 a m
3 35 p m	Lv.....Climax.....Lv	8 40 a m
3 09 p m	Lv.....Greensboro.....Ar	10 25 a m
No. 15		No 15
MIXED		MIXED
Daily Ex		Daily Ex
Sunday		Sunday
2 35 p m	Ar.....Greensboro.....Lv	9 40 a m
1 25 p m	Lv.....Stokesdale.....Lv	11 00 a m
12 30 p m	Lv.....Madison.....Ar	11 50 a m

Trains Nos 2 and 4 connect at Fayetteville Junction with Atlantic Coast Line for all points North and East. Train No. 2 connects at Sanford with Seaboard Air Line North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

Train No. 15 connects at Madison with the Norfolk & Western R. R. for Roanoke and all points North and West.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with the Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

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