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Zion's Landmark.

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WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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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 mystry 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 Clubs 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.

PRIDE.

Another instance of pride, as well as other audacious crimes, is found in David's action towards Uriah's wife and her husband. One day, when the brave and dutiful soldier Uriah was at his post in David's army, David took his wife and degraded her and himself with her. In so doing he robbed Uriah of his rights, and did him a worse injury than if he had stolen his horses and cattle, and a worse crime. Of course it did not look so criminal at the time to him, for he was under Satan's influence. Satan has wonderful skill in diminishing the appearance of crimes. Under his influence we reason on his side of a question. It is under the influence of the Spirit that sin becomes exceedingly sinful. It looks almost incredible that a child of God, as David surely was, would have done as badly as he did. I have thought that there are but few things too bad for God's people to do when left to themselves and to Satan. The flesh of the saint is yet unchanged, hence he is in one sense as bad as he ever was, as the great preacher Whitefield once remarked, "I am half christian and half devil." Through the weakness of the flesh some of God's people have done as badly as they did while dead in sins. Under the influence of the love of God and his fear a christian would suffer excruciating death rather than do as

David did. God restrains his people by afflicting them, hence David declared, Before I was afflicted I went astray, but now (since I have become to be afflicted) have I kept thy word. Ephraim also went astray and so remained even in idolatry, until God's afflicting hand brought him back. Read in the bible David's pure life prior to his awful crimes, and you will doubtless conclude that he was a regenerated man. David had grown to be a great man in Israel and wealthy. Such things do not always injure one, but will certainly injure one unless accompanied with afflictions or bereavements. There are perhaps none who ever withstand the temptations which try those who are healthy, wealthy, and in an easy condition. They yield to this, that and other little evils, until their consciences become hardened by sin. It is the little foxes that spoil the vines, Cant. 2:15. When David learned that Uriah's wife had conceived, and that others would learn of it, he set about to cover it up. The idea of being stigmatized, as he knew himself and family would be, was more than he was willing to endure. So he began to summon all the foxy, wolfish, sneaking powers of his flesh to hide his guilt and shame. He sends for Uriah, and tries to persuade him to go and stay all night with his wife, thinking that the child would then be thought to

be Uriah's. Thus he would practice a lie, and defraud, and deceive Uriah, and all Israel. David's pride prompted him to hold his high position in Israel at almost any hazard. Pride has prompted more crimes than perhaps anything else. It makes very high pretensions, although there is nothing too criminal for it to do. It laughs at the poor and the ignorant, but it will murder the pure and the innocent. There is no doubt in my mind but that it is the prime cause of all the aches, pains, tears, sighs, groans, deaths and woes in this world and the world to come. Whenever it shows its Luciferian head in the church it ought to be rebuked. Oh, pride, what crime is there too mean and low for thee to do to shield thy satanic self? Uriah refused to go and stay all night with his wife, when he knew that Israel was exposed to the weather. He said to David, As thou livest, and as thy soul liveth, I will not do this thing: 2nd Sam. xiii. How self sacrificing he was. Then David made him drunk, thinking surely I will now carry my point; but no, he is too self-sacrificing, even when drunk, to do so. He did not wish to fare any better than his brethren. David is about to be beaten at his own game. What must he do? He saw he must kill Uriah or discover his guilt and shame to Israel. What do you think? He writes Uriah's death warrant. Sentences an innocent man to death. He sends it by the hand of Uriah to Joab, his captain, telling him to put Uriah in the forefront of the hottest battle, and retire from him that he be smitten and die: 2 Sam. xi:xv. As aforesaid, I don't think David was very considerate at the time. All that he did was wrapped up in some sort of excuse. He was blinded by sin so that his crimes were hidden to a great extent. All

mankind that I ever met are full of excuses, except one class, the truly humble and lowly. Many a worse man than I has gone to the gallows, said a murderer once. I believe the penitentiary is full of self-justification.

After David accomplished all his crimes he seemed to rest easy over it. He was lulled to sleep by the opiates of the flesh. He did not seem to think he had done much wrong. He consoled himself saying, the sword killeth one as well as another. Finally the Lord sent Nathan, the prophet, to him to point out to him his crimes. What a blessing to have our wrongs pointed out to us by those who love us, but how few faithful there are in this respect. Solomon says that every man will proclaim his own goodness, but a faithful man who can find? The Lord sent Nathan to David, and he sends all who go in love and fear and in wisdom. Nathan said to him, Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife. The word of the Lord came to David; it was searching as it always is. It uncovered his shame and took away his refuges of lies, and overthrew his hiding places. David seemed as it were to awake out of a deep sleep, and seemed to say, what have I been doing? He had been not only an adulterer and man-slayer, but he was his own soothsayer. Almost all men are soothsayers, speaking soothing words to quiet their own disturbed consciences. It is one of Satan's sharpest tricks to diminish our crimes in our own estimation. Witness David's hypocritical dodge of the truth when he said, the sword killeth one as well as another. Such soothing thoughts are of Satan. We are all at times full of wounds and bruises and putrifying sores, hence we love to

have some soothsaying dog to lick us. Those dogs are generally on hand, and delight to lick our sores. At such times we dread the tongue of the ox (Minister). We are ready to condemn his rough tongue, although it is not too rough when we are sound and all right. I consider a soothsaying preacher an enemy to the cause, at least that far. I will here relate an incident that occurred with me less than two years ago. I had previous to its occurrence visited churches in a certain Association and advanced ideas on the subject of feetwashing that I failed to prove by a plain thus saith the Lord. I thought I was correct, but I did not know it, hence ought not to have advanced them, but in my zeal and lack of humility I taught that feetwashing was a part of the ordinance of the communion. Such preaching helped to cause a split in some churches. When I saw it I confessed it publicly and forsook it, but both sides did wrong, and I was so distracted in my thoughts I did not know what to do, so I thought to fellowship neither side at first, but soon saw that would not do. In this frame of mind I visited a preacher who roughly rebuked me, his tongue was quite rough, cutting long, deep gashes in my flesh, which remained sore for some time. He was no soothsayer. He told the truth, but his tongue was rough. The next time I met him it was at preaching, and we were expected to preach together. I had not gotten well so I met him in a cold way. When we walked into the house I began examining myself and found that I was destitute of any feeling to preach. I felt cold, hard, and in bad humor. I began to pray the Lord to deliver me, for I knew I was wrong. Immediately I was relieved of all my hard feelings, and felt to love the

dear brother, and felt like taking him in my bosom. I think yet that at the time he rebuked me he had iron tacks in his tongue, but I do not feel in the least hard or cold toward him, or any other brother, thank the Lord. David became very penitent after his crimes were in faithfulness pointed out to him, and God sorely chastised him, and he was washed thoroughly from his iniquity, and the joy of God's salvation was restored to him; Psa. 51. David prayed for it in the Spirit, hence I know it was granted him. Like transgressive Ephraim, Jer. 31, and like transgressing Jonah and Peter, he became doubtless more humble and Christ-like than before transgressing. It is of the Lord's mercies that we are not all consumed, because his compassions fail not, Bible. It is a wonder to me that my pride has not consumed or destroyed me, for it has destroyed many of God's people in regard to their peace and church privileges. I regard the last chapter of Malichi as all applying to God's people. Please read it.

I. J. TAYLOR.

(TO BE CONTINUED.)

ADOPTION.

Some time since Elder J. E. W. Henderson of Ala., after talking on the above subject, insisted that I write and give my ideas on the same, in the "Gospel Messenger" or LANDMARK." In order to which let me dissect man a little. Adam was first made man, with only animal life and instincts, even his "blood wherein was his life," was created of the earth, all of which, to dust returned. God gave this man no law. But, "He breathed into his nostrils the breath of life, and man became a living soul." As merely man he was subject to death, but now became a living

soul, living he lives, nor dies, forever. That he thus became a living soul, proves that this last element is the higher, leading one. And that, as such, God gave him a law, proves that he, as a living soul, is morally and legally responsible for the whole; and that as such, he holds the destiny of the body as his subordinate member. When death passed upon Adam for a violation of law, this distinction between soul and body was clearly manifest in its application, as that one died a moral and the other a mortal death. When that living soul, embracing intelligence and all the faculties of mind, had conceived and brought forth sin, the body was but a passive instrument yielding obedience to the higher and responsible soul, the prime actual sinner. And that death passed upon the body for the one offence, but confirms it a member, separate, in a sense, and yet necessary to the organic whole. Accordingly, and in confirmation, an Apostle says to the new man—the renewed soul, “present your body a living sacrifice holy, acceptable to God,” also “he that raised Christ from the dead shall also quicken your mortal body by his spirit which dwelleth in you.” The seventh chapter of Romans, and many scriptures of the new testament make this distinction between soul and body, and why may not I in trying to explain this principle of Adoption? Let me appeal to your experience, when conviction and condemnation for sin came upon you, it was a mental process, it was the mind, the conscience, the faculties of soul, the prime sinner that felt the sting of guilt, and that yet it was that never dying, “living soul” that was quickened from a death in trespasses and in sins, that was regenerated, born again. And that

thus by birth became the son of God, and by birth entered the Kingdom of God.

Now consider and know that adoption can never apply to an own born son. You can not adopt your own son naturally; neither can a son be adopted spiritually. The one enters a family by paternal life and birth, the other by a legal process. Every element in man, in order to eternal life and salvation, must die to its first state and generation, and be regenerated, born again, born of God, raised up from the dead to, and by, the power and glory of his eternal life. The soul, as the leading, responsible element, as shown, comes to this in time, while the body is still in first state or “dead because of sin.” The soul “thus born of, and become the son of God, is commanded to go home to his kindred and tell them what great things the Lord has done for him, that is, go to the visible kingdom or church of God, and what you tell is to convince them that you are, in soul, risen with Christ from the dead, that you are a son of God as born of His Spirit, before they will baptize your body. But how can the body, still in natural state, still dead because of sin, and hence an alien to God, be admitted into the kingdom? Right here comes in the principle of adoption and applies to that body. For the body to die to its first state to be born again, would end the timely existence of the man. Every element constituting, is essentially inseparable to the organic completeness of the man. Hence, when it comes to visible outward works of obedience to the law of Christ, the man, as such, is addressed. Paul, including himself with those born of God in soul, addresses them as such and says, God hath “predestinated us to the adoption of children by

Jesus Christ." Eph. 1:5; and hath "sealed us with the Holy Spirit which is an earnest (pledge) of our inheritance until the redemption of the purchased possession" or body Eph. 1:14. And thus they are not to "receive the spirit of bondage to fear," for our body as lost, "but of adoption whereby we cry Abba, Father" Rom. 8:15. For an adopted son has the same legal right to say father, as the born son. This shows the body not redeemed, as the soul is; but having received the pledge of it, it may, upon the principles and rights of adoption, enter the family of God and partake of its benefits, and baptism that enter to this family or militant kingdom of God, answers to the principles of adoption as representing the final actual death and resurrection of the body. For even after baptism the renewed soul, the new man, has to exclaim "we ourselves groan within ourselves waiting for the adoption," or its promise looking to the spirit, life and immortality, but to establish the truth of what adoption really is the apostle continues "waiting for the adoption, to wit, the redemption of our bodies." Rom. 8:23. This shows beyond doubt that adoption applies exclusively to the body; indeed is the "earnest" to be fulfilled in actual redemption, when it too, as born of God, shall receive the "manifestation of the sons of God" so longingly anticipated while in the flesh. Because the creature, or body shall be delivered from the bondage of corruption into the glorious liberty of the children, born sons of God. Therefore we in body are buried with Jesus by baptism into his death, that like as Christ was raised up, even so we also should walk in newness of life, reckoning our bodies dead indeed unto sin, for if we have been plant-

ed together thus in the likeness of his death we shall be also in the likeness of his resurrection. Thus the body is adopted into the militant or visible church of God by a literal burial and raising up in baptism, that not only proclaims the one way, as life and truth, of eternal redemption. And this principle of adoption is absolutely essential since all obedience to the laws of Christ is commanded while yet in the body, even the visible organization of the church depends upon the body. And thus we obey the command to "present your body a living sacrifice, holy, acceptable to God, which is your reasonable service." Not holy or acceptable in a spiritual sense, or as born of God, but in a legal sense.

Will Elder Henderson, or any other brother, if not in accord with the above, let me hear from them.

R. ANNA PHILLIPS,

Butler, Ga.,

DEAR BROTHER GOLD:—I have just had the pleasure of attending the Upper and Lower Canoochee Associations, which were largely attended, and much love and sweet fellowship prevailed. A number of churches in the bounds of the Upper Canoochee Association, which had been dropped for years, returned and made satisfaction. The difference between the two Associations was adjusted and correspondence resumed. About six churches that had gone off with Elder Wilson returned to the Lower Canoochee Association with joyful hearts.

This was one of the best Associations I ever attended. These are lovely devoted Baptists, and we feel that there is a good day for them. There are many accessions to their churches within the last year, and we feel that we can see

the "flowers appearing and the time of singing of birds is come, and the voice of the turtle is heard in the land." Many precious ones are arising and coming home. We are glad to see those differences adjusted, and do trust that our dear brethren may labor for the things which make for peace, and not be striving about words to no profit. Our lives are too short to spend them working for each other's down-fall. We are glad that Zion is reviving and so many are coming home. Surely the land of the christian is a "land of hills and valleys." We cannot be on the hill all the time, we must go to the valley. Oh, how unpleasant it is! yet it is the safest place for the christian. It is there that we learn prayer and are made to feel our need of the blessed Jesus, and are made to cry unto him for help, and can appreciate his tender mercies. Jesus has done so much for us, let us love, honor and adore him, and as he is the author of peace, let us manifest by our godly lives that he dwells richly in our hearts, causing peace with God and our brethren. Behold how good and pleasant it is for brethren to dwell together in unity. If we want to see a good, pleasant time among the family of grace here, we must live in peace as brethren, as churches and Associations.

May the Lord unite our hearts to fear and reverence his holy name.
Yours in tribulation,

LEE HANKS.

Boston, Ga.

REMARKS.

It seems to me one of the most foolish things of Baptists to get into quarrels and wrangles. It destroys peace, rends families, estrays our children, divides a house so that it falls. It is the work of devils and big headed Baptists who

want their own way. It is condemned in the bible always. The Lord hates seven things, and they are an abomination to him, and one of them is he that sows discord among brethren: Prov. 6:16-19. But the Lord loves the peace-maker. Then why should Baptists split up and fuss and quarrel? There is no good reason at all for it, and when they are humble and in the right spirit they do not such things.

P. D. G.

DEAR BROTHER GOLD:—I have finished that part of my tour which was in the White Oak Association, have visited all the churches but three, am glad to be able to say that not a single church is now laboring under any public trouble. The brethren generally are in good life and seem to be rejoicing in the Lord. They have been sorely perplexed and troubled with the tempest, but they are not destroyed. They have been sorely persecuted only to be made witnesses that the more they are oppressed the more they prosper. It was so with the Israelites in Egypt, it is so with them yet. The best thing the enemy can do for themselves is to let Israel alone, for if they go to persecuting them and trying to destroy them they will surely increase and their territory will be enlarged just as it was in David's day.

How strange that Israel will forsake her husband and commit whoredom with hobby riders and popularity seekers and advocates of Arminianism, when experience has taught her that at each commission of such adultery she has brought forth a child who has proved to be a vile hater of its mother, and who has invariably espoused the principles of its father. We have but to

look and see the Free Will Baptists, the Missionary Baptists, the Disciples, &c., &c., to prove this. The last of these children born has not yet been named, she yet holds on to the name of her mother, but her vile persecutions show that she is just like her older sisters.

Oh, that the church could adhere to Christ and leave all others, and that her ministers would ride the white horse and strictly shun every hobby. One of those ministers told me that he was in the fight for life. I would advise the brethren that they let him and his men have all the fight to themselves, and let each brother and sister just keep their eye on Jesus and follow him, and instead of having to fight they will only come in and reap the benefit of the spoils. The Lord fights our battles and gives us the victory. Truly there is no people like Israel, for there is no king like their King.

Brethren, let me repeat: do not return persecution for persecution, nor hardness for hardness, for in these things the Lord will bless you with abundant increase. Pray for those who speak evil of you, for no doubt some of them are your brethren and only in captivity; pray for their deliverance. Accept no man as your leader but Jesus, and rebuke every one who would try to assume the office of leader. If this had been done eighteen years ago Israel would not have suffered so much, and the brethren would have been united to-day. See that your preachers know nothing among you save Jesus and him crucified, and if they are not content with this, use your queenly authority by telling them to be silent until they shall learn that it is wrong to leave the word of truth and sow the seed of discord among brethren. Affectionately,

L. H. HARDY.

Newport, N. C.

TO THE PRIMITIVE BAPTIST CHURCH AT TARBORO, N. C.

DEAR KINDRED IN THE LOVE AND FELLOWSHIP OF OUR PRECIOUS REDEEMER:—If I may claim such sacred and endearing affinity with “you who are the called of God,” and faithful followers of the dear Lamb. After another season of severe afflictions, and intense suffering, both physical and mental, which the ever tender, pitiful and loving dear Father was pleased to appoint me as a sure position of my earthly legacy, and through which the almighty power, and infinite love of the ever present and long for bearing Redeemer has kept and preserved me thus far, I am once more physically able to pen you a few imperfect lines, so that you may know I have not ceased to remember and love, “with a pure heart fervently,” I humbly trust all who love the Lord Jesus indeed, and in truth. While I has been sometime—4 months I think since you heard from me through this precious meeting, yet with all my vileness and short comings, I have not failed to write for the past three months. But through the unerring providences of Him who “works and none can hinder,” I failed to get them to you. When I remember that it will be four years next Saturday and Sunday since I was permitted to meet with you all “in the house of God,” and to join in the delightful and refreshing service of worship “Him whom (I humbly hope) my soul loveth” how long indeed seems the time? Yet when I am made to realize that t’is God who has bereft me of the sweet comforts of church meetings, and think of His amazing goodness, and manifold truth towards me, who am so underserving of the very least of his blessing, my poor deceitful heart is melted within, and my murmuring spirit

quietly lulled to rest in the precious promises of Him who is "Faithful and true." How marvelous and amazing has been the goodness and long forbearance of our God towards me during the past years of my poor manner and unprofitable life. How precious and delightful have been the visits of "the Holy Comforter," which the dear risen Lord sends to sooth our sorrows, heal our wounds, and drive away our fears," all along our pilgrimage through earth's dark night of gloom and to fill every empty void made within our hearts by the unerring dear hand of our Heavenly Father. O what a debt of grateful love, fervent praise, increasing thanksgiving, owe to the Lord for all his amazing and underserving blessing with which He has so graciously crowned my unworthy head. Yet how weak, ignorant, poor and vile I am, to undertake so great a debt. Too unworthy to "take the cup of salvation and call upon the name of the Lord," even if I knew how to approach Him. Yet blessed thought, He knoweth our hearts, our thoughts and desires; and accepts our feeble offerings only through the efficacious intercessions and all sufficient merits of his holy Son, whom He freely gave as a perfect and complete sacrifice for the sins of His chosen people. Herein and here alone lies the security of all Israel. Jesus Christ "the only begotten of the Father, full of grace and truth," laid aside all the glory and splendor of his Princely throne above, assumed our vile fleshly bodies, with the exception of sin, and came down into this sin stained world, to suffer infinitely more than any mortal could ever endure, that he might save poor vile, hell-deserving sinners from the curse of that just and righteous law of Jehovah that our federal Head and representative

violated when he fell in the Garden, and entailed upon his posterity. "As in Adam all die, even so in Christ must all be made alive," proves that death precedes life, and to enjoy the comforting assurance of this eternal life in the holy Son of God, we must realize daily a dying in Adam. But I am so often more dead than alive to a feeling sense of all spiritual things, and have such long weary nights of toiling upon the rough stormy sea of mortality, when neither sun, moon, nor stars gives light to direct me onward, and am so often encompassed with doubts, fears and unbelief from the great adversary of the human soul, that I fear I have never known the Lord in a saving sense, nor realized by faith a vitality in, and with him; and am made to question my right to claim a single one of His promises to rest my soul upon, "in time of need," and as "a weapon of defense" against numerous foes. Yet, I do feel to say from the depths of my heart, "I know whom I have believed," I know the Lord has been good, kind and merciful, and that within my soul is a hope, though little and frail it appears, amid the severest storms that almost swallow me up that "God who is rich in mercy," has in his infinite love and goodness forgiven my sins, washed me in blood of the Lamb and given me that peace of mind "that passeth understanding," and which the world knows not, because they know not Him in whom this life, light and knowledge dwells. This little hope together with the love and faith I have so graciously been given in the Son of God has been my strong support, and sweet comfort for many years, and the grace of God has been sufficient for me all during my sore trials and afflictions. To his name alone be all the glory, honor and praise.

While I do feel to say "Thy will, O Lord, not mine, be done." In not being able to meet with you all around the Father's beautiful table, when you assembled at the sound of the silver trumpet at "regular meal-time," and realized a sweet degree of humble trust in Him who has been "a present help in time of need," still, I feel that it would be a great joy and pleasure for me to meet with you all "face to face" in our Father's house once more upon earth as I have so long hoped to be able to be with you next Saturday and Sunday. I often feel that my days on earth are most numbered, and since the sudden and rapid decline in the state of my health, a few weeks ago, I felt it still more forcibly. If I am indeed one of the chosen and called in Christ Jesus, surely I am already blest, and will be ready when the summons comes, to drop this suffering evil of mortality and "come up higher." O how glorious, and full of joy is the prospect of entering the unfading realities and never ending bliss of eternity, with "the Father, Son and Holy Ghost." May the Lord grant you all a precious coming together in His name and fill your souls with the light of his love and presence if it be his will, and grant that you may ever live together in perfect peace, that love and fellowship may ever abound in your midst, is my humble but fervent prayer for the sake of Him who "suffered without the camp" that you might obtain through Him all the riches and joys of his everlasting kingdom above. And if consistent with His will may the Lord enable you all to remember this poor, little afflicted sinner in your prayers, give you the mind to visit me, and put it in the heart of some dear one of your number to send me some word of comfort and good cheer that I may

know that I am not entirely forsaken by those whom I feel to be "my best friends, my kindred" in spirit. I trust you will excuse this long and imperfect scroll which is far short of what I desire it to be, I know it is full of errors, but with such a severe head-ache as I have had for the past 2 months I can do no better. With deep and abiding love to each and every one of you who love the "Truth as it is in Jesus," and to our dear beloved and faithful Pastor, I am I trust your little unworthy sister in hope of an early release from this warfare.

RUTH TAYLOR.

Will brother Gold please say through the columns of the LANDMARK to all my dear correspondents who have so long borne with me that if they receive no response to their dear precious letters they may know it is because I am not able to write. I have several good ones before me now waiting for some feeble return, which I cannot give, as the Dr. insists on my refraining from either writing or reading. Lovingly,

RUTH.

Crisp, N. C.

DEAR FRIENDS:—One and all both old and young, on you in love I loudly call, come and hear what a wretch like me has to say. About the eleventh year of my age I was awoken to see that I was born to die. I had three dreams about my father who had been dead for several years, and for several of the last years that he lived he was in delicate health, and I used to go with him frequently about the farm, or in the woods, or wherever he might go, and in the three dreams I was with him in the forest as I frequently had been when he was alive, and I thought in my dream that the time came that we must part, and he said to me, Daniel you

must go to your home and I must go to mine, and it seemed to me that it would break my heart to part with my blessed father, and I begged him to let me go with him to his home, but he said, you must go to your home. I awaked with much sorrow in my mind. In the second dream I begged still harder that he would let me go to his home but he would say no until the third dream when he let me go in sight of his home where I had a view of the place he slept, and his bed shined as white as snow, and he said Daniel, you can't come now, but you can come hereafter and I awaked rejoicing I thought that the Lord had pardoned my sins, did not know what hour of the night it was but there was no more sleep for me that night. I told my dear mother the next morning that I believed that the Lord had pardoned my sins; she clasped me in her arms saying, bless the Lord and my child, for I hope that he has pardoned my child of his sins. I was then about eleven years of age, my mother was a member of the Primitive Baptist church at Jacks Creek, Patrick Co. Va., and had been for a long time, and I now thought that I would have given anything in the world if I had not told her any thing about it, and here my christian friends I can not express my feelings. I was deceived, I was yet in my sins and had deceived my dear mother. I was sore afraid that she would tell it to others and deceive them. Then says satan to me you are too young, your experience is just begun. I then began to live a different life from what I had lived before. I could look back and see my many wrongs and could say that others practised many things which I did not think were right, but O how much better I viewed them than myself. In a few years from that time I was forced away into

the war, and when I left home I felt that in all probability I should never return again, and I knew that if I was shot down on the battle field in the condition that I was in that my poor soul would be sent to hell, for the blessed Saviour has said "that if ye die in your sins where I am gone ye can never come," O how miserable I felt, I wished for some lonely place where I might beg the Lord in my behalf feeling that he was a merciful God, but all that I could say was Lord be merciful to me a poor sinner. But as the blessed Lord would have it I reached my home alive and yet a sinner, and I still tried to pray, but dear christians in stead of getting better I got worse and worse. In January 1866 I was married and about the second year after my marriage while at my work in the field there were two lines of an old song came in my mind viz, "And I am waiting to be gone, To my eternal home." I did not know at that time that such lines were in the book, this still added to my trouble, I thought that it was a token that I was going to die. O it seemed that my breast would burst with trouble. In about three weeks from that my dear mother died. O I thought that it was for my sins. It then seemed to me that if trouble would kill any one it surely would kill me. I begged the Lord that if it was his will to spare my life that I would try to do as near right as I knew how. In a few weeks from that time our only little babe was born on the 14th of May, 1869, and on the 28th of April in the next date in was taken away by death. My dear companion was confined to her bed by reason of afflictions. It seemed to me that all this was for my sins. O my burden was so great that it seemed to me that I could live no longer. I went to my work some

distance from the home being alone and feeling that I was bound to die. I bowed upon my knees for the last time (as I thought). I can't say how long I was there in that position, but it seemed to me that it was some length of time when the first thing I knew I raised upon my feet praising the Lord for I believed that he had pardoned my sins, all this burden in my breast was gone and everything looked bright. I thought that I should never see any more trouble, thought that I would go and tell my companion but before I got home I was afraid that I was deceived.

DANIEL THOMAS CONNER.

BY REQUEST AND BECAUSE I
APPROVE IT. P. D. G.

CIRCULAR LETTER.

TO THE MINISTERS AND MESSENGERS COMPOSING THE COUNTRY LINE ASSOCIATION:—GREETING:

You remember the Association last year appointed me to write a Circular Letter to be read and adopted, or rejected by this body, and my mind seems to be impressed to write upon the subject of Ordaining Ministers.

I suppose our Association will compare favorably with other Associations of this State and of the United States, and yet the wholesale manner in which we have put men into our pulpit is alarming. Several years ago I was talking to a faithful old minister on this subject and I told him that I thought at least one third of the men who had filled our pulpits since I joined the church had been excluded from the fellowship of the Baptists. He admitted that our course had been bad, but thought it had not been as bad as I said. Upon investigation we found the case to be even worse

than I had expressed it to be. We came very near making it half, instead of one-third. Such a record as this ought to cause the Baptists to pause and consider.

Perhaps some one may be ready to say I ought not to be making these evils so public, lest our enemies should find them out and use them against us. Ah! my brethren, our enemies already know these things, and the better course for us to pursue will be to take steps to correct our faults, and thereby give our enemies less cause to speak evil of us. Some years ago Elder C. B. Hassell, in preaching an introductory sermon, remarked that some brethren, in opposing the support of the ministry, would argue that the churches were too poor to support all of our preachers. His modest answer to that argument was "have fewer preachers." So long as churches feel that their preachers cost them nothing they will not be particular about how many, nor what kind, they send out. Whenever churches are brought to see that the scriptures require them to attend to the temporal needs of their preachers they will doubtless be more cautious, and not so ready as they now are, to call for the ordination of every man who may come forward and request the privilege to preach regardless of his qualifications. We too often look at these things from a fleshly standpoint, instead of comparing the qualifications of the applicant with the Scriptural requirements. A man's being able to speak fluently, and even quote scripture correctly, are not necessarily evidences of his call to the work of the ministry: "And no man taketh his honor unto himself but he that is called of God as was Aaron;" (Heb. 5:4.) There are other gifts besides the gift of the ministry, but we Baptists seem to

have lost sight of all except that one. As soon as a man has impressions to exercise in any way he is taken right from the floor to the pulpit, and thus the church often spoils a good deacon or exhorter, to make a poor preacher. "Now there are diversities of gifts, but the same spirit." (1st Cor. 12:4.) Where are those diversities of gifts here spoken of? They are not now found among us. No church should feel at liberty to send forth any man to preach, provided they are unwilling to take him as their own pastor. They should not cast off upon others that which they are unwilling to receive themselves.

The scriptures require a preacher to have a good report of them that are without, or in other words, he is to be a man of good moral standing among his neighbors, whether they be members of the church or not. I will here offer a suggestion which might perhaps check this evil tendency to ordain men who are destitute of the Scriptural qualification. Let each church give frequent opportunities to its male members to exercise in opening meetings and offering a word of exhortation.

This course would, of itself, develop the various gifts in the church, and make the church and not the applicant himself the judge of his fitness for the work. By this experiment some egotist who is anxious to make a display of his imaginary oratory might perhaps learn by experience that preaching is a harder task than he had thought it was, and thus might be induced to desist from his preaching delusion, and thereby save himself and the church from a widespread disgrace.

In speaking of the support of the ministry Paul said: "Do ye not know what they which minister about holy things live of the things

of the temple? And they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1st Cor. 9:13, 14.)

Here the apostle is alluding to the fact that God, in dividing up the land of Canaan, did not give to the tribe of Levi any land at all, but required them to spend their time in ministering about the holy things of the temple, and to get their support out of the offerings brought by the other eleven tribes to the temple to be sacrificed upon the altar.

In the above quotation the apostle tells us that God has ordained that those who preach the gospel should live of the gospel. Some brethren undertake to make it appear that the above language is figurative and not literal, but the context shows conclusively that he was speaking of a literal living—meat and bread. In the old testament God often warns the other eleven tribes against forgetting the Levites, because they had no land. The less a gospel minister has to do with the things of the world the better for him and for the cause of God.

The devil is always seeking an opportunity to criticise a true minister in reference to his management of temporal things as well as spiritual ones. If our churches would attend better to the temporal needs of their pastors no doubt all would be more spiritual, and the preaching would be better. Evidently, no preacher can meditate or speak composedly, provided he knows at the same time that his family is in need, and that he is robbing them of his services to attend a church that will not compensate him for his labor. A preacher who will require of his brethren a contract for his services before he will agree to

preach for them does certainly manifest very little confidence in their honesty. Baptists that want their preacher to preach for them gratis are requiring him to do that which they themselves would be unwilling to do. Sometimes you hear a brother say that he would have done more for his preacher than he did if he had not said so much about money. No preacher should go beyond the teaching of the Scriptures, and he should not be too cowardly to tell the whole truth. He need not be afraid of losing anything financially by such threats as the above, because members who talk that way are not the ones that help preachers anyway. Those members that are so much afraid of letting the left hand find out what the right hand is doing, do very little for preachers with either hand. They generally want to conceal their own covetousness. The Scriptures tell us that covetousness is idolatry, therefore it should not be tolerated in the church.

When a member loves his money better than he loves his brethren there is grave doubt about his loving God at all. "But 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?" (1 John 3:17.)

In conclusion, I will say that I have used great plainness of speech, because I love the Baptists too well to daub them with untempered mortar.

I have written what I considered to be the plain truth and I do not mean to be personal. If anyone is not guilty of the evils of which I have written he need not take any offence. If he is guilty he will be likely to show it by bringing opposition to the truth. Yours in hope,

JAMES S. DAMERON.

ELDER P. D. GOLD, DEAR BROTHER, Your precious letter was received while at home. It is always a comfort to hear from the faithful servants of Jesus. I am so lonely here, where I have none who can speak our mother tongue to converse with. None seem to know our countersign.

On the 24th of Aug. we got excused from our work for a few days and started home to attend our association. The trip of 180 miles was wearisome, and we went with our heart lifted in prayer to Him who rules all things. All that week we felt poor in spirit, less than the least of all saints, and our heart was constantly breathing a prayer for our selves and our brethren. We felt such a burning desire for a blessing from Him of whom we hope we have received in days past. We felt a desire that many of the lambs of Jesus might be fed and comforted at the meeting.

We arrived home safe and before the meeting closed we felt that our prayers were answered. It was to me one of the pleasantest Associations I ever attended. Our cup was full. Even the little lambs outside the fold were constrained to cry out, and one was so overcome he could no longer resist the command to "Arise and be baptised;" so on Sunday A. M. he was baptised by brother Hurst.

The preaching was of that kind that gives glory to God and not to man, that exalts the Creator and abases the creature. With Ruth we felt like saying, "Entreat me not to leave thee, for thy people shall be my people, and thy God my God."

We felt sad on Monday when we parted with our dear brethren and the loved ones at home, and returned to take up the duty of life. Your little sister in much love.

S. E. BROYLES.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 1

WILSON, N. C., NOV. 15, 1895.

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EDITORIAL

THE ELDERS.

"Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine."

The faithful servant is to be esteemed highly for the work's sake, and he is also to be cared for after a Godly sort by ministering unto him carnal things even as he ministers to the hearers spiritual things, and thereby is he doubly honored. The support of those who serve in the gospel is plainly set forth in the scripture both as to the extent of the contribution of each one and the manner of doing it, but as it is in many other things we are not as ready and willing to attend to this matter as we should be, and those who seem to be willing to do, are not willing to do according to the scripture rule, and hence the unsettled convictions among us as to the true relation between the church and her servants in this matter.

The apostle compares the servant to an ox that treadeth out the corn. Men used to cause oxen to walk

upon the wheat and thus tread it out, and while he walked upon the wheat in treading it out he was not to be muzzled and thus prevented from eating, but must be allowed to eat as he would. So the servant of the church is not to be muzzled or hindered by any thing coming between, but must be allowed to eat and thus refresh himself for the continuation of his labors. The Lord has ordained that they who preach the gospel shall live of the gospel, that is they should be able to live in direct connection with their labor, and should not be required, if allowed to resort to other characters of labor, to live upon the proceeds of such labor as a matter of necessity. There is no doubt in my mind but that every child of God is impressed with what he should do in this respect and how he should do it, which is in exact accord with the scripture rule, and if he does not do it according as the Lord has blessed him he is a covetous man, and an idolater, as covetousness is idolatry. An elder being ordained and anointed of God unto and for a special work, of a public character, and for other reasons, two or three witnesses are required before whom to receive an accusation against him. No doubt if the ministers could be confounded the ministry would become inoperative, and the object for which the church was organized by the Master would become ineffective, therefore the greater effort of the enemy is to disable and if possible destroy the servant or overseer and scatter

the flock more easily thereby, hence the importance of requiring that accusation against him be strongly supported even as he is strongly supported against probable accusation.

There has never been in my judgment a more opportune time in which to consider this feature of this subject than the present, as there seems to be a considerable disposition in many to allege charges against the Elders, especially some of them, and the most deplorable part of it is that some who are themselves Elders are guilty of circulating charges against their fellow laborers, by which they are reproached, and many are disposed to take up the reproach and hold it against the one charged, regardless of the injunction of the Apostles to receive not a charge against an elder, but before or under two or three witnesses. This is without exception as to whether the witness be a preacher of the gospel, from the fact preachers are men and are liable to err as well as others, besides it is perhaps sometimes the case that men succeed in getting themselves ordained to the ministry who have not been called to the work, and more than that may not have been purged from their old sins, who would delight more to build themselves up upon the ruins of other and better men than to rely upon their own ability and merit, or than to see others succeed and hear them well spoken of, as able ministers of the new testament. If there are charges to

be preferred against an Elder which can be sustained by two or three witnesses the course to be pursued is plain and should be strictly observed. If it is with regard to any thing which affects fellowship, apart from doctrine, it should be disposed of as the scripture directs bringing it finally before the church where his membership is for conclusive action if necessary, but if it be with respect to doctrine it should be brought before a presbytery of Elders similar to that by which he was ordained and let the presbytery passed upon the doctrine alleged to be unsound according to the scriptures. One is ordained an Elder by a presbytery representing the entire church and thereby becomes as an Elder the servant of the whole church to which he stands and is answerable as to the doctrine, but as to his conduct he is answerable to the church where he holds his membership. I have no more right to go round over the country alleging charges of unsoundness against an ordained Elder than I have to ordain one. The same body which receives one into fellowship is the one which must exclude him therefrom, and the same power which sets one apart to the work of the ministry upon his being found orthodox is the one which must so declare him unorthodox as to silence him therefor. I have the right to go before his church and declare him to be in my judgment unsound, and if others concur with me then the church must call a presbytery of Elders and require me to come before it

with my charges, and the presbytery must determine before the church as to whether my charges are correct, and if they are, require the one charged to renounce the unsound doctrine, and if he refuses leave him with the church for exclusion for heresy after one or two admonitions.

If the above is not gospel discipline I would be glad if some one would say wherein I am wrong and what is right, for it seems to me it should be understood and acted upon in some sections of the country at this time. Good discipline is indispensable to the peace and prosperity of the church, and yet it seems to be little understood, and less considered by our people than any other principle underlying the common salvation of the church as an organized body.

Those who, like Timothy, are clothed with authority, by virtue of the calling wherewith they are called, and wherein they must abide, are authorized and virtually commanded to rebuke those who sin, and to do it before the assembled members of the church that each one may be so instructed as that he shall know that he should not sin, and that if he does he must be rebuked publicly by the pastor as by one having authority; and if the pastor does not discharge this duty his neglect gives occasion for the sinner to repeat and add to his sin and thus the breach enlarges and others are emboldened to participate, until finally one may be consumed of another. No doubt the Pastor often feels to be too

weak and unworthy to reprove or rebuke others, seeing that he himself is a sinner, but if he is worthy and able to do any part of his duty he should be able to do his whole duty, otherwise he is not qualified to do any part of it, and if he is not qualified to do any part of the work of a pastor he should not try to do any.

I have been called upon to act as Moderator in the settlement of difficulties in the church, and have never, that I remember of, hesitated to rebuke when I thought it to be necessary. When I think a brother is mad I tell him so, and if it seems to me that the devil is instigating him I tell him so, believing that sin, lust and the devil should be rebuked whenever and wherever seen, and I have yet to witness an instance where such rebukes proved to be ineffective in bringing about peace. Faithfulness becomes the household of God.

I regard the work of the ministry as a sacred work, and can not therefore be considered lightly or indifferently, nor can it be unfaithfully performed and no harm result to the Pastor or the church or both. He is charged before God and the elect angels to observe whatsoever is commanded him faithfully, without prejudice or partiality, without preferring one before another. He should know no one to please but all to serve in love. He should know nothing but his duty and to do it to the best of his ability for the good of all.

The Elders in the work of the ministry are qualified to and are

called upon to lay their hands upon certain ones, thereby setting them apart to the work of the ministry, or thereby expressing the recognition of a gift in such a one for such work. When such a one is thus ordained, he is authorized together with others to lay his hands upon such and such a one. Now if one be set apart to a work whereunto God has not called him, those setting him apart to the work thereby become partakers of his sins, or in a measure are accountable for his work, hence the importance of the injunction, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."

The greater portion of our troubles in which the order and doctrine of the church are involved originates with men who have been given the liberties and vested with the powers which belong to the true servant of God, and perhaps with some which do not belong to him, therefore too much caution can hardly be used in guarding the rights and privileges of the pulpit. A man should be thoroughly proven at home before he is allowed to go abroad. There are some who are given liberty to go and make appointments who are not able to fill them, except in a manner which is a shame to the church that sent them out and a reproach upon our people where they go and the cause which they claim to espouse. One church has no right to send out men whom they have no reason to be assured will be acceptable to other churches, and when one comes to

a church and is not acceptable but to the contrary is regarded by that church as an injury to the cause it should officially inform the church which sent him out, and his church should take such action as would satisfy the one making the complaint, but it is not done as a rule, if it is done at all, and instead thereof a general complaint is made without any definite action in the proper and only direction complaint should be made. The failure to take proper steps in such cases constitutes in part the cause for an effect which is a reproach if not a curse to our people to-day.*

The time is near at hand, it seems to me, when the church will have to decide whether the cause which is most dear to all saints shall be maintained in a disciplinary and doctrinal sense by men called unto and qualified for the work by requiring of them true and faithful service, or let them give way and follow the dictation of a zeal which can but consume the one who practises it and starve those who would compel themselves to feed upon it.

P. G. L.

(CONTINUED.)

The church of which Elder J. D. Draughn is a member, in Surry Co., N. C. some time ago passed resolutions stating that Elder Draughn is in good standing at home in his own church, but that if any church, association, or brethren any where has any complaints or charges against Elder Draughn they request such party or parties

to come to them and lay their complaints before said church, and they shall be fairly heard and considered.

They requested me to publish said resolutions, but they have been lost or mislaid, and I have made diligent search for them and am unable to find them.

Elder Lester writes me that it was agreed that the 2nd, Thursday in next January is the day set apart by said church, at Dover (White Plains P. O. Surry Co., N. C.) to hear all such complaints.

We consider that all our churches are interested in the preachers sent out by any church. Each church should be watchful of the conduct of the preachers it sends abroad. Each preacher should also be deeply concerned to so live and preach as to cause no offence to Israel.

If any church has a just cause of complaint it should be attended to. Flying, unfounded rumors should not control our conduct, nor should we shut our eyes to well established proofs of guilt or wrong conduct.

Each church is a judge of the doctrine a preacher brings. If they cannot receive his doctrine they cannot receive the one that brings it, and should notify the church where his membership is. One church cannot exclude the member of another church. But if she is dissatisfied with his conduct or preaching she should make complaint to his church. Then if his church does not correct the matter both the preacher and his church are to be withdrawn from. It is

important that an evil should be dealt with in a scriptural manner. One is ordained an Elder by a Presbytery of preachers. Of course some such number, if necessary, should decide on the soundness of his doctrine. However, if his conduct demands the withdrawal of fellowship from him that stops his preaching.

P. D. G.

DEAR BROTHER GOLD:—As you have personal acquaintance with a number of our people up here, I will furnish you a brief report of the session just closed of the Salisbury Baptist Association. There are two ordained ministers in this Association, and one licentiate, all able and approved ministers of the word. There are eleven organized churches, all maintaining the order of the gospel, and walking in the truth as becometh saints. All have preaching at stated times, most of them once a month, but in addition to this making appointments whenever a preacher can arrange to call with them. All the churches were represented by letters and messengers, and all contributed liberally to what we call an Association fund that is designed mainly to meet the travelling expenses of ministers from abroad. One of these churches has two new commodious houses of worship, well finished, and furnished, and numbers seventy members. There were in attendance two ministers from Virginia, three from New York, two from Maryland, one from Kentucky, one from Georgia, one from Pennsylvania, and one from Delaware. This includes those belonging to the Association. Most of the churches reported additions, and all peace and fellowship within their borders, and good attendance at the

appointments, and spiritual health and prosperity throughout. Although the members were from hundreds of miles distant in different directions, and representing all sections of the Atlantic States, not a jarring note was heard. The preaching was rather unusually rich in the things of the Spirit, and the attention and interest manifested in the preached word and in the society and fellowship of the brethren has been never equalled. If there are Baptists anywhere that have been led to believe that we are to any extent indulging in vain speculations, and that we are diminishing in numbers and unfruitful in any of the things of the Spirit, if they had been present at the session of this Association just now closed, all their forebodings would have been dispelled. The session of three days closed on Friday evening, Oct. 25th. It is not long since two new churches were organized and added to this body. I will send you a copy of the minutes when they come out.

Yours in continued fellowship,
E. RITTENHOUSE.

States Roads, Del.

Remarks.

These northern associations are held in the week days, Wednesday, Thursday and Friday. All the messengers hear all the preaching. The Association holds a short session each morning after the first day, and adjourns at ten o'clock so that all hear the preaching. The congregations are not so large, but far better behaved; for very few if any attend except those who desire to hear the preaching. Any Baptist visiting their sessions and seeing their quiet good order, and then visiting one of ours, and

seeing the confusion and disorder of noisy talking outsiders, it seems to me would desire that we also hold our Associations in the week-days, and not on Sundays.

Besides, then each church can hold its regular Sunday and Saturday meetings. When an Association is held on Sunday it deprives about all other churches of that Association, and all other churches whose preachers visit it, of having their regular monthly meeting on that Sunday.

Again, these brethren up North take up collections at their Associations, or give all that visit them an opportunity to contribute money to bear the expenses of visiting preachers. Why should not our people do this? Is it not right to give your money to help along those of a Godly sort that preach the gospel? We certainly so consider it our duty.

But some Baptists are opposed to giving money to help their preachers, and we have some preachers among us that do not rebuke this covetous principle, but rather encourage it. While I should hate to give money to a man that I had reason to believe is preaching for money, I also would hate to hear a man preach to whom I had no desire to give any thing.

These Northern Associations I consider sound and lovely brethren, and I think we should consider their order, and their obedience to the faith should be commended.

P. D. G.

A NEW VOLUME.

This issue opens the 29th volume of ZION'S LANDMARK.

These are years of much strife in

matters of evil. While many are laboring to hasten the millennium, and expecting its early and rapid approach, it seems to me we see no indication of it, judging from the character of men.

While many profess godliness they deny the power thereof. The coming of Jesus is in his people. If you could see one whose life, whose deeds, and words show that he is dead to the world and alive unto God, and his life and his conversation in heaven we could say the Lord Jesus is coming in that man.

Now what shall I write in these times? We should earnestly contend for the faith once delivered to the saints. There is no new doctrine or scripture, nor any new or changed condition of man that warrants the use of any other doctrine. All scripture is given by inspiration of God and is profitable. Nor is any scripture of any private interpretation. In times when pride, fashionable religion, the love of money, &c., prevail there is just as much need for the old bible doctrine of salvation by grace, and the obedience of faith, as there was of old. The personal reign of Jesus in the lives of God's people, the indwelling of the Holy Spirit guiding the subjects of the kingdom of heaven, is just as true as ever, and as useful.

We hope to be found contributing in our imperfect way whatever the Lord enables us to do in setting forth what are the true Landmarks, and the footsteps of the flock, and trust the READERS of the LANDMARK may walk in the good old way, and find rest unto their souls.

P. D. G.

PRIMITIVE BAPTIST ASSOCIATION.

CHANDLER, O. T.

SATURDAY, August, 10th, 1895.

The brethren composing a Union meeting, consisting of brethren Eld. Thomas Cooper, Elder John W. Walton, Elder L. Winn, Charley Oliver, Randall Buttler, Alex. Fagan, met in Mt. Zion Primitive Baptist church in Chandler, Ok. Ter., Aug. 10th, 1895, for the purpose of organizing a Primitive Baptist Association. Finding ourselves in peace one with another, we chose Elder Thomas Cooper Moderator and Elder John W. Walton Clerk, and organized an Association which will convene Friday before the second Sunday in August, 1896, in the Pilgrim Rest Primitive Baptist church in Guthrie, Oklahoma, to commence at 11 a. m.; to preach the introductory sermon, Elder Winn; alternate, Elder Cooper. The Association shall be known by the name of the Cimarron River Association.

CHURCHES	DELEGATES	No.
Pilgrim Rest	Charley Oliver	12
Mt. Zion,	Alex. Fagan,	7
Bethlehem,	Randal Butler	7

Adjourned to meet at time and place appointed.

ELD. JOHN W. WALTON, Clk.
ELD. THOMAS COOPER, Mod.

ANSELM REED.

Brother Anselm Reed, a noted and beloved Primitive Baptist, residing at Winston, N. C., recently departed this life and entered into rest.

P. D. G.

Price of ZION'S LANDMARK \$1.50 per annum, single copy 10 cents.

MEETING.

I have been informed that there is to be a gathering of Primitive Baptists at Atlanta, Ga., on the first Thursday night in December. Perhaps some of our friends who contemplate going would like to be there then. There are two churches of the Primitive order in that city.

P. D. G.

ELDER J. H. PURIFOY'S POST-OFFICE ADDRESS IN TEXAS.

Bonham, Fannin county, till Nov. 15th, 1895; Collinsville, Grayson county, till Nov. 20th; Tioga, Grayson county, till Nov. 27th; Kemp, Kaufman county, till Dec. 2nd; Payne Springs, Kaufman county, till Dec. 7th; Kernes, Navarro county, till Dec. 15th; Bazette, Navarro county, after Dec. 15th till further notice.

OBITUARIES.

JOSIAH W. MEWBORN.

A vacancy is in my family circle never to be filled in this life. Like a vine pruned in the spring nature bleeds from the wound made by the invincible hand of death. When I returned last Sunday evening from the Black Creek Association I found my son Josiah W. sick with a severe cold and sore throat and a high fever which by Monday evening had developed into a severe attack of pneumonia which seated itself in both lungs. We did all that we could but we could not check the progress of the disease. It was the severest attack of pneumonia that I ever saw and caused the severest pain for the time it lasted. He was the most robust of my children and had apparently the greatest promise to live to old age. He died last night at 20 minutes after eleven, age 17 years 7 months and 18 days. The Lord gives and the Lord takes away, "Blessed and Holy is his name." He can not err nor do wrong. But nature weeps for her children.

D. A. MEWBORN.

W. M. GARDNER.

W. M. Gardner was born Feb. the 22nd 1862, in Carroll county, Va., a son of J. W. Gardner and Melia Gardner, and did April the 10th, 1895, making his stay on earth 33 years, one month and 28 days. He was married to Sarah E. Golding on the first day of January 1880, moved to N. C. Surry county and went to farming and became one of the best farmers in his country, and was a warm friend to the poor. He always would let them have grain and feed without money. He joined the Primitive Baptist church, at Zion Hill, June, the 26th. 1886, was baptised Aug. 1st 1886, was ordained to the office of deacon 1893. That office he filled well until the day of his death. He was taken sick the 31 of March, and died the 10 of April 1895. I had three doctors with him. These failed to do him any good. His time had come for him to go the way of all the earth. During his stay on earth his walk and conduct gave him a good name. His death was one of the most grievous things that has ever happened in our settlement, and he will be more missed than five of our best men that are left. He was so good and kind to his neighbors, always stood ready to help the needy. His doors were always open for the Primitive Baptists. He did more for the Baptists than any other brother in the bounds of my acquaintance. He was one of the best men I ever saw. We labored together twelve years on the farm, and never had a short word. He lived so as to be an ornament to the church and the world. Everybody seemed to think well of him that knew him. He labored hard to make an honest living and lived as honest as any body, and it seemed that the Lord blessed him in every thing he took hold of. He lay speechless almost a day and night, and then got so he could speak before he died with as clear a voice and as strong as I ever heard it, and preached ably I thought. Before he commenced he sang the song "Do not I love thee oh my Lord," and he was just as happy as he wanted to be and said he was drinking of the living water. He assured his friends he was not afraid to die, but he wished to live with them longer. If he died it would be all right. What a great blessing and comfort it must be to his parents to hear so much said of this son, so much better than to hear one speak ill of him. What God doeth must be right, for he knoweth

all things well. We know it is impossible to see him on earth again. May God prepare us to meet him in glory, singing the song of "Redeeming Grace," and that we all may be prepared to die as happy as we believe he did. It is hard to bear, and brings grief and sorrow from the depths of our hearts to give up such a man as he was, but we must submit to the will of our Lord and Master. When he died I lost my best earthly friend in this world. When standing over him, seeing I was bound to give him up, after all earthly skill had failed I could witness with David, I would have been willing to die in his place that he might have lived. He leaves a wife and two children, and many friends to mourn after him. He chose his place to be buried at Zion Hill church, and said he wanted Elders I. D. Vass and E. E. Lundy to preach his funeral. The most glorious thing for me to think upon is the little hope, and the probability that his wife and two children and many of his friends will be prepared to meet king Jesus in the air, and see his shining face in peace when he comes the second time. Oh that his wife and two little children and he, may compose a little family of angels around God's throne in eternity without one of them being missing.

WILLIAM GOLDING.

ABRAM BAUM.

Brother Abram Baum was born May the 18th 1825. Died 29th of July 1895, making a stay here on earth of seventy years two months and eleven days. He was the son of Thomas and Mahala Baum of this county who lived respected and died regretted at a good old age. Brother Abram was married to Eliza J. Harris on the 24th day of February 1848. There were born to them four children, one girl and three boys, the youngest a boy, the only one now living. Brother Abram's education was limited and after he was married studied grammar, carrying a book in his pocket while at work in the field and became a good grammarian. Farming being his only vocation, he gave it his undivided attention, and was rewarded for his labors, believing that if he did his part well God would give the increase. He was a hard student, and spent most of his leisure time reading the Holy Bible. He was considered by many to be the best informed on the Bible of any man in this county, hav-

ing read it through regularly twenty-seven (27) times before he lost his eyesight, just ten years before he died. After he became blind most of his conversation was on Spiritual matters. Having had a good memory he could tell where to find almost any important event or promise recorded in the Bible. He was known and respected by a great many of the brethren in the Primitive Baptist Church, having frequently attended their Associations with his wife who has long been a member, and his faithful companion through his journey in life for forty-seven years five months and five days. About six weeks before he died he said he had been living under a new birth for thirty-six years, and had never got the consent of his mind to join the church until then, and owing to his confinement to the house died without being baptized by a minister here below. While he said the water baptism would not save the soul, he believed it was a duty that he had neglected and that he had to suffer for. "He that knoweth his master's will and doeth it not shall be beaten with many stripes." He pleaded guilty and admonished those around him to not neglect their duty to their Maker. He was a man of remarkable constitution, being able to go to the table to his meals for forty-seven years and to within two weeks of his death. He was very fond of company after losing his eye-sight, and seemed to enjoy talking about the goodness of God, that power that endureth forever.

Alas! My brother, he has passed away.

This world's no place for such an one to stay.

He was honest and kind as any you'll find
At home or abroad always of the same
mind.

Always ready and willing

To lend a helping hand

To those in distress

Abroad in our land.

A friend to the orphans,

Yea, I might say more,

He never turned a deaf ear,

To the cries of the poor.

Alas! My brother, we miss you, 'tis true,

'Tis so lonely, so dreary here without you.

But shortly we shall go to meet with you
there,

Believing as we do we have nothing to fear.

J. G. HARRIS.

REMEMBER US.

Look at your dates, and if you are behind
send us some money. Don't put it off. Now
is the best time to pay, and I am needing it.

P. D. G.

APPOINTMENTS.

A. GARDNER.

Bear Creek.....	Dec. 1
Meadow Creek.....	2
Crooked Creek.....	3
Watson.....	4
High Hill.....	5
Union Grove.....	6
Liberty.....	7
Mountain Spring.....	8
High Ridge.....	9
Bethany.....	10
Y'soun's School House.....	12
Lawyer Spring.....	13
Jerusalem.....	14
Jones Hill.....	15
Liberty Hill.....	16
Freedom.....	17
Howard's Chapel.....	18
Mountain Creek.....	19
Big Creek.....	20
Sugg's Creek.....	21

Conveyance needed.

J. E. ADAMS.

Snow Creek.....	1st Sun. in Dec.
Aaron's Fork.....	Tuesday
Toms Creek.....	Wednesday
Stewarts Creek.....	Thursday
Lamburg.....	Friday
Good Hope.....	Saturday
Crooked Creek.....	2nd Sunday
Meadow Creek.....	Monday
Crab Creek.....	Tuesday
Zion.....	Wednesday

He will need conveyance.

J. A. ASHBURN.

Wilson, Stokes Co.....	Tuesday after 3rd Sunday in Nov.
Pleasantville.....	Wednesday
Wolf Island.....	Thursday (Reidsville P O)
Pleasant Grove.....	Friday (Lennox Castle P O)
Arbor.....	Saturday (Milesville P O)
Prospect Hill.....	4th Sunday (Prospect Hill P O)
Wheeler.....	Monday (Gordonton P O)
Lebanon.....	Tuesday (South Lowell P O)
Durham.....	Wednesday (Durham P O)
Oak Grove.....	Thursday (Cary P O)
Willow Spring.....	Friday (Myst's Mill P O)
Good Hope.....	Saturday (Troyville P O)
Dunn.....	1st Sunday in Dec. (Dunn P O)
Harnett.....	Monday
Seven Mile.....	Tuesday (Giles Mill P O)

If appointment can be arranged wednesday some one please do so.

Wilmington.....	Thursday (Wilmington P O)
Ocean View.....	Saturday (near the mouth of Shallotte.)

Bethel.....	2nd Sunday
Pireway.....	Monday
Simpson's Creek.....	Tuesday
Pee Dee.....	Wednesday
Brother Hinson's.....	Saturday
Mrs. Sanbury's.....	3rd Sunday
Mt. Pleasant.....	Tuesday
Gill's Creek, 7 miles from Columbia.....	Friday

Elder Ashburn desires appointments about 20 miles apart on his way to Ga. near Savan-

nah and thence to Fla. will some one please arrange appointments for him and send me the list.

W. R. DIX,

P. D. G.

Cascade.....	Dec. 8
Mount Airy.....	9
Strawberry.....	10
Airfield.....	11
Gallilee.....	12
Union.....	13
Ephesus.....	14 and 15
Fairview.....	16
Goose Creek.....	17
Difficult Creek.....	18
Diamond Hill.....	19
Lynnville.....	20
Gill's Creek.....	21
B. U. el.....	22
Cl estnut.....	23
Camp Branch.....	24
Reed Creek.....	25
Town Creek.....	26
River View.....	27
Ridgeway.....	28
Good Will.....	29

Conveyance needed.

J. M. WYATT.

Union.....	Dec. 9
Cedar Hill.....	10
Volunteer.....	11
Rock House.....	12
Piney Grove.....	13
Russels Creek.....	14 and 15
Snow Creek.....	16
Flinty Krowl.....	17
Flat Shoal.....	18
Clear Spring.....	19
Y'soun School House.....	20
Sardis.....	21
Pleasantville.....	22
Wolf Island.....	23
Dan River.....	25

ELI KANE.

Pine.....	1st Saturday in Dec.
Flat Creek.....	2nd Sunday night
Mountain Creek.....	Monday
Freedom.....	Tuesday
Bear Creek.....	Wednesday
Meadow Creek.....	Thursday
Crooked Creek.....	Friday
Watson.....	Sat. and 3rd Sunday
Jerusalem.....	Monday
Lawyers Spring.....	Tuesday
Bethany.....	Thursday and Friday
High Ridge.....	Sat. and 4th Sunday
Mountain Spring.....	Monday
Liberty.....	Tuesday
High Hill.....	Wednesday
Union Grove.....	Thursday
Pleasant Hill.....	Sat. and 5th Sunday

ISAAC JONES.

Clayton.....	4th Sunday night in Nov.
Little Creek.....	Monday
Smithfield.....	Tuesday
Bethany.....	Wednesday

A. N. HALL.

Wilson.....	Dec. 5
Falls.....	7 and 8
Nashville.....	10
Castalia.....	12
Peach Tree.....	15

G. W. Gail & Ax's

**Extra--Strong.
Superior,-Plain.
Compeer,-Salt.
Blue Ribbon,-Sweet.
Scotch Snuffs**

— ARE —

**Unequaled in Purity,
Strength and Flavor.**

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The 10th Session will open Wednesday, Oct. 30, 1895, 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. 29, 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

REDUCED RATES.

Cotton States and
International Exposition.

ATLANTA, GA.,

Sep. 18—Dec. 31, 1895.

For the above occasion the Southern Railway Co. will sell low-rate round-trip tickets to ATLANTA, GA., and return on the following basis:

—FROM—	A	B	C	D	E
Alexandria, Va.	26 25	19 25		14 00	
Asheville, N. C.	12 85		9 40		5 75
Burlington, N. C.	18 70	13 70		9 65	
Burkeville, Va.	23 25	17 05		11 95	
Culpeper, Va.	25 30	18 55		13 50	
Chatham, Va.	20 85	15 30		10 55	
Charlottesville, Va.	23 25	17 05		12 40	
Chapel Hill, N. C.	20 40	15 00		10 35	
Concord, N. C.	14 20		10 10		6 55
Charlotte, N. C.	13 15		9 65		5 85
Danville, Va.	20 05	11 70		10 20	
Durham, N. C.	20 40	15 00		10 45	
Front Royal, Va.	24 25	19 25		11 00	
Greensboro, N. C.	17 65	12 65		9 20	
Goldsboro, N. C.	21 75	15 95		11 60	
Hendersonville, N. C.	11 70		8 60		6 25
Hickory, N. C.	15 30		11 25		7 25
High Point, N. C.	16 95		12 45		8 40
Hot Springs, N. C.	14 00		10 50		6 75
Henderson, N. C.	20 40	15 00		10 45	
Lynchburg, Va.	22 50	16 50		11 50	
Lexington, N. C.	16 05		11 80		8 05
Morgantown, N. C.	15 30		11 25		7 25
Marion, N. C.	14 85		10 90		7 10
Newton, N. C.	15 30		11 25		7 25
Orange, Va.	24 55	18 00		13 10	
Oxford, N. C.	20 40	15 00		10 45	
Richmond, Va.	23 25	17 05		12 40	
Reidsville, N. C.	18 85	13 80		9 70	
Raleigh, N. C.	20 40	15 00		10 45	
South Boston, Va.	21 55	15 80		10 80	
Strasburg, Va.	26 25	19 25		14 00	
Salisbury, N. C.	15 30		11 25		7 25
Statesville, N. C.	15 30		11 25		7 25
Taylorsville, N. C.	16 35		12 00		8 15
Tryon, N. C.	10 75		7 85		4 80
Washington, D. C.	26 25	19 25		14 00	
West Point, Va.	23 65	17 35		12 60	
Warrenton, Va.	26 25	19 25		14 00	
Wilkesboro, N. C.	22 95	16 85		11 30	
Win. Salem, N. C.	19 00	13 95		9 80	

(Rates from intermediate points in proportion.)

EXPLANATION.

Column A: Tickets will be sold September 5 and 12, and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896.

Column B: Tickets will be sold daily from September 16 to December 15, 1895, inclusive, with final limit twenty (20) days from date of sale.

Column C: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit fifteen (15) days from date of sale. No tickets to bear longer limit than that January 7, 1896.

Column D: Tickets will be sold on Tuesdays and Thursdays of each week from September 17 until December 24, 1895, inclusive, with final limit ten (10) days from date of sale.

Column E: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit seven (7) days from date of sale.

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For tickets and full information apply to your nearest agent, or address

J. M. CULP, W. A. TURK,
Traffic Manager, Gen'l Pass. Agt.,
1300 Penna. Ave. Washington, D. C.

VOL. 29.

DECEMBER 1, 1895.

NO. 2.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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 OF ELDER L. I.
BODENHEIMER.

DURHAM, N. C.

October 5th, 1895.

I dedicate this narrative of God's dealings with my soul, first to my children, and second to the church of God, and to all who love and fear God, whether in, or out of the church; and I hope all who read this epistle of God's dealings with me may have fellowship with me, the chief of sinners. I shall be compelled to abridge it considerably, and only write enough to make my remarks set forth my exercises, so you can comprehend my meaning. First I will say a little about my natural man, so you may the better appreciate what may appear as done for my soul by the Holy Spirit. My ancestors were of Scotch descent on my mother's side, and of German descent on my father's side. My father died six months before I was born of my mother. The death of my father, at a time when my mother was least able to meet such a shock, caused her friends and physician no little anxiety for fear that my natural birth would be out of due time, and that I would be carried from the womb to the grave, as Job desired for himself, and as I have often wished the same for myself. However God's ways are not my ways, nor Job's either, so I and my mother were safely preserved in the midst of apparent

danger to the fulness of the time allotted, and I was brought into the natural world with no inheritance save what descended to me through the course of ordinary generation. I being only born of the flesh could only inherit the things of the flesh, but knowing of no better estate, and not knowing that the cross I had inherited would end in misery and death, I was content in, and with my lot, until I was twelve years old, and here I must tell you that my natural disposition (I say natural, because I was lively and wild from my birth, but my mother taught me to read, so I could read nearly as well at twelve years old as I can now, and I read the scripture a great deal and learned therefrom that there was a heaven and a hell, and that good folks went to heaven, and bad ones to hell, when they died, and I judged them by their lives then. If I saw any one quiet, and hardly ever laughed or said a bad or foolish word, I set them down for heaven, and if I saw one that was lively, wild, and said bad and foolish words, I set him down for hell;) as said before I was wild, lively, and enjoyed jokes, fun and pranks of all kinds, yet I never cursed, drank, nor formed any immoral habits in my life, but my civil mirth, innocent as I once thought it to be, began to give me some uneasiness when I was about twelve years old, and I would fear

that if I did not quit it, and do better, that my soul would be sent to hell when I died. So I set hard to do better and took account of how many good things I would do in the run of a day, and how many bad things, and when I lay down at night on my trunnel bed I would compare the good with the bad. My idea was that if I did as many good things as I did bad ones that I could balance the one against the other, and felt that I was yet safe. Some days my good account was ahead of my bad account, then I felt safe and was not so particular next day, but when night came my bad account had over run my good account. This gave me trouble no little, but I would take the over plus of my good day's work and apply it to my bad days, and so settle my trouble for the time. As I grew older I grew wilder, until I feared to keep the account any longer, lest I should prove to my self that I would go to hell, and I would have no way to deny or get out of it, so I thought I must fall on some other plan. Finally I invented a plan that pleased me wonderfully well. The plan was this, I will give my soul to the Lord to keep and take care of for me, and then nothing that I do will affect my soul. I studied hard on my new plan for a few days to see if I could find any danger in it, and finding none, one day I was sent after water for the hands in the field. I had to carry the water about a half mile. I was walking along a small path on a hill-side carrying my little bucket of water, crying on account of having been such a bad boy the day before, and fearing if I did not do something I would go to hell, and set my bucket down in the path, and turned out in the thicket, and knelt down sobbing in tears, and said, O Lord, I am a bad boy, I am not fit to have

a soul, I am worse than you thought I would be, when you gave it to me, and I want you to take it back again, and keep it and take care of it for me, till I get to be a better boy. I then arose from my knees, and felt that the Lord had heard my simple prayer, and had taken charge of my soul, and that I now could go my full length in any sport I desired, and it could not affect my soul, for the Lord was taking care of that. So I grew worse and worse, under my carnal security, for such it was. I became early in life a ring leader of my associates. At church, corn-husking, or any place I was at, all the boys would gather around me to hear me talk like certain preachers, give out hymns and sing as they did, and tell anecdotes, and as it is called sharp-shoot, crack wit, saw and hack the boys for fun, to amuse the crowd. No one got mad, but all seemed to enjoy it. Often while I was thus engaged I have felt the arrows from God's quiver dart through my heart till I would suddenly turn and leave the crowd in the midst of some amusing story I was telling, and the crowd call for me to come back and finish my story. Some would say what is the matter with him, others would say he is gone off to get religion. I would leave the crowd in tears praying God to forgive me and them, and often go to the woods and weep for hours, and beg God to forgive me this time, and I would never do so again, but when I met them again, they would tempt me to begin again, and to keep them from knowing my sorrows I would go ahead, while my heart felt so full, like it would burst. Thus I passed on for several years, until I became uneasy about having given my soul to the Lord, for I now thought that he had all advantage

of me, in that he had possession of my soul by my consent, and now could send it to hell at any moment without giving me notice, or chance. Here I was in a great strait fearing to ask it back, and fearing to trust it any longer in God's hands, but I decided to venture to ask the Lord to give it back to me, and I would do better, and when I got it in a good condition I would return it to him again. So I went to the same spot, knelt down, and said, O Lord, I have got to be so bad, I am afraid you will send my soul to hell for my sins, and I have come here to ask you to please give my soul back to me, and if you will surely will do better, and if I do not, send heavy afflictions upon me. This request I thought would cause me to constantly watch myself, so I would do better for fear of the affliction being sent. I thought that would cause God to yet have some confidence in my promise to do better. I had promised to do better so often and done worse, that I thought God would not take my promise any more without security, so I felt that God gave my soul back to me, and I set out anew to do better, and get better. Now I was very careful how I lived, and tried to pray and repent, and believe, but could not perform any of them aright. So one day I was plowing in the low-grounds, in great trouble. Eternity in hell constantly sounded in my soul, and it seemed more than I could bear, forever and ever in hell. I drove out at the end of my row, and a large rock was there, under its shadow I sat to cool, and while I thought on those words, Eternity, and forever and ever in hell, a reasoner commenced to reason my case with me thus. What are you so troubled about? I answered, I am such a great sinner I fear God will send me to hell, forever and ever;

to which the reasoner replied, if you had the power to chain a dog alive in fire, and stand by and see him writhe in pain, and howl in anguish forever and ever, just because the dog did not, nor could obey all you order him to do, would you do it? I answered no, no, never. Then my reasoner said, then you must think you are more merciful, and better than God. Remember, said he, that you have never been as bad as other boys, you never cursed as your neighbor does, you never gambled, you never stole, you never were drunk, you never were immoral in any way, and you have suffered now more than a merciful God requires. Now all that you need is to live right from now on, and your past trouble will satisfy God for all you have done. So reasonable did this argument appear to me that I embraced it at once, and felt happy to think I was now a christian, and the worst was over with me. Here I sat myself down as a christian, and one of the best in my knowing, for I could not see one in all the land that was living as I thought a christian should live. I said my prayers three times a day, and tried hard to be perfect. I saw and heard things from Baptists and other professors that I thought then that no christian would say or do, so I decided not to join the church, for if I did I would have them all to do better, or all go out one. In this condition I lived a pharisee of the strictest sect for about six months, during which time I saw nothing that I lacked of being perfect, except being baptized, which I thought was the duty of all christian, but seeing no way to get baptized unless I joined the church, and could not fellowship any of the members because they fell short of my pattern of a christian, I was greatly troubled, and knew not

what to do. So I lay down on a pallet before the fire in great trouble, because all professions were so unclean but me, and while I lay there longing to be baptized, suddenly I saw an exceeding high mountain very smooth, not a stone, nor bush upon it. The top appeared to be flat, and was full of white stones looking like tomb-stones, all of one height. In the midst of this hill stood a tall strait ever-green tree, the most lofty and beautiful tree I ever saw, on the north side of this tree gushed out a river of pure water which ran down the smooth mountain, which was covered with short green grass. The river had no banks as are common to rivers, but the water was kept in bounds, all the same width, and looked like melted silver rolling in waves to the foot of the great mountain, where I saw a large concourse of people gathered. I also saw a preacher, and knew him. He sang and prayed, and when prayer was ended, he took me by the hand, and started singing into the water. I felt happy to think I was at last to be baptized, but when I stepped in the river I heard a voice shrill and loud saying unto me, "If the dead rise not, why are you baptized for the dead." At this I stepped out of the river, and all the scene vanished out of sight. I know I was not asleep, for I heard my mother's wheel spinning all the time. I sprang up suddenly from the pallet, and mother said what is the matter with you? I told her nothing much. She said I know there is, for you look so strange. I left the house and those words sounding like thunder in my soul, "If the dead rise not, why are you then baptized for the dead?" While trying to solve the mystery it was shown to me that I had never been raised into newness of life with Christ, and did not then believe in the first res-

urrection, therefore was not a fit subject for baptism, and here for the first time in life did I view that I was dead in trespasses and in sins, and that if I had never committed a practical sin I could not reach heaven, because I was only born of the flesh, and was nothing but reformed flesh, and that even Adam himself before he sinned could not go to heaven without being born of the Spirit. Here the fountain of the great deep of my heart was broken up, and I saw how vile my nature was, and while I had not cursed, got drunk, gambled, stole, or committed other abominable things, yet I saw a world of iniquity all in this poor natural heart of mine. This sight stripped me of all hope of ever being saved. Sleep fled from me, my appetite failed, guilt and shame stared me in the face constantly. I said with Cain, every one that findeth me will slay me. Oh! I felt I had no friend on earth, and worse, none in heaven: yet I loved the Saviour of poor sinners then, though I thought he hated me. Oh! what is more killing than to love one so dearly, and feel at the same time that he is angry with you, and never, no never can love you. This is hell it-self. Such were my feelings as I beheld a lovely offended God. The frowns of God and all my earthly friends filled my soul with horror. I thought if I will leave the country, and go where no one knows how vile I am perhaps I will not suffer so much; so I left my dear mother in tears one morning with my only brother for the far West, seven hundred miles on foot, to find peace to my soul. The first three days of my travel I felt free from any trouble about any thing. The third evening, as I was crossing the Blue Ridge mountain a little before sunset, I was rejoicing in the thought that I had left all my troubles be-

hind me, and thinking how wise I had acted to go away from trouble, and how simple others were to stay in trouble, when they could walk out of it as I had done. About this time I passed under a large rock that hung over the road, and the shadow caused me to look up, and when I saw the large rock a voice that seemed to shake the mountains cried out saying, "You shall call for rocks, and mountains to fall on you, to hide you from the face of him that sitteth upon the throne, and from the wrath of Lamb." Oh! such horror I never can describe. All my sins gathered around me, and I felt that the huge rocks were God's policemen ready to crush me with vengeance for fleeing from justice. I trembled and felt so weak and horror-stricken I feared to move, but every breath was God be merciful to me a ruined sinner. Thus I traveled on, a poor orphan green boy among strangers in a strange land, away from a tender mother, without friends, without hope, and without God in the world, trying to repent, but could not, trying to pray for mercy, but no answer to my prayers. I felt so vile I thought it was sin for me to pray, and would say I never will pray again. The next breath I would beg God to forgive me for saying I would not pray. I even tried to pray to God to forgive me for praying for mercy, for I could not help it if even he sent me to hell for praying. In this way I daily traveled on my weary journey. As I was traveling down the Ohio river, I took a tin cup and lay down on the floor of the boat, in the night, to get some cold water out of the river, and when the cup touched the water it jerked me nearly into the river. The boat was running so fast I with great difficulty regained my balance, or I should have been

drowned under the boat by the suction, and no one would ever have known what went with me. When I got up I did not know whether to praise God for saving my life, or begging him not to throw me in the river. I reached Madison, Indiana, and to add to my distress my brother took sick, and it took the last dollar we had to pay our expenses. On Sunday morning we set out afoot for a journey of one hundred miles without one cent, or even a biscuit to eat. In sorrow I traveled all day, but my troubles kept me from hunger. Between sunset and dark I met a man, who, after he passed us some distance turned his horse and said to me: "Young man, why are you traveling so late? You seem to be a stranger in this country." I replied, yes sir, my only reason is, we are out of money on account of sickness, and I thought it better to fast and go day and night until I get to my journey's end, than to stop and not pay for my lodging. The man replied, "That is hard, go back with me and rest, it shan't cost you a cent." So I turned back, and stayed until Monday. When I got ready to start he gave me fifteen dollars, and said, "Always tell the truth, no matter how bad it is, and you will always have friends. I saw you were truthful, and in distress, and felt to pity you that much." He would take no note, due bill, nor anything for it. He was an Odd Fellow. I tell this to show God's mercy to me even when I thought he was seeking my life. So I got to my journey's end, and remained for ten months. Here I will say I was impressed all through my convictions to go and see a preacher in North Carolina, but did not obey the impression, and while in the West it was a daily impression to go and see him, and I would prom-

ise the Lord in my great distress that, if he would spare me, I would go, but would fail to do so. Finally my trouble grew so heavy I felt I should die, and go right to hell if I did not return to North Carolina. I staid in the West about ten months in this horrid condition, and while there the Methodists held a protracted meeting in Mooresville, Ind., and I thought perhaps if I would attend and do as they said, I could get religion; so I attended of nights, and as I walked the streets going to church the crowd would be laughing, cursing and halloing, while I would find myself praying for them as I went on, that God would save them if he could not save me. After what they called preaching was over they would call for all that wanted to go to heaven to stand up, when the same crowd all around me would rise; but I felt to be too great a sinner to rise to my feet, and could not. They then called for all that wanted to be prayed for to kneel down, when all around me would kneel, but I thought O, that I was no greater sinner than they are so I could kneel and be prayed for; but I felt that if I knelt, as vile as I was, that God would kill me at once. So they then called for all that wanted religion to come to the altar, and the preacher said, "My soul for yours if you do not get religion." I once thought I would go and try his offer, but next thought was, no, there is no mercy for you, and if you go and fail you will cause that preacher to lose his soul, and only make your own damnation greater; so I could not go. Very soon some that were cursing on their way to church, would rise shouting, and profess religion. At this I would think, this proves that I am the greatest sinner on earth, because while I

never cursed an oath, yet here are those that came here cursing, and now they have obtained mercy, and there is none for me. In this way I attended several nights, until I feared to go, lest God would strike me dead—for going to such a holy place as evil as I was; so I went no more. I sent my brother word to come up to where I was staying. He was in the other end of the town. So he came that night, and we sat out on the side-walk, and talked until midnight. I told him I had to leave the West, or I would either die, or go crazy, and I could not tell which, nor what was the matter with me; but if I staid there I believed I would die, and go to hell. So we both wept, and bade each other farewell about midnight. Next morning I started on foot, a trip of seven hundred miles, to see the man I had so long been impressed to go to see. To tell you the horrors, temptations, and fears I felt during a long weary walk of such a distance is simply impossible, so I will pass over this part of my feelings. I stopped near the Pilot mountain for two years, and hired to a Methodist preacher, as a smith in his carriage and wagon business. My sins were so heavy at times there that I would leave my work to beg for mercy, and for my life natural also, for I thought at times God would kill me, and when a thunder clond would be on hand, I would be frightened nearly out of my senses, if I could not get near some one that I thought was a christian. I felt if the Lord could catch me off to myself, where he could strike me with lightning, without hurting good folks, he would kill me, so I would get as near them as I could for protection. I kept a looking glass in the shop to see when the soot was washed off my face so I

could go to the table to eat, and I got so I dare not behold my face in that because my guilty countenance was so horrifying I could not bear the sight. I often sat down at the table and felt forbid to eat, and go from the table without eating anything. I often on Sundays rambled over the mountains praying to find the predestinated spot where I was to be, if I ever was forgiven my sins, but never could find it. Like the body of Moses, God had hid that from me. One day I lay my hammer down never to strike another lick, as I felt my death was near at hand. I went to the house to ask leave of Mrs. Nichols to be absent a few days, so I could go to see the man I had so long been impressed to go to see. I sat down in her hall. She was in another room sewing. Here I had a great conflict, for I feared to ask her, fearing she would refuse, and I feared to go without, fearing I would lose my position. I sat there about an hour. At last I ventured in her room, weeping aloud. I said oh Mrs. Nichols, may I be absent a few days. I can't work, and I do not want my time to go on for Mr. Nichols to pay me when I can't work. I expected her to drive me back to my work, but she said, "yes, you can go in welcome. I am glad you want to talk to some one about your salvation." As she spoke these words, she looked at me, and the tears ran down her cheeks. She was a (Methodist,) but I believe I shall meet her in heaven. I lived with her two years, and never saw anything in her that was not Christ-like. So I left her room, crying and started to see the man before mentioned, about fifty miles distance, a foot. About the middle of the afternoon I crossed a branch, and I wanted water, so I lay down to drink, but felt that if

I drank God would kill me before I could get up. I rose and did not drink a drop. Here I felt the horrors of hell take hold of me, and I took a Bible out of my pocket to see if any one on earth had ever been in such a horrid condition. Here also I lost sight of this world, and knew nothing that took place until midnight that night. I had left the road, and was standing in a deep hollow in the woods, and it was the darkest night I ever saw. My first thought was, too late. I am now in hell. Oh! the horrors I felt I never can tell. I tried to think back into the world to see if I could remember when I was sick, or when I died, so as to know certainly whether I was gone from the world or not, but I could not call to my mind when I died. Then I thought perhaps the damned were not allowed any privilege they ask for when in hell, so I sank in despair again, but finally I heard a dog barking. I still had the book open in my hand that I opened at the branch, the middle of the afternoon. I started in the direction of the barking of the dog, and came to a house, and called the man up, and asked if I could stay all night. He took me in, and next day showed me the road, so I went on my way for my man. I waded Dan River, and also Mayo River, as there was no way to cross. At last I reached the farm of Elder McNealy, the man I had long wanted to see. When I got to his gate I saw a buggy track, and my heart sank, for I thought if he was gone from home, that would be evidence that all my impressions were of the devil, so I went to his house, and learned he was gone from home. Here I felt that I was taken captive of the devil at his will, but this text fell on my mind, "It is not of him that willeth, nor of him that runneth, but of God

that showeth mercy." Here I felt a little encouragement, thinking perhaps there might yet be mercy for me, so the lady sent me to her neighbor Price's, on account of her husband being from home where I stayed for the night. I returned next day to the Elder's house, but he had not returned, so I spent a horrible day. My sins all gathered round and upon me as a thick cloud, or dark mountain. I felt my doom was sealed, and I only dared pray to God to spare me from hell one night more. I saw the lake of fire and brimstone beneath me. The earth was not between me and hell. I saw myself sinking justly under the justice of God, and under the mountain of guilt that was pressing me down. I never expected deliverance, but to my surprise the great burden of sin burst asunder and parted, one half went east, the other west, and I shot up between the two receding dark bodies. I saw Jesus above me in the clouds, and as I flew up to him a voice said, "As far as the east is from the west so far have I separated thy sins from thee." I said, not damned, but saved. My soul was full of heavenly raptures. I looked down to see how far I was from the world, as I went up in a chariot of heavenly fire to meet a lovely Saviour in the clouds of heaven. I was full of love to God. I felt that my last sorrow was gone, I shall never sin again, I will never fear. I could truly say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Thus I have given as short an account of God's dealings with my soul as I could. I have left out many important things for brevity's sake. I hope what I have said may serve to show the riches of God's grace to the chief of sinners, and that all of God's children may be encouraged thereby, and

may the mercy, grace and love of God be ever theirs to enjoy in time and great eternity.

I will now make some general remarks in regard to myself, and as to my physical body. I have been wonderfully blessed with good health from my youth to now, for which I am under the deepest obligations to God for his goodness to me in providence, which is more than I deserve. Therefore I cannot attribute any of my convictions to bodily afflictions, and as for my natural mind, I think it will compare with the medium class of men. Therefore I cannot attribute my exercises to any hallucinations of my natural mind. Moreover I cannot attribute my exercises and views to any dream, whether or not I was to be saved, and if I dreamed anything it was some simple, foolish thing, not at all concerning my condition. The vision I had of the mountain and river was not a dream, for I was awake when I saw what I have described. When I preached in my sleep, as will appear in the article on my call to the ministry, it was not a dream, because I only knew I had done so, as others who had heard me told me of it, or when I would strike my hands against something that would awake me, as stated in the account of my call to the ministry; whereas no one knows who, or when one dreams, but the dreamer himself, and as the dreamer tells others. Therefore I am compelled to exclude dreams, sickness, and natural death, and the fear of the loss of earthly goods, or friends, as any part of the cause of my conviction for sin, or promptings to preach the Gospel. Therefore I can only attribute both to the "Purpose of God, according to the election of Grace," and to His blessed purpose and the fulness and riches of His

grace, be everlasting praise by the chief of sinners.

L. I. BODENHEIMER.



Affectionately
L. I. Bodenheimer

MY REASONS FOR PREACHING THE GOSPEL.

The first impression made on my mind on the subject of preaching was early next morning after I was delivered from my burden of sin. I was rejoicing that my sufferings were now over, and it appeared that some one spoke to me and said no, you have many things yet to suffer, for I have chosen you to preach the gospel. This language fell so forcibly on me that I felt I could scarcely stand on my feet. I took it as a token that I was deceived in all that I had seen and felt the day before, on which my hope of Heaven rested; for I thought I knew, and God knew that I could not preach, be-

ing but a lad so to speak, and knew nothing about the gospel, only its name. I was so ignorant at that time I had no education except I could read the Scripture. I had no general information, and was not only the youngest professor in that county, but the most unfit for so great a work, so I concluded that it could not be God that was calling me to do such wonderful work as to preach the gospel, and that being so I also concluded my feelings the day before were of the devil who had deceived me by producing false evidence, and causing me to think I had seen the Saviour, so I was thrown into confusion, and felt that I was ruined forever. I was sure that the call to preach was not of God on account of it being unreasonable on God's part, and impossible on my part to obey such a call, and the power that attended it was the same that attended all my other views, so I decided that I was deceived in all I had hoped for, so in great agony of mind as I walked the road returning home from my trip, and comparing the joy and comfort I had felt the evening before, when I thought my sins were all forgiven, and how I now saw myself a disappointed, deceived soul, the horrors were inexpressible. I remember the spot, under a large poplar tree, by the road-side, a few miles from Stoneville. I knelt down and prayed earnestly to God to be merciful to me, a miserable, deceived sinner; and while thus praying I saw the Saviour just as I did the evening before. I rose from my knees, and my prayer was turned to praise, and my sorrow to joy. So I passed on thinking I was only deceived about having to preach but not about my hope, and felt glad that was the case, for I did not want to be a preacher, neither did I think at

this time I would ever join the church, nor tell what I had seen and felt, but I would conceal it all in my heart, live right and be happy all my life; but I felt soon afterwards such a love to the church, and such a beauty in baptism that I felt like I could not wait until the church at Graham's Meeting House assembled, which was a month off, and was forty miles from where I lived. All that month I was melted in love, and saw much and felt much of the goodness and mercy of God to me, and many precious scriptures were presented to my mind, so I would work and cry with love, and joy at every remembrance of God's goodness to me. When the time came I started with a full intention to join the church that day. Elder S. J. Lackey preached, I suppose a good sermon, but none of it reached me, and when he opened the door of the church for any that wished to unite with the church to come forward, I felt dead, heavy, helpless, and as if I were stuck fast to the bench. I could no more rise from my seat than if I were dead. After dismission I went home in great trouble, believing I was unfit to join, and God had prevented me, so I was as miserable the next month as I had been happy the past month, and I went to the meeting to see if the preacher would describe such a wretch as I am, not expecting in the least to offer to the church. During preaching I was cold and lifeless. After the sermon the door of the church was open, and Elder Lackey commenced singing this song, "O may I worthy prove to see, the saints in full prosperity. To see the bride, the glittering bride, close seated by her Saviour's side." Before I was aware, such love and power pervaded my entire body and soul

that it lifted me from my seat, and as I rose up, out in the congregation, I commenced to tell what the Lord had done for me, and no one knew I had professed a hope, and no one had joined that church for some time, and no young member belonged there. A large crowd was present, and when I rose and began to talk all eyes were turned to me. Brother Lackey beckoned to me, and said, "come around to the church. I started around but kept telling what the Lord had done for me. I stood at the foot of the pulpit, and while I was telling what the Lord had done for me the preacher was so full he cried aloud, and my dear mother, a Baptist, got so full she shouted and praised God, and many more shouted aloud. The congregation was in a flood of tears. I was so overcome I sat down, and wept. As soon as Elder Lackey could speak for joy, he said, "all that can receive this young man into your fellowship say I." All said I. I was received and baptized the following Wednesday by Elders Lackey, and McNealy. After I was baptized my impression to preach grew heavier, and my opposition stronger. My first objection was that I was too young, being yet a boy under my mother. I was also ignorant and too poor to lose the time, besides this I could not speak in public, so I told the Lord that if he wanted a preacher to go from that church to take brother White, or brother Hester. They were old members, and would make a better preacher than I ever could be; but the answer would be, "go thou." I never told my impression to a living soul, except my mother, and would not have told her had she not caught me crying and praying to God not to send me. I was afraid to tell any of the members my impressions, thinking that if I did they would

think I was losing my mind, or would lose fellowship for me. I was poor and intended to stick close to work, so as to gain property. I also thought that if I went to preaching I would not be respected by any young people. This I could not bear, yet the burden was so heavy on me I could scarce think of any thing else, still I was determined not to submit to it, for I felt if I did I was a ruined boy for life. I have plowed all day crying, and praying God to excuse me, and send some one that could preach, for he knew I could not. In this condition I went day after day, hoping it would leave me after awhile. Often a scripture would fasten upon my mind, and would unfold itself with such sweetness to me that I would find myself speaking out so others at some distance could hear me, before I knew what I was doing. This gave me great trouble. I then determined to watch myself closely, and clinch my teeth, so as not to speak, no matter what my feelings were. This I succeeded in doing in day time, but when night came, and I got asleep a text of scripture would fasten on my mind, and I would commence explaining it in my sleep, and speak out loud, just as if I was preaching. I have thrown up my hands while thus preaching in my sleep, and struck them against the shingle-nails that reached through the sheeting of the roof of our cabin, causing the blood to flow out of the wounds, and waking me up, also waking other members of our family, who would tell me next day that I preached all night, and kept them from sleep. This greatly annoyed me, and I got so I wished night would never come. I would lay and watch myself until midnight to keep from falling asleep, and when I could no longer watch sleep would over come me, and I

was again preaching as before. Finding that clinching my teeth in day time, and watching myself at night could not avail anything when I fell asleep, I then prayed to God to take sleep from me, so I could watch myself day and night, but this prayer was not answered. Then I felt that it were better for me to die than live, and desired death rather than life, but death fled from me. I was plowing one day with two horses in a twenty acre field. The burden of the word of the Lord was so heavy upon me that day that I felt that God Almighty was following me all day, right by my side, saying, "go preach the gospel to every creature." I begged, prayed and reasoned with God all the fore part of the day, that I could not speak. I am too poor to lose the time, and that I wanted to live and accumulate this world's goods. But God's answer to all my excuses was, "go thou and preach the gospel to every creature." Here I felt an uprising in my rebellious heart against God. I became angry, and told the Almighty to his face that I could not, and I would not go, even if he killed me. At this instant my strength was all taken from me, and I sank down in the furrow of the plow helpless as an infant. I could neither move, nor speak, neither was I allowed to pray, yet I knew my helpless condition, and knew why I was so. The Almighty then appeared about fifteen feet above me, in the majesty of his indignation with a flaming sword of fire in his right hand uplifted towards heaven. He spake to me in this language, "Who made your mouth?" This was repeated three times, like one crying a sale, and I felt that if I did not answer the question the third time it was asked, the sword of fire would fall upon me, and take my life, so I in my mind

answered that the Lord made my mouth. The next question ask me was, "To whom does this world belong?" This was asked three times as the other, and I answered, "The world and all that is in it, is the Lord's." The next question asked was, "In whose hands is your life." This was repeated three times. I answered, "My life is in thy hands." The Almighty then said, you have said that I made your mouth, "Can I not fill it?" You acknowledge that "the world and all that is in it is mine." "Can not I supply all your needs?" "You say your life is in my hands," and now you must go, and preach the gospel as I bid you, or I will take you out of the world. So terrible was this sight, and this sentence to me, that I promised God that if he would enable me to preach I would go, and in an instant my strength returned to me as it was before. I arose from the earth praising God, and commenced my plowing again, and here for the first time in life did I feel willing to preach. Here I was made willing to suffer for his name's sake. Here I was made willing to trust God for all things. Here I was made willing to be any thing God would have me to be. I plowed all the afternoon in tears of humble gratitude to God for his mercy to me in my rebellion. Here God brought me to the "valley of decision," and reconciled me to the cross of Christ. I felt that I was now crucified to the world and the world to me. The next Sunday I went about ten miles to Abbotts Creek church, to hear Elder Snider preach. He preached a warm sermon, and while he was preaching I remembered my vow in the field, and as I sat on the bench I could not hold myself still. I shook so I attracted the attention of the spectators. I feared to leave without preaching for fear God would

kill me, and how to get the chance I did not see, but as Elder Snider closed he looked at me and said, "Brother Bodenheimer, come to the stand and preach the gospel." This so opened my way, knowing I had never hinted my feelings to him, I rose up and went to the pulpit, sang a hymn, prayed and talked about one hour. When I thought of myself I saw the congregation in tears I thought because I was making such a poor out, so I stopped, sat down, and wept over my failure. This was my start. I did not think for about eight years that I would be a preacher, but just spoke for present relief.

Here I will also state that the entire membership of my church were in travail of mind that I was to preach before I ever told any one of my own impression. None of them ever expressed their exercises to me, or to each other, until after I commenced in public preaching. Each one said that he was afraid to tell his impression, because he thought himself the only one that had such impression. After my gift was publicly developed, deacon White said to brother Hester, well, you may not believe it, but I was impressed the day that brother Bodenheimer joined the church that God had sent us a preacher to fill brother Tatum's place. Brother Hester bursted into tears and said, "I had the same impression, but was afraid to tell it," and so all of them in turn said the same thing.

So I give you some of my reasons why I preach the gospel, and of my call to the ministry. I hope dear brethren, while most of you are not called to this work, yet you may profit by seeing the hand of God in preparing me, the chief of sinners, to this high and holy calling, and I pray God that you and all that chance to read these lines

may learn obedience therefrom. Now before I close my remarks, lest you, or some of the dear children of God, should be tempted to doubt your own experience, because I have been so deeply convicted and so sorely tried, and in many things passed through many trials, that many of God's children have not, yet remember that you do not need my qualifications. I firmly believe that I am a chosen vessel unto God, to preach the deep and unsearchable riches of Christ to a lost and ruined world. Therefore I must needs be prepared for the work whereunto I am called, and must needs have the experience of the entire church, so I can tell the experience of all, that is, if I preach to Daniel I must needs go in the den of lions, and if I preach to Jonah I must needs go in the belly of hell, and if I preach to the three Hebrew children, I must needs be bound and cast into the fiery furnace, and it heated one seven times hotter than is wont to be, and if I preach to afflicted Job I must be afflicted, and if I preach to Samson I must needs have supernatural strength, and if I preach to the weak I must become as weak, and if I preach to Solomon I must needs be made wise unto salvation, and if I preach to Moses I must needs go upon the Mount, and if I preach to Thomas I must needs be filled with doubts; so you can see the reason God, who called me by his grace to preach the gospel, carried me by his Spirit in my christian and ministerial experience, through such a diversity of views, and feelings, to the end that all saints may by my ministry be edified and comforted, and God glorified.

So if there should be any trembling, doubting Thomases who are ready to say, I doubt my hope, because my experience is so small, compared with yours, remember

that your short little experience has enabled you to lay hold on Christ, and I can assure you that mine has done no more, yours gives you fellowship with the saints, mine does no more, your little experience gives you a good hope through grace, mine does no more, yours causes you to choose to suffer afflictions with the children of God, rather than to enjoy the pleasure of sin for a season, mine does no more; yours causes you to esteem me more than you do yourself, mine causes me to esteem you more than I do myself; so be of good cheer, for if three days of the reign of grace with Paul made him the great Apostle, and it took four years for me and eighteen for another, and three hours for the dying thief, let us all rejoice that grace reigns in us to eternal life by Jesus Christ our Lord; and let not the man that lay at the pool thirty and eight years, throw the woman of only eighteen year's infirmity away, nor she throw Paul away, nor Paul throw the dying thief away, because he only was under conviction not exceeding three hours; but that was sufficient to cause him to feel his need of Christ and say Lord, remember me when thou comest to thy Kingdom. Christ did not say no, you have not been under conviction long enough, your experience is too short, and is not worth telling, nor hearing, but listen oh! heaven, and give ear oh! earth, the dying Saviour replied, "This day shalt thou be with me in paradise." I imagine that death here lost his sting with the dying thief," and that he died in full assurance of the glory world, and in the triumphs of grace, mounted the chariots of mercy with the Son of God, and was borne by angels safe to the Paradise of God. Then let me say to you of short experience, of nothing to rest your hope

of heaven upon, but one, only one single short prayer, if that is indeed your heart-felt need, and you have ever said, "God be merciful to me a sinner," "Lord save, I perish." or, "Lord remember me when thou comest to thy Kingdom," the promise is, "To day shalt thou be with me, (Christ) in Paradise. Then in place of murmuring at your little experience, as you call it, and your short trifling prayer, as you would say, and are ashamed to tell it to men, or to the church, but when you felt that you were a dying thief, or sinner nailed by justice to the cross, you were not ashamed then to cry, "Lord remember me," and blessed be God, Christ was not ashamed of you then, but gave you the promise of heavenly rest at once. But now after he has had compassion on you, and calls upon you to deny your self, take up your cross and follow him, and you refuse on account of being ashamed of him, or what he has done for thy soul, because you can't tell some great experience, like others, remember Christ says, "him will I be ashamed of before my Father and his holy angels." Oh! how will I or you feel in that day of God Almighty, to know Christ is ashamed of us, because we have shunned our duty, on account of being ashamed before men, before the world of pride, before the church, and before even devils. Well may Christ be ashamed of us if we "neglect so great salvation." In conclusion allow me to say, I have nothing to take back that I have preached, for I know what I have from my youth until now preached is God's eternal truth, and although some in, and and some out of the church, have grumbled, yet none of these things move me," "neither count I my life dear unto my self, so that I may finish my course with joy, and

the ministry which I have received of the Lord Jesus." I have many trials, and sore temptations, and have suffered more to preach the gospel than any man now living in the United States, having served churches twenty miles from home on foot, having walked home after preaching the same day, before I would rest. I have baptized when my clothing would freeze in two minutes after coming out of the water, go to the stand, preach, and go twenty miles without changing clothes. I have plowed and hoed in the cornfield until ten o'clock of moonlight nights to make up lost time to support my family. I have spent two thirds of my life serving the public without charge. Many have been my trials which I cannot here tell, and for the past two months my doubts, temptations, sorrows and heaviness of heart have been indescribable, and I have felt part of the time that even death would be a sweet relief, yet with Job I can say "I know that my redeemer liveth." At times I feel that father and mother, lovers, and friends have all forsaken me, and even fear that God himself has forsaken me, at times again, I am made strong in the Lord and the power of his might. Then I fear no evil, neither fear I what man can do unto me.

In my attempts to preach I feel so utterly unable to discharge this solemn duty, that often while sitting in the pulpit waiting for the hour the burden of the word of the Lord has been so heavy upon me that the sweat would pour out of the palms of my hand, until the bible I was reading would get so wet it would tear as brown paper, and when I rise to preach I have often had to hold to the book board to keep from falling for want of strength, but in a short time divine strength is given me so I fear nothing on earth. A sense of my weak-

ness at times is so great, that I fail to even try to preach when I am appointed at Associations, on account of which my brethren often add afflictions to my bonds by accusing me of contrariness, and God knows my heart, that I tell the truth when I say, it is weakness, and not contrariness. I have often wept after preaching at my failures. I always see more greatness in my subject after I sit down that I failed to tell, than I ever told while preaching. This view of my efforts causes me to fear to try. Preachers who are blessed to come up to the full stature of Christ in the gospel, I suppose do not feel as I do, who fall so short of such a triumph, and hence know not my feelings, and therefore cannot sympathise with me. I have always tried to watch the hand of God with me. I must see and feel all my duties myself, and I have tried to see the difference between a divine impression, and a carnal one, and between revelation and imagination, and between inspiration and tradition, and if I dare cross or leave any of the traditions of the fathers in the fulfillment of my impressed duties, I am called in question, and tried by the superstitious before a court of the traditional fathers, in place of the revealed word of God. "But none of these things move me, neither count I my life dear unto myself." Neither Christ nor his Apostles escaped this trial. I can only pray God to "forgive them for they know not what they do." I am trying to fight the good fight of faith, and lay hold on eternal life, and I have had evidences from thousands of God's dear children, that they have been comforted under my ministry, and many, many of them have laid their armors by and crossed over into the promised land, and now

are basking in the fullness of that precious Saviour that I have so long and faithfully preached, in poverty, in temptations, in afflictions, in persecutions, in slanders, in crosses, in losses, in doubts, in fears and trembling, and in much weakness, yea I have been in perils by land and by sea, and among false brethren. I now feel a conscience void of offence toward God and man, and can truly say for all my enemies, "Father, forgive them, they know not what they do." And to those who love me (if any) and the truth which I have so long preached and suffered the loss of all things for, do not count me your enemy because I tell you the truth. I love you in the bowels of mercy, for you I live, for you I suffer, for you I have great heaviness of heart and continual sorrows, for my prayer to God and heart's desire for you is that you may be saved in the day of the Lord Jesus, and that you and I may sit down in the kingdom of God with Abraham, Isaac and Jacob, with God and his dear Son, where we will be tempted no more. Our faith will be ended in sight, our hope will be ended in possession, and as all our trials are for the trial of our faith, and our faith having ended in sight, all our trials are ended also; and since our hope has there ended in possession, and all our doubts grow out of our fear that our hope will fail us in the end; so now being in the full possession of the joy hoped for, our doubts are also ended, and here in heaven will you and all of God's tried, and doubting ones be free, and all your "sorrows and sighings forever flee away." "And the days of thy mourning shall be ended." Here also shall "mortality be swallowed up of life:" hence you will have no mortal interest to perplex you, no mortal necessities to supply, no

mortal friends to die and leave you to mourn, no mortal love to be rejected or insulted, causing you to mourn, for "the days of thy mourning shall be ended." Then

Why should we shrink or dread to die?
 What timorous worms we mortals are.
 Death is the gate to endless joys.
 And yet, we dread to enter there.

O! think of what a fort the grave is. None of your enemies can follow you any further than the grave. All your temptations of every line and cry stop at the grave. Have you poverty that oppresses you? Remember it will stop at your grave. Have you unruly children that are going to destruction? Remember they can only follow you to your grave. Have you a tormenting husband or wife? Remember they can follow you to torment you no further than your grave. Have you besetting sins of your nature that try and daily annoy you? Remember they can follow you no further than your grave. Have you a host of devils that yell and howl, persecute and slander your moral character, and try to destroy your religious influence, your common peace, your social comfort, and pull you down in your common business, and separate you by lies, gossip and slander from your best friends and your most loved ones? Remember those devils in human shape can follow you no further than your grave. Then when our loved ones die why should we tremble to convey their bodies to the grave? Well did tried Job pray to be "hid in the grave until these calamities be overpassed." Here you wearied, tempted and tried body will rest for a while in your grave, and your soul ascend to God who gave it, and while you perhaps, or I know I often shrink when I think of coming to my own grave, yet for the past two months

such have been my conflicts that I have looked, prayed for and sought relief, until at times the grave only appeared to me as a sweet hiding place from the storms of life, through which I have been called to pass. Then let us try to be meek in all our trials, patient in all our afflictions, looking and hastening to our grave as a temporary rest from our sorrows and trials, knowing that "Christ will descend from heaven with the trump of God, and the voice of the arch angel," and gather our bodies out of our graves, and fashion them like his own glorious body, and we shall meet and compose that "innumerable company which no man can number," and shall ever be present with our Lord. Lovingly adieu,
L. I. BODENHEIMER.

UNION MEETINGS.

The next session of the Black Creek Union goes to Scott's meeting house on Saturday and the 5th Sunday in Dec.

The Skewarkey Union is expected to be held with the church at Flat Swamp on Friday, Saturday and 5th, Sunday in Dec.

By mistake some appointments for Elder J. E. Adams, commencing at Snow Creek, were put in last LANDMARK.

MARRIED

By Elder J. A. T. Jones, at the residence of S. D. Williams Esq., Nov. 14th, 1895, Dr. N. M. Blalock to Miss Janie V. Smith, daughter of the late Dr. A. E. Smith: all of Wake County, N. C.

In Tarboro N. C. Nov. 19th, 1895 Mr. Thaddeus W. Thrash of Ashville, N. C. and Miss Anne Jackson Daniel of Tarboro N. C. by P. D. Gold.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 2

WILSON, N. C., DEC. 1, 1895.

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EDITORIAL

THE ELDERS.

The zeal exhibited in the religion of many of the worldly denominations in this age of the world furnishes a striking contrast to the instruction of Paul to Timothy to "drink no longer water, but use a little wine for the stomach's sake and thine oft infirmities," when it urges its devotees to drink no longer wine but use a little water instead thereof. It seems to me that if I did not have religion enough or that kind which would sweetly bind me to the observance of that which the great Author of the faith of the saints did and commanded them to do, I should readily conclude that I was not a saint, but a hypocrite of the basest sort, and that my religion was only the most mischievous and damnable species of fanaticism that ever disgraced civilization, and should feel assured that the only reason why I have not put the lighted faggot to the quivering flesh of the saints of God is because it is not lawful so

to do, and had I lived in the days when Christ was manifest in the flesh I would have been a fit subject to betray Him, or to lead the rabble which smote him and saluted him, Hail King of the Jews; or to rush the spear in his side; but not to be so favored as to cry out as did the Roman Centurion; "Truly this man was the son of God."

Can one truly believe that Jesus is the Christ and deny the use of wine as prescribed in the scripture? The Apostles is not recommending it here as used in the most sacred sense, in which fanatics refuse to use it, but in a less important sense, but in which sense the servant of God may from scripture authority use it without fear of censure, to his own good and of them whom he serves. It is undoubtedly lawful for one to lawfully use that which is necessary for his physical good to the end that he may render full service unto those over whom the Holy Ghost has made him overseer.

Timothy seems to have been a man subject to infirmities, was a weak or feeble man, often becoming faint, and in order to regain or retain strength it was necessary to leave off the use of water and use wine moderately, for the inducing of appetite and the digestion of food and the imparting of consequent strength, or retention thereof.

I conclude that the man who is required to use "a little" wine is no more justifiable in using more than "a little" than he is in using none at all. A man's religion ought to sufficiently bind him to the laws

governing his spiritual life or character as to restrain him from the intemperate use of anything which is allowable, and so bring him into the exercise of the admonition of the apostle to be temperate in all things, if he would keep his body under, and bring it into subjection, and thus gain the mastery over it and over himself.

In the matter of laying on of hands and thus setting apart one to a certain work whereunto it may be thought the Lord has called him, it should not be done in haste or suddenly, but prudence should be exercised which would suggest to wait until the man is well proven, which is sure to be done by the manifesting of his good works before hand, or the uncovering of that which is otherwise afterwards. Men should not be put into positions of trust or authority upon prospective qualifications, but upon actual fitness manifested before hand. Some men's sins are opened, uncovered, and go on to judgment before them, while other men go to judgment and their sins come afterward and condemnation is the result.

The child of God is not brought to judgment in order to have his sins forgiven, but to receive the knowledge that they are forgiven, having been put away by the sacrifice of Him who died for them and rose again according to the scriptures, and by this knowledge he is justified.

A man is not received into the church in order to afford him place and opportunity to exhibit his good

works, but his good works as wrought by the Lord in him, must first appear, and by them does he stand the judgment and enter in. So also must those good works, so indispensable to the qualification of one for this or that position or service, be manifested before hand, and in all true instances they are manifested, hence the church should wait until they are, being assured that the lack of present qualification is sufficient reason for keeping hands off. If the good works are not shown to be there that which is to the contrary will certainly be revealed, even though the man has been set apart, and then the trouble begins. A man set apart to the work of the ministry whom the Lord has not called, though he be a child of God, can not be of any advantage to the church, if he is not invariably a disadvantage, and if he be one whose works are otherwise than good he can but prove a curse to the church, and his conduct a lasting shame to those who put their hands upon him.

Presbyteries should be composed largely of men of sound judgment, that is, men who are of mature years in the ministry, and yet are not enfeebled by reason of old age, and thus prevent any being ordained more to please the childish desire of some aged minister than the fact of real qualification. Nor should one be ordained simply because the church might desire it.

I think sometimes men are urged to exercise in the way of trying to preach by those who should exer-

cise more prudence and less of what might seem to be a desire to become or be regarded as the father of preachers. I have been impressed with the thought that some who try to preach do not add much, if any, to the good opinion which should be had of their fathers. As a rule men are ordained too soon. The really called had better be set apart late than that the one not called should be set apart at all. Men are not ordained to make them preachers, but because they are preachers, and preachers preach the gospel.

P. G. L.

My view is requested of Hab. 3:3: "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."

What is Teman and Mount Paran? Literally they were countries near to Egypt, and Mount Sinai, where God appeared so gloriously in delivering Israel from all his enemies, and in also destroying his enemies. God is from everlasting or ever the earth was. In that sense he did not come from Paran, nor Teman, nor from any place. He is not in any sense limited. He is before all things, and by him all things consist. He is without beginning of days or end of time. Then it is not in any sense true, as one originates a something which may be said to be of him, as of Him, that is of God, are we in Christ Jesus, that God came from Teman. We have our origin of God. But God is before all, and therefore the

Creator of all things that are made. For without him was not anything made that was made. In what sense then did God come from Teman, and the Holy one from Paran? In the sense that he with wonderful and miraculous display of his power and glory brought his people out of their house of bondage; hence the tents of Cush (Egypt) were in affliction. Such was the glory of God manifested in troubling the Egyptians, dividing the sea and Jordan, and causing Mount Sinai to tremble, and the heathen nations to melt away and the wilderness to witness God's glory, that truly it could be said He came from Teman, and the Holy One from Mount Paran. God did all these things. It was the voice of God. The rock that followed them was Christ. The Lord of hosts was with them. The shout of a king was in their midst. His glory covered the heavens and the earth was full of his praise.

The expression *Selah* denotes praise and worship rendered to God who is worthy, and it stands in the old testament about as Amen does in the new, showing that the heart and spirit of the true worshipper is in harmony with the mind of the Lord God saying, let his will be done.

Reading the following verses of this chapter in Habakkuk you will see many references to God's glory in leading his people out of Egypt, through the Red Sea, by Mt. Sinai, in the wilderness, across the divided Jerdan, and into the land of Canaan. Even the sun and moon stood

still and witnessed until Israel was avenged on his enemies. Now if such wonders were done in the land of Ham, causing the tents of Cushan to be in affliction, and if such glory appeared as God came in the glorious march of Israel through the wilderness, how great is the glory in the redemption of his people from death and corruption, and bringing them into the heavenly-glory? To Jesus the captain of the host of the Lord belongs all glory of this redemption. Nor does it depend on any thing we do. It is perfect in Jesus and therefore cannot in any sense be based on any act of man. Hence the prophet says, although the fig tree shall not blossom, neither shall the fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet he says he will rejoice in the Lord, and joy in the God of his salvation, showing that in Jesus is the salvation of Israel, and wholly in him. Therefore though I am a dead thing, no blossom, no fruit, no life, no good sign in me, no good thing in me, no prospects of any life or health, yet in the Lord I hope. My fruit is in him.

P. D. G.

Oxydonors can be supplied to those wishing to purchase. Good for almost all complaints except Consumption. Send orders to me.

P. D. G.

Elder L. H. Hardy has moved to Durham, N. C. His correspondents will please note this change.

OBITUARIES.

CARRIE BELVIN.

Death has again visited our family circle and made desolate two homes and many hearts by taking from our midst a loving wife, a dutiful daughter and our darling baby sister Carrie. She was the youngest daughter of Wm. and N. C. Farthing, born Dec. the 29th, 1867, married to Mr. O. W. Belvin Oct. the 29th, 1890, and died Sept. the 28th, 1895. Her married life though brief was pleasant and agreeable. She remarked a short while before her death that if she could have enjoyed good health she would have been two happy for this earth. Although frail and delicate from infancy, she never had any serious sickness till near three years ago, she had a severe attack of pneumonia which settled on her lungs and finally developed into consumption. All that the best procurable medical skill could render, kind friends suggest, or loving hands do to relieve her sufferings and effect a cure was done, but our efforts all failed. The grim Messenger would not be satisfied without our darling. The last eight weeks of her precious life were spent in the dear old home where she was born, and spent her happy childhood, where mother and sisters could assist her loving and thoughtful husband in giving her every needed attention. She never openly confessed a Hope in Christ, but from her sweet, pure, patient life, and many things she said during her last illness we hope and believe she is now enjoying that rest that remains for the people of God. She told her mother a short while before her death that if she only knew she was prepared for a better world, she had rather be dead than living, her sufferings were so great: but she knew she could not prepare herself, that her only hope was in Jesus, and she thought it would be wrong for us to grieve or shed one tear over her when she was gone. And to her dear husband she said that it would be a happy exchange of worlds, and I know she was too pure and conscientious to try to deceive. I believe her fear of deceiving caused her to remain silent on the subject when she really felt impressed to talk. She was of a quiet disposition, preferring to listen to rather than give advice. When well she was always cheerful and disposed

to look on the bright side of life. Her funeral was preached before her interment by Elder A. N. Hall to a large audience of relatives and friends, and her precious body was consigned to the cold silent grave there to rest till Christ shall come again. It seems that ours has been a double portion of trouble this year, only four short months ago death bereaved us of a dear, kind and good old father whose obituary appeared in LANDMARK of Aug. the 1st. But the Lord I believe has a wise purpose in it all. One by one the tender ties that bind us to earth are being severed. One by one our few pleasures, hopes and comforts are fading and flitting away: but I trust, while we have two less attractions on earth, that we have two more in heaven. Of a family of ten children, only five remain, three boys and two girls. Mother, Laura and I, are all that are left at the dear old homestead, and oh! how sad and lonely we feel as the silent shades of evening close around our lonely door. Solemnly they bring to memory faces we can see no more. But I hope that the tender watchcare of the widow and orphan's God is near and around us, and that he will guide and direct us in the way of truth and holiness, reconcile us to our losses, and when done with these scenes of sin and sorrow take us to himself forever to dwell with loved ones gone before.

ELLA FARTHING.

ANSELM REED.

Brother Anselm Reed, son of John and Jane Reed, and whose grandfather was a Revolutionary soldier, was born Sept. 1st 1813, in Rockingham county, N. C., and died at Winston, N. C., Oct. 30th 1895, leaving a wife and three children survivors. He was twelve years chairman of the county court of Guilford county N. C. He was a Primitive Baptist, joining the church at Cross Roads, or Hillsdale, about sixty years ago, was baptized by Elder Tatum, served as deacon of that church about fifty years, and died an unblemished member of the same church.

Brother Reed was widely known among our people and by many others. He was a patriot loving liberty and hating oppression. He was a lover of good morals, having practiced the same all his life. He was a good business man, being both industrious and guided by principles of wisdom in conducting his business. He did not spend any thing before it was

made. He owed no man anything but to love one another. He was a gentleman in his manners. Urbanity and courtesy marked his dealings with men. He loved justice and showed mercy. He was severe in criticism on his own innate sense of his vileness, yet compassionate and forgiving towards the errors of others.

He loved the church of God and sought its prosperity, and rejoiced much in the gospel of Christ. He loved his family and was tender and affectionate as a husband, gentle and just as a father. It would be a reproach to me not to love such a man. Indeed he was a dear brother to me.

Jesus exemplified in his character and conduct what grace does in sinners, causing them to live unto him.

He suffered much in latter years, though was not confined to a sick bed more than two weeks. But in much patience he bore his sufferings, and sought to die. In peace he fell asleep in Jesus, and those that gazed on his manly, sweet face while a corpse felt that the smile of rest and satisfaction lingered with bright imprint thereon after death and into the tomb.

I was present at his burial, and spoke on that occasion from Zech. 6: 12-14. May the Lord bless sister Reed and the children.

P. D. GOLD.

ELDER DANIEL T. CONNER

Among the many faithful standard bearers in the camps of Israel who have laid their armour by and now are signing the song of Moses the servant of God, and the song of the Lamb, we record the name of our dearly beloved brother, Elder Daniel T. Conner, who on the night of the 23rd of January 1895, in the presence of a loving and heart-broken wife and weeping friends, and relatives, breathed his last mortal breath and his spirit took its flight (as we believe) to a world of eternal bliss. On the 1st day of January, 1895 he was stricken with acute inflammation of the stomach and bowels; during this period of time his sufferings were intense though he seemed to bear his sufferings with much patience and christian fortitude, for his faith in Christ was strong. We learn from his bereaved companion that he called her to his bed side and said to her that his work was done, that he was satisfied with the doctrine he had preached. A few

hours before he breathed his last he called her to his bed and asked her to kiss him one more time. She asked him if he felt any better, he shook his head and said,

Farewell, vain world, I'm going home,
My Jesus smiles and bids me come,
Sweet angels beckon me away
To sing God's praise in endless day.

Elder Conner was born December 9th, 1843, and obtained a hope in Christ and united with Primitive Baptist Church at Jack's Creek, Patrick county, Va., July, 1860, and was baptized by Elder Daniel Conner, (his father's brother,) was licensed by the church to preach in June, 1883, and in April, 1884, was ordained by a presbytery of Elders G. L. Tuggle and Amos Dickinson to the administering of the ordinances. He was regarded as being altogether sound in doctrine, and could truly say with Paul, by the grace of God I am what I am. His humility and exemplary walk told all who knew him that he was a subject of grace. For several of the last months that he labored in his master's vineyard he preached with increase^d warmth and zeal and seemed to be much favored with a sweet foretaste of that heavenly world which he is now realizing. And now in conclusion let us say to the bereaved widow and kindred in the flesh not to weep for Elder Conner, but may you long remember his many christian virtues and follow his good example and cast your every burden upon the Lord.

SAMUEL S. BOYD.

VIRGINIA SMITH.

A little life-boat was loosed from the shores of time, Nov. 1st 1895, when little Virginia, daughter of Mr. and Mrs. Turner Smith, and the pride and delight of loving parents, was wafted away upon that unknown sea upon whose placid bosom sails every one of woman born. We feel we know that the prow of this precious vessel was pointed in the direction of the pearly gate of that beautiful city whose golden streets we all hope to tread. These precious words of the Master "Suffer little children to come unto me, for of such is the Kingdom of Heaven," convey a consolation infinite in bounds. The balm to sorely wounded hearts in this sad bereavement is the heartfelt belief that it is well with the child. Her earthly pilgrimage lasted but a time, nearly four years, but in that time she endeared herself to all. She is dead, but the memory of her lives, and will be cherished with increasing

fondness by the hearts she leaves behind. To her bereaved, heart stricken parents we express our heartfelt sympathy, and may they feel that "Earth has no sorrow that Heaven cannot heal."

NANNIE JONES.

JAMES TERRENCE HOWELL.

By request of his mother I feel it my duty to chronicle the death of Terrence Howell, who was born August 15th, 1887; died April 2nd, 1895. He was a bright little boy, always seemed so glad for sister Becky or myself to go home with them from Oak Grove, where his parents' membership was. He was sick only a few days. I do feel to sympathize greatly in their sad bereavement, their only child is gone. How much better to be with Jesus than in this world of trouble. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Written by a friend. A. E. V.

APPOINTMENTS.

J. M. CROUSE.

Flat Top	Saturday, December 14
Stuart's Creek.....	15
Some one please arrange for December 16th.	
Russell's Creek	17
Buffalo	18
Matrimony	19
Shiloh	20
Pleasantville	21
Wolf Island	22
Pleasant Grove.....	23
Arbor.....	24
Lynch's Creek.....	25
Wheeler.....	26
Mt Lebanon.....	27
Durham, Saturday and 5th Sunday, 28 and 29	
Oak Grove.....	30
Willow Spring.....	31
Sandy Grove	January 1
Good Hope	2
Black River.....	3
Hannah's Creek.....	Sat and Sunday, 4 and 5
Hickory Grove.....	6

A. J. MOORE.

Skewarkey.....	2nd Sunday in Dec
Jamesville.....	Monday
Morattock.....	Tuesday
Smithwick's Creek	Wednesday
Flat Swamp.....	Thursday
Great Swamp.....	Friday
Tyson's.....	Saturday and 3rd Sunday
Farrinville.....	at night
Meadow.....	Monday
White Oak.....	Tuesday
Moore.....	Wednesday
Sparta.....	Thursday
Tarboro.....	Friday

J M WYATT.

Dan River.....	Wed after 4th Sunday in Dec
Pleasant Grove.....	Thursday
Arbor.....	Friday
Gilliaus	Saturday
McRays	5th Sunday
Harmony.....	Monday
Lynch's Creek.....	Tuesday
Prospect Hill.....	Wednesday
Wheeler.....	Thursday
Flat River.....	Friday
Mt Lebanon.....	Sat and 1st Sun in Jan
Eno.....	Monday
Durham.....	Tuesday
Brother J R Youngs	Wednesday
Oak Grove.....	Thursday
Willow Spring.....	Friday
Middle Creek.....	Sat and 2nd Sun
Sandy Grove.....	Monday
New Hope.....	Tuesday

J A BURCH.

Utoy (Ga.).....	Saturday and 1st Sunday in Dec
Elam	Monday
Griffin	Tuesday night
Country Line.....	Wednesday
High Shoals.....	Thursday
Barnesville.....	Friday night
Forsyth.....	Sat and 2nd Sunday
Macon.....	Monday night
Mountain Spring.....	Tuesday
Ramah.....	Wednesday
Mt Ivey.....	Thursday
Mt Carmel.....	Friday
Myrtle Springs.....	Sat and 3rd Sun
Mt Gilead.....	Monday
Limestone.....	Tuesday
Elder Stubbs will arrange for him in the direction of Fla	J T JORDAN.

W. R. DIX.

Lynnville	Dec. 20
Gill's Creek	21
Bethel.....	22
Chestnut	23
Reed Creek.....	25
River View.....	27
Ridgeway.....	28
Good Will.....	29
Conveyance needed.	

J. A. ASHBURN.

Bethel.....	Dec. 2nd Sunday
Pireway.....	Monday
Simpson's Creek.....	Tuesday
Pee Dee	Wednesday
Brother Hinson's.....	Saturday
Mrs. Sanbury's	3rd Sunday
Mt. Pleasant.....	Tuesday
Gill's Creek, 7 miles from Columbia.....	Friday

E C SMITH.

Hunting Quarter.....	Sat and 4th Sun in Dec
Cedar Island.....	Tuesday
Nelson's Bay.....	Thursday
Straits.....	Sat and 5th Sunday
Harkers Island.....	Saturday night
Will brother J M Smith please please meet him at Morehead Saturday night.	

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—FROM—	A	B	C	D	E
Alexandria, Va.	26 25	19 25			11 00
Asheville, N. C.	12 85		9 40		5 75
Burlington, N. C.	18 70	13 70			9 65
Burkeville, Va.	23 25	17 05			11 95
Culpeper, Va.	25 30	18 55			13 50
Chatham, Va.	20 85	15 30			10 55
Charlottesville, Va.	23 25	17 05			12 40
Chapel Hill, N. C.	20 40	15 00			10 35
Concord, N. C.	14 20		10 40		6 55
Charlotte, N. C.	13 15		9 65		5 85
Danville, Va.	20 05	14 70			10 20
Durham, N. C.	20 40	15 00			10 45
Front Royal, Va.	26 25	19 25			14 00
Greensboro, N. C.	17 65	12 95			9 20
Goldboro, N. C.	21 75	15 95			11 60
Hendersonville N. C.	11 70		8 60		6 25
Hickory, N. C.	15 30		11 25		7 25
High Point, N. C.	16 95		12 45		8 40
Hot Springs, N. C.	14 00		10 50		6 75
Henderson, N. C.	20 40	15 00			10 45
Lynchburg, Va.	22 50	16 50			11 50
Lexington, N. C.	16 05		11 80		8 05
Morgantown, N. C.	15 30		11 25		7 25
Marion, N. C.	14 85		10 90		7 10
Newton, N. C.	15 30		11 25		7 25
Orange, Va.	24 55	18 00			13 10
Oxford, N. C.	20 40	15 00			10 45
Richmond, Va.	23 25	17 05			12 40
Reidsville, N. C.	18 85	13 80			9 70
Raleigh, N. C.	20 40	15 00			10 45
South Boston, Va.	21 55	15 80			10 80
Strasburg, Va.	26 25	19 25			11 00
Salisbury, N. C.	15 30		11 25		7 25
Statesville, N. C.	15 30		11 25		7 25
Taylorsville, N. C.	16 35		12 00		8 15
Tryon, N. C.	10 75		7 85		4 90
Washington, D. C.	26 25	19 25			14 00
West Point, Va.	23 65	17 35			12 60
Warrenton, Va.	26 25	19 25			11 00
Wilkesboro, N. C.	22 95	16 85			11 30
Win. Salem, N. C.	19 00	13 15			9 80

(Rates from intermediate points in proportion.)

EXPLANATION.

Column A: Tickets will be sold September 5 and 12, and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896.

Column B: Tickets will be sold daily from September 16 to December 15, 1895, inclusive, with final limit twenty (20) days from date of sale.

Column C: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit fifteen (15) days from date of sale. No tickets to bear longer limit than January 7, 1896.

Column D: Tickets will be sold on Tuesdays and Thursdays of each week from September 17 until December 24, 1895, inclusive, with final limit ten (10) days from date of sale.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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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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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

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All brethren and friends are requested to act as agents.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

PRIDE!

(CONTINUED.)

Other remarkable instances of audacious pride are found in Saul, first king of Isreal. On the occasion of his being made king he was so retiring that he hid himself, and would not appear before the people until the Lord told Samuel the prophet where he was. The Lord was with Saul and honored him while he obeyed him. Jesus said, whosoever serveth me him will my Father honour. But when Saul refused to obey the word of God the Lord rejected him. The Lord commanded him through Samuel to go and smite the Amalekites, and destroy everything that breathed, old and young, sheep and cattle. Saul spared king Agag, and the best of the sheep and cattle to offer sacrifice to the Lord. When the Lord informed Samuel that he had rejected Saul, Samuel wept all night, but no amount of weeping and praying can appease the wrath of God against rebels. When a brother asks you to remember him in your prayers, it would be well to ascertain whether or not he is living in disobedience to the Scriptures. If he is not why then ask for the rain and dew of God's comforts upon him, but if he is rebellious and will not repent, why then pray as Elijah did when he prayed that there be neither rain nor dew in Isreal until they repented. Then he prayed and the

heavens gave rain. Saul was a zealous smiter of the Amalekites, but spared the best of their sheep and oxen to offer sacrifice to the Lord. No one but a rebel would set up his own judgment against the plainly expressed commandments of the Lord. It is pride, presumptuous pride.

Perhaps Saul spared Agag because he was a great man. Have you ever discovered the same disposition in your own flesh? A disposition to be more lenient towards a great man in the church than towards some poor, illiterate, weak brother? The next day after Saul smote the Amalekites Samuel came to see if he had faithfully obeyed the word of the Lord, and when he enquired of Saul he answered that he had, only he spared the best of cattle, &c. Samuel said, behold to obey is better than sacrifice, and to hearken than the fat of rams. When Samuel drew near, and Agag saw him he discovered in him a fatherly-looking, old man: gentle, courteous, grave, meek and honest-looking, with an open countenance, one who could look you square in the face doubtless, yet not beastly bold. Solomon says that a man's wisdom makes his face to shine, and the boldness of his countenance shall be changed. Agag said, surely the bitterness of death is passed, but Samuel could not afford to spare him because God's word did not spare him. It would

have been rebellion in him to have done so. It would have been false kindness, false pity, false sympathy. The pure and lovely virgin of kindness would have played the harlot to have spared Agag, and would have been an ugly prostitute. Ugly, hateful spiders sometimes make their dens in sweet and lovely vases to catch the silly fly. Samuel said to Agag, "As thy sword hath made women childless, so shall thy mother be childless among women." So he hewed him to pieces before the Lord, just as the prophet Elijah killed several hundred false prophets in Israel in one day. Under the law dispensation those who deserved death, such as Sabbath breakers, adulterers, idolaters, &c., were to be stoned and the nearest of kin had to cast the first stone, so that one must stone his own mother, wife or sister, and be the first one to throw a stone at them. Just as the nearest of kin in the church ought to be the first to vote to exclude those who deserve exclusion, and thus hate father and mother, wife and children, as we certainly must if we be Christ's disciples. If we do not do this we prove ourselves to be like the hireling in John 10, who sees the wolf coming and flees, and leaves the flock, and the wolf catches them and scatters the sheep. When we esteem one more than we do God's word, and spare him because we esteem him as a friend, or father, or mother, our estimation of him is our hire. So then we are thus hired to spare transgressors as much so as an Arminian preacher who preaches for a salary. A brother told me not long since, that he would not preach on a certain subject where a certain sister was present, because, said he, she don't see it as I do. She is such a dear sister that I just let that subject alone in her presence. Is he not

as much a hireling as the man who preaches for a salary? Those are hard places for a preacher to work in. Was it not strange that Saul should think that the Lord would accept as a sacrifice that which His word condemned? Everything of the Amalekites was to be destroyed or rejected, even their best oxen and fattest sheep. Just as the best modern missionary baptisms are to be, and their best communions, and their best ordinations, and their best prayers for the salvation of every individual, and their best machinery for the salvation of dead sinners. Their bible societies as soul saving instrumentalities are all to be rejected and hewn to pieces, as Agag was before the Lord. Even their best baptisms are to be rejected, for although the candidate has been dipped, and was a believer at the time, yet it was not done by the authority of the church, but by a party excluded from the church perhaps fifty years ago. The best works of men are to be rejected when offered to God as sinner-saving instrumentalities; even the gospel when used to regenerate dead sinners is perverted, and we know that such a perversion is to be rejected as an abomination to God. The most fervent exhortations, and the warmest prayers for the salvation of every individual are to be rejected as really as we would reject the worst forms of heresy, for it is heresy, abominable heresy. Even the cries of the tenderest babes of the Amalekites were to be rejected, for the babes were to be slain. There is a disposition among people to spare all infants in the sense of admitting that they are innocent, and therefore saved up to the line of accountability; but we can not spare them, but must say, as the bible does, that they are all conceived in sin, and brought forth in iniquity, and must

be cleansed by the washing of regeneration, and renewing of the Holy Ghost: Titus 3:5. Their innocence cannot atone for their sins hence must be rejected, however, we conclude that all dying in infancy are saved by grace alone; at any rate, we would not be willing to fellowship those who preach that infants go to hell. I conclude that an infant is a sinner like a little wolf is a sheep-killer. The little wolf is not a sheep-killer in act, but it is in nature. The tiny little wolf is not a lamb, neither is the little serpent a dove; hence we cannot spare them, be they ever so young and small. A little infant is no more a little angel than a little serpent is a dove. Were not all the infants drowned in the flood, and did not God burn up the infants of Sodom and Gomorrah with fire and brimstone? Did they not deserve to be burned and drowned, and would they have deserved it had they been sinless? We are all sinners in Adam, even Christians, and deserve to be destroyed, especially if disobedient. The best prayers of the unregenerate are to be rejected. He may be on the verge of eternity, and cry for mercy, but his cries must be rejected, just as a faithful shepherd would reject the howl of a wolf in distress, even if it were to bleat like a sheep, God be merciful to me a sinner. It is the more hateful because so much more calculated to deceive us.

The best prayer of the unregenerate for mercy is like the sweetest gourds in the bitterest gourd vines, just as bitter as the other gourds. Sunday schools as soul-saving machinery are very abominable, robbing Christ of his praise due him for saving sinners. God heareth not sinners; John 9:31. How blessed indeed was Mary who sat at Jesus' feet and heard his words, slighting not one of them; blessed Mary.

How blessed the Christian now that slights none of his commandments, admonitions and examples. I cannot plead innocence here. Sarah obeyed Abraham calling him Lord. Abigail said to David, Let thine handmaid be a servant to wash the feet of the servants of my Lord. Ruth lay at the feet of Boaz. Those godly women are types of the church. How blessed it is to be at the feet of Jesus. Christ is represented by the godly examples, godly reproofs and the godly exhortations of his people, and his doctrine. Those who submit to those things are like Sarah, Abigail and Ruth. We are at times too much inclined towards outward show, fine appearance, great men. Even Samuel would have anointed Jesse's fine looking son instead of David, the lad. The Lord looketh upon the heart. A big heart with a little head is worth more in the church than a big head with a little heart. Charity edifieth, while knowledge puffeth up, so said Paul. Men who are smart in their own estimation are dangerous men in the church. Some Christians are like some cold hearted step-mothers, too much inclined to see faults in the children, or rather too unwilling to bear with their infirmities. I cannot plead innocence here. I conclude that I have always had more of the law in me than I have had of the gospel, more legality than charity. All men have their weaknesses, but all men don't know their weaknesses. It is quite a blessing of the Lord to be able to see the redeeming virtues of brethren, and to bear with their infirmities as long as is right, but forbearance will after awhile cease to be a virtue then forbearance becomes a hateful prostitute. When David slew the giant Goliath he knew that God was to be praised, but there were silly women in Israel unguarded in their expressions who

praised David, and said Saul hath slain his thousands, and David his ten thousands, praising him more than they did Saul. This was too much for Saul to stand. It is too much yet. The sleeping jealousies and envies of his flesh, which were seemingly harmless, are now aroused, and become like a lion robbed of his whelps, ready to kill, murder and destroy all who would praise another more than himself, especially David. There is perhaps nothing too vile for jealousy and envy to do when they are fully aroused. The two are the vilest of serpents, and they are in every man and woman on earth; in some Christians they seldom show their heads, but they are there nevertheless. Saul murdered eighty-five of God's priests because he concluded that they were friends to David, at the same time knowing that David deserved their friendship. He knew that God and God's people were favorable towards David, and he hated them for it. Joseph's brethren sold their lovely little brother through envy, and broke the heart of their sainted old father, and when they saw the tears roll down his cheeks they still refused to confess their faults. They could have cheered his broken-heart and dried up his bitter tears, but would not and when he groaned and wept upon his weary couch they refused to comfort him by confessing their wrong. Envy and jealousy are as hard hearted as Satan. No man on earth will do to trust at all times, Jesus only was faithful at all times. Blessed Jesus.

Saul's motto was rule or ruin. He was determined to have his own way about matters, even if it sunk the ship, so to speak. Reader, are there any such serpents in your flesh? Yes, I know that they are there, but we ought to crucify the flesh. Such a spirit as that was

what drove the nails through the hands and feet of Jesus. We must crucify the flesh, if we would follow the Lord. Peter once followed afar off, and I have generally done so, or so it seems to me.

I. J. TAYLOR.

[TO BE CONTINUED.]

DEAR BROTHER GOLD:—I was blessed to attend the Kehukee Association and enjoyed the preaching, and sweet fellowship of the brethren, and we were made to rejoice in a precious Saviour. When we learned that peace and love abounded in the churches composing the Kehukee Association we were satisfied that our God is still walking in the midst of the seven golden candlesticks, holding the angels or pastors in his right hand and commands them to feed the flock of God, over which the Holy Spirit hath made them overseers to feed the church of God which he hath purchased with his own blood, that their hearts might be comforted, being knit together in love. "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." Seeing that we have such hope "let me exhort you to put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, long suffering, humbleness of mind, meekness, forbearing one another, and forgiving one another, if any man have a quarrel against any. Even as Christ forgave you, so also do you. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the

which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns, and Spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word and deed do all in the name of the Lord Jesus. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, and the God of peace and love shall be with you all. Amen." Dear brethren, I believe you can fellowship a poor sinner, I humbly trust, saved by grace.

Yours fraternally,

N. H. HARRISON.

Plymouth, N. C.

DEAR BROTHER GOLD:—To-day affords me the pleasure of writing to you. I have been reading your experience to-day in the LANDMARK and it was not as comforting as I wanted it, although I do not find any fault in the experience, or in the doctrine you hold, for your thoughts are my thoughts. I believe the very doctrine which you believe. I love to read your experience so well. When you tell of the awful condition of the sinner, the dead state he is in, without hope and without God in the world. Lost, lost, and that forever. There is nothing that he can do to merit his eternal salvation. But oh, how it makes my heart rejoice when I hear that you preach and write that it takes the power of the Holy Spirit direct from God to quicken or make

alive the dead sinner; that God must open his eyes before he can see, unstop his ears before he can hear, and give him a heart before he can feel that Jesus Christ has visited and has redeemed His people, not tried and failed, not offered and the sinner refused, not give them a chance and they refuse, is not wooing and beseeching them to come, and they will not. But when the Holy Spirit from God is poured out on the sinner he sees his lost condition, and begins to cry to God for mercy, a lost and ruined sinner. Then it is that Jesus Christ comes and lifts him out of the miry clay, places him on the rock and puts a new song in his mouth, which is grace, free grace. Grace has brought me safe thus far.

Brother Gold, I must return to my subject. The chief thing I wanted is this: I want you to publish in the LANDMARK where you first joined the Missionaries and who first baptised you, and where, also the Presbytery that first ordained you. Were you ordained again after you joined the Primitive Baptists? If so, how long after? You seem to have left these things silent. Some say you were never ordained after you went to the Primitive Baptists. But I have not given it up yet, nor ever will until I hear you say so, for I do not think the Primitive Baptists would act so. Now brother Gold, please publish this in your paper, and let us know all about it.

S. C. JONES.

Lattimore, N. C.

Remarks.

I joined the Missionary Baptists at Double Springs, in Cleveland county, N. C., about the year 1853, and was baptized into their faith by Joseph Suttle, and was ordained by two of their preachers, Elders Hinton and Griffith, men of good stand-

ing in their denomination, at Chester, S. C. I was received into the Primitive Baptist church at Old Kehukee, Halifax county, N. C., on Saturday before the second Sunday in March, 1870, and was baptized on next day by Elder C. B. Hassell, and on that day was ordained by Elder C. B. Hassell, and Elder W. W. Barnes—other ministers were present, namely Elder B. P. Pitt and Elder John Stamper, and perhaps others. I was called on to preach that day, and used some words that had been bearing on my mind for months, but I could not use them before. The words are these: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:17-18.

The speaking seemed to be such a relief to me that day. I spoke to be refreshed. This text has never since, that I remember, been on my mind as it weighted and distressed me before. It is a precious text of the Word of the Lord.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:—Please give me your opinion or advise me in regard to some of my trials and troubles, if it will not be taking too much of your valuable time in the LANDMARK, as I read it with much interest, especially the experiences and dealings of God with his people. I have been a believer in the doctrine that the Primitive Baptists preach from my youth in a natural sense, and of

late sometimes I trust I see it by faith.

For several years I have been troubled about my salvation. I don't know of any particular date. I have tried to pray with all my strength for mercy, yet grew worse all the time, till last September it seemed I was forsaken of all earthly friends, and without hope in the world. One day while working in the field I was relieved of this burden, and felt to be free from sin, could rejoice in the hope of a Savior. Jesus appeared in my mind as my all and friend, was interceding for me especially. I was sitting on a fence at this time minding some cattle, reading in the book of John where it reads, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. It seemed that it was to me, and that all my works were as filthy rags. I thought this was from the Lord at that time. I went to hear preaching after this, and thought it was different from what I had heard before. I believed that I loved the Primitive Baptists and do yet. I did not tell this to many. I thought I would go on and do better, and visit them till I had more to tell. I did not think much about relating this to the church then, as I did not think it sufficient, nor did I feel worthy enough then. I thought I would go to preaching, be with the Baptists, and wait until I felt as good as they were. Instead of getting better it seemed that I got worse. I would try to live better each day, yet it seemed I was going backwards, until I got low down in sin, and did sin openly in old habits, that I had prayed over so much to be relieved of. Oh how wretched I felt. I had trampled His mercies under foot, and there was no hope for me. I was deceived in it all. When it came to me one morning with force, now if you had

gone to the church you would not have been in this fix. Now my dear friend (as you seem dear to me,) here is the trouble. Now this troubles me so much, to tell the church this and ask them to pray for me. If they were to receive me on this, and other like trials, would it not be a great sin to me to find out that I am not fit to be with such good people. As I feel now so unworthy, hope you will have patience and forbearance with me, as my case seems to be different from any one else. I hope you and all the people of God that read this will pray for me. If you see fit to publish it, I want you to write what you think of my case. If you will you can do it without putting this in print. I will know it. Say, answer to a friend. Do as you see right and best. I am yours in hope of a brighter day,

A FRIEND.

Remark:

We should not put our light under a bushel. What you have written is so much like the dealings of the Lord with his people that it seems to me it will be good for them to know it. The devil is very successful in getting a child of God to supposing he is deceived. He loves to preach an if doctrine. If you were a child of God you would not do as you do, or have such troubles as you do. He will keep you out of the church till old age if he can, and then tell you if you had been a child of God you would have offered to the church long ago.

By drawing back and hiding your talent in the earth you are not serving him. It is the obedient that eat the good of the land. If you love him keep his commandments.

Go and tell the king's household,

the church, the reason of your hope and be baptized.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—The LANDMARK, which is so full of good things from those who dearly love the doctrine of salvation by grace, comes to to me regularly, and I assure you, it is ever a welcome visitor. I cannot see why some complain of the price of the paper, surely it is worth double the amount. It ever contends for the truth, (if I know the truth) as it was preached in days of yore, ever giving God the glory and praise to whom alone honor is due.

I enjoy the Editorials so much, they alone are worth the whole amount, surely the Lord has wonderfully blessed you dear brother with His revelation of divine truth. How ably you contend for the faith which was once delivered to the saints. The experiences too are ever a comfort to me, sometimes when I am reading of the Lord's dealings with his creatures my hope is strengthened, and I am made to hope the same gentle loving hand of our Heavenly Father has lead me in the same path, while at other times I'm full of doubts and fears and feel altogether unworthy of the least of God's blessing. May the Lord continue to bless and guide you, as he has in by gone days, and at last when we have run the race set before us, and are called to leave this world of trials, may we find a sweet entrance in our Father's house above is, the prayer of your affectionate sister.

MAMMIE GRAVES

Bunker Hill, Va.

Hear my voice, O God, in my prayer; preserve my life from fear of the enemy.

Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

MISS LOLA P. BROWN:—Dear sister, I have a thousand thoughts of the propriety, or impropriety of writing to you, as I am a stranger to you in the flesh, but hope not in the Spirit. I know that you will be surprised to receive a letter from me. But I have read and re-read, again and again, your wonderful experience, and it has left an impression upon my mind to write you and let you know how I have been comforted to see how the Lord in a mysterious way has brought you to the church after so many years of trials and troubles, and has blessed you with such a wonderful gift.

I wrote you six pages the 9th of June, but not having the chance to send it to the office, and after reflecting upon what I wrote you, I decided that it would not be interesting enough to you to spend your time to read it, as my language is awkward and unpolished, and I have not the gift of writing like some. The Lord has done great things for you whereof I know you are glad. I hope you will be blessed with good health and prosperity in this life, and as far as the next life, I am satisfied your soul will be eternally happy. Your poetry you composed is a Christian's travail, if I know anything about it. I will close.

Your brother, I hope,

J. K. P. LESTER.

Rockdale Co., Ga., July 4th, 1895.

ELDER P. D. GOLD, MY DEAR BROTHER:—I received the above letter in July. Brother Lester did not give me his P. O. address, nor did he give me any invitation to answer his letter. The impression came upon me when I first received it to reply to it through the LANDMARK. I have tried from then till now to bury the idea, but it has remained an uneasy feeling in my breast. Last week I was right sick

and missed my quarterly meeting. I promised the Lord when I got well I would try, trusting if the impression is of him he will give me strength, and supply the words I shall write. He has said, "If ye be willing and obedient ye shall eat the fat of the land. But if ye refuse and rebel ye shall be devoured with the sword." So many times these questions arise with me, am I commanded of God, or am I trying to do things in my own strength? Oh! that I may not walk after the imagination of my own sinful heart. But may God direct all my steps, prompt all my ways, &c. "O Lord I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Why should I want to direct mine; when ways in my own strength are evil? Why should one so little and weak as I, of his own self want to write anything and place before the public to the reproach of the world, and perhaps criticized by my own brethren and sisters? No, I have a hope what I have written both publicly and privately was directed by God. I hope that I write sitting at the feet of my meek and lowly Jesus depending entirely upon His strength. All pride and self power have been taken from me to make me obey. Yes, I have to be devoured with the sword.

I will say to Brother Lester that his letter was highly appreciated, and certainly [there was no impropriety in it. I think it was the answer of a good conscience, and in obedience to God.] It came to me when I was poor and hungry, and it gave me crumbs and strengthened me on my weary way. When God impresses us to write to our brethren and sisters He will repay us if we follow our impressions. We all feel poor and needy. We've nothing of our own to give

away. But what God gives us that we must give. "He that hath pity upon the poor lendeth unto the Lord, and that which He hath given will He pay him again." If there are things presented in our minds to write or say to our brethren and sisters we should have pity upon the humbly poor, and give them such things for comfort as we feel impressed upon us. I feel that Brother Lester lent his hand in what God directed him to, and He will repay him, and he will by following all such impressions eat the fat of the Spiritual land. It is also said, "Who stoppeth his ears at the cry of the poor, he also shall cry himself and not be heard." I believe I have learned by experience the true meaning of the above scripture. I was in a town sometime ago, and a poor and needy, tempest tossed soul sent for me. I would not go. She saw me pass the street and she called me and said she had read my experience in the LANDMARK, and she wanted to talk with me worse than any one she had ever heard of. I still would make no opportunity to talk with the lady. I came home and was sixty miles away from her when I was condemned. I cried and cried, and was not heard until I hope I truly repented of stopping my ears at the cry of the poor lady. The above scripture was presented to me and had it been a possible thing I would have gone to her and talked with her. There is another poor we should consider. Not only the poor in spirit, but those in need in carnal things. It is said, "If a brother or sister be naked and destitute of daily food, and one of you say unto him depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" But whom of this class of poor should

we give to? Those whom God has made poor with disaster and misfortune, or those who are lazy, indolent, idle, and will not labor themselves, nor teach their children to? Surely laziness and indolence is a sin, and I don't believe God will reward us to work and help to feed and clothe those who will not labor to feed and clothe themselves. It is only those God makes poor in carnal things, as He makes the poor in spirit, that He will reward us to help. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." We should help our preachers, such is right and acceptable in the sight of God. But we should not give him the earnings of our hard labor to support his family to live in idleness. When I give a preacher any thing, it is (I hope) when I am forced by the Higher Power, for I love money too well to give it away of myself, and God has never prompted me to give to any one who will not work for themselves. Gifts without charity are nothing, but if we give when we are prompted by the true spirit we will get the true blessings. There are other good works for us to do. But not as the Arminians do them. Good works don't save us eternally. Truly in vain is salvation hoped for from the hills, and from the multitude of the mountains; truly in the Lord our God is the eternal salvation of His children. All His children who have a hope and are established in Him live in His spiritual house. (Not the church, the visible kingdom.) But to the house I toated the last load of brick and it was finished and I seated therein just before I united with the church, the visible kingdom. And there is something for each one to do, to go in and out of that house and find pasture. I myself

can say as the King Solomon said, "I am but a little child, I know not how to go out or come in." There is more required of some than there is of others. Where much is given there is much required. Unless God's children do the works he requires of them, their way grows up with thistles that prick their flesh on every side. He has sent preachers, teachers and comforters to instruct, feed and comfort His little ones. But after this He many times comes to all Himself. Sometimes He comes to us when we are alone in the field or woods, and often at midnight hour, when the silent watches of night are guarding around us, and the great horizon hovering over us, and all the rest of the family quietly sleeping, and delivers us in the time of trouble.

Just only last week, one day a storm cloud arose and bursted in its fury over me and drifted me away from God's house, off on life's chilly ocean, and that night at the hour of midnight, when the surges were swollen so large over me that my life was almost gone, He came to my rescue and said, "Peace, be still" to the roaring billows, and then all was well with my soul. Oh, I thought I would have to call the family and tell them how great the mercies of God are. 'Twas then I was carried back to the house of the Lord, and could say with the Psalmist, "my cup runneth over; surely goodness and mercy shall follow me all the days of my life." No, brother Lester, there was nothing wrong in such a letter as yours was to me. If we would all thus obey when God directs us, we would receive the blessings instead of being pierced with the judgment. "And it is appointed unto men once to die, but after this the judgment." 'Tis appointed that all men who are the

elect of God to die to their sins; yes, die with Christ and suffer with him, and after they have arisen with him in the first resurrection, have been made alive in him, unless they live in Him, walk after his ways, and live by his council they then receive the judgments. There are none who live in perfect obedience. None but what receive the judgment, and I myself fall far short of my duty. But if there was one, who would truly serve God in all his ways, that life here then would not be a heaven, "For while the earth remaineth seed time and harvest, cold and heat, winter and summer, day and night shall not cease." Night and spiritual sleep are just as essential to our spiritual bodies, as the night and natural sleep are to our natural bodies. And spiritual, rainy days are just as essential to our spiritual lives as the rains are that God sends from the heavens on the earth to make the vegetation grow, to supply our natural bodies with food and raiment.

I have received Primitive Baptist papers, letters, and many words and messages concerning my writings in the LANDMARK that have been encouraging to me in my weary warfare. They have come to me at times when I was feeling that I had no experience of grace, and all such things I hope have come from God, that I might walk and not grow weary, run and not faint, &c. I have received two letters from men who are not members of the Primitive Baptist Church, that are smart in their own conceit, and took me up on points of my experience. One of them resides in Burleson, Texas. He says my trials were all unnecessary and my sins all imaginary, and he also prognosticates what will occur in the year '96. He rather insisted on me to write to him. I hope the Lord was in all I have written. I

have a hope I did not write it in my own strength, and if God gives things to write He does not give it me to write to the wise. He has given His children this as an example. "Give not that which is holy unto dogs, neither cast thee thy pearls before swine, lest they trample them under their feet, and turn again and rend you." If there is anything good in any of my writing it is from God, and I would wilfully disobey to write it to those who would trample it under their feet. Again, it is said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits," &c. The other one who takes me up, is a Mr. H. A. Hagans, of California. He says he means to instruct me, he also tried to condemn points in my experience. He said he took privilege to write to me because he saw in my closing paragraph these words; "Pray for me wherever you may be, and if I have been erroneous in what I have written I would be glad to hear from those who detect it." Whom did I address? 'Twas my own brethren and sisters, and I meant members of the Primitive Baptist Church. I call none others brother and sister, nor do I wish any others to call me sister. I am selfish in this respect. Not because it is my disposition to be selfish, but I am selfish in this respect because I hope the Lord has made me so. I was addressing members of the Old Baptist Church, and the way I spoke it doubtless was a mistake in me. For I was then doubting myself being a Christian, and I wanted to write my experience and place it before the Primitive Baptists, that they might judge me, and if they found anything condemning an experience of grace, I wanted them to be faithful and tell me so. So far as

points of doctrine and belief concerning different things, the Primitive Baptists are not in unity in all things, and if I was in error on some point God would have to show me my error, or I would not be convinced. Man cannot show man his errors, unless he has been directed by God. This gentleman said he knew my own brethren and sisters had disabused my mind ere this, and my errors had been corrected. I am glad to inform him I have received nothing from my own brethren but sweet and encouraging words. I am sure his letter did not change me, comfort me, nor instruct me. It was not even herbs, hence it was not food, nor information. He took the eleventh chapter of Revelation, and the whole history of the childred of Israel to condemn me. His chunk was so large he could not move one corner of it, and therefore he did not throw it to strike me. He speaks of things the "careful bible student should know. I have been reading the Bible ever since I learned to read. I in my early childhood days carried a pocket Testament with me I have read and re-read, but I claim to be no bible student. Reading the letter doesn't give us the literal meaning of the scriptures. I could always learn things to repeat by memory very easily from school books, but I cannot memorize the bible that way. Scripture I can repeat comes to me with a consoling meaning when I am away in a storm. I certainly am not a bible student, but hope I am a student in Christ's school, and if I only know a b c in his school, I know enough to know I am very small, weak and sinful and cannot teach God's dear children. I invite no one to write to me but members of the Primitive Baptist Church, and those on the outside who would like to be in.

And I ask all such to pray for me, that the Lord may furnish me with weapons to fight the ensuing warfare, and that if I am one of His I may keep myself from idols and unspotted from this sin-stained world. Most affectionately,

LOLA P. BROWN.

Beaulville, N. C.

BROTHER GOLD:—By the request of his only living daughter, Sister W. D. Yarborough, I send you a copy of Mr. Jesse T. Chandler's letter written and sent to his wife during his stay in the war. He never came home; died at Raleigh in 1865.

NORA P. BRIANT.

Roxboro, N. C.

CAMP HOME,

October 19, 1863.

This I mention as a part of my life up to a few thoughtful moments, that struck me some eleven years ago, as I was going to preaching. The thought of death and judgment from some cause bore such an impression on my heart that it caused my eyes to melt with tears and to beg God to have mercy on my soul; but still could find no relief. I endeavored to go to preaching every chance to see if I could hear anything from the minister that would give my soul relief; but very often go back with my heart so full of sorrow that I scarcely wanted to have any conversation with any person. It went on so for about eight years, more or less, but during these eight years I had two dreams concerning the matter as I thought. I dreamed I was carried through the most horrid mountain and cliffs most imaginable till I came to the top of it and there I was carried on the brink of a large rock, where it seemed to be a great way I should have to fall, and seemed to be a smooth rock I should have to fall on; but to turn back it

seemed it was but death, and to venture there it was the same fate. There I was brought to a stand for some time, and at last I ventured to go forward, and as I started I was received and carried to the smooth rock, safe [without being hurt, so joyfully that I awoke rejoicing, but behold it was a dream. The other was like unto it at another time. It made out to me in the way of many difficulties and brought me to the mouth of a trumpet, and I thought I was compelled to go in and go to the bottom of it, and I could see no way to get back. I thought my doom was death, though I was resolved to go, and when I ventured myself to the bottom, where I thought it was death, then I saw the way smooth and easy, and I awoke rejoicing, though I took none of this to be religion, but often found myself trying to pray, and promised the Lord that if he would make me to feel and believe, when I was awake, as I did in my sleep, that I should believe that He had converted my soul. Though I seemed to grow colder, and colder, turning back to the world again, until at last one day amid all the troubles during the time, as I was going along the road, I found myself turned aside trying to pray to God to forgive me my sins. I came back home and went to work, and would find myself standing or kneeling. I really thought that I should die and go to hell, for this load of sin would sink me into the lowest punishment, and justly so, for it was more than I deserved if I was saved, it would be an act of mercy, and if I was damned it would be just. I came to the conclusion if I perished it should be as it were at the feet of Christ, begging him to have mercy on my wicked soul. Then it came to me, I am persuaded that none ever perished there. This passage of scrip-

ture came to me, "for in such an hour as ye think not the Son of Man cometh." I felt like my sins were gone, and I was saved, for my Saviour lived and died for me. All tears seemed to be banished for awhile, but I soon began to doubt again, and it seemed to me since often that my sins have been so great surely there is no salvation for me, and at other times my hope has been so strong that if I had ten thousand worlds like this I would have parted with them all rather than give up this little hope in Christ.

JESSE T. CHANDLER.

ELDER P. D. GOLD, DEAR FRIEND:—With much love to you and your work I have asked your views as given below.

Please give your views in your editorial columns on Exodus 32 chapter, 7 to 15 verses.

It seems that God had elected or predestinated that He would give to the children of Israel the land which flowed with milk and honey, and make of them a great nation, swearing by Himself, because He could swear by no greater, that these things should be so. Now, we hear Him speaking to Moses in the words given in the passage referred to above, and it seems that it is only through the intercession of Moses that He is merciful to His people, and remembers His covenant with Abraham, Isaac, and Jacob, and thus repents of the evil that He thought to do unto these people. Hoping to hear from you through your columns, I am yours in much love,

C. F. LOVELACE.

Slatesville, Va.

(Answered in Editorial columns.)

Now is a good time for those behind to pay for their LANDMARK. Don't put it off, as we are needing it.

P. D. GOLD.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 3

WILSON, N. C., DEC. 15, 1895.

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EDITORIAL

ANSWER TO FRIEND LOVE-LACE.

"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people."—Exodus 32 Chap. 7 to 15 verse.

Remarks:

God's purpose foresees and embraces not only the end and general outline or method of accomplishing his purpose, but it also em-

braces all that is found necessary during the development and working out to completion of what he had purposed. This he foresaw and determines, although he had not declared it. In general terms he announces or declares beforehand that which he purposes. During the performance of the things by which this purpose is to be consummated, that which was not at all foreseen or even expected by man, and which it seems would prevent the accomplishment of said purpose arises, and calls for the doing of something not at all named in the divine declaration, and it looks like it calls for a change in the purpose of God. Men then say the Lord has changed his mind or repented, and that something unforeseen by the Lord has intervened which causes it. For instance, when Paul and his fellows were to go to Rome by ship God told him by an angel to fear not, for he should be brought before Cæsar, or go to Rome and all on board should be given him. Here is an unconditional statement of the fact that he should be prospered to reach Cæsar to whom he had appealed. After this the captain and crew, being greatly pressed by stress of weather, and the shipmen were about to flee out of the ship, and thus abandon him and his fellows to perish, but Paul said, except these abide in the ship ye cannot be saved. They must stay and manage the ship.

Now this undeclared difficulty did not render the declaration of God to Paul doubtful. God saw

all that from the beginning, and provided against its defeating his purpose. It was also a link in the chain, but not seen or anticipated by man, nor answered before hand. But sufficient unto the day is the evil. Many things that man would say are hindrances to the fulfillment of God's purpose are yet employed by the Lord to subserve his purpose.

God swore and declared unto Abraham, and confirmed the same unto Isaac and Jacob, and confirmed the same unto Israel for an everlasting covenant, that he would give that land of Canaan to their seed.

In the ages following, as they were brought out of Egypt into the wilderness, they sin against God, reject Moses, turn back into Egypt in their hearts, and worship a calf they had made, and God said to Moses, let me alone, and let me destroy this people, and I will make of thee a great nation.

This wickedness is unexpected by them. A short time before, while they were singing that song of triumph at the Red Sea, and promising such great obedience, they dreamed not that they would sin thus. But was this a surprise to God? When he repented and granted to Moses what he prayed for did God do something he had not purposed beforehand that he would do? We say not; but that all this was wrapped up in the purpose of God, and in due time should be unfolded.

The Old Testament is typical of the New. Moses is a type of Jesus,

and the Jews of God's church in gospel days. Moses said, A prophet will the Lord your God raise up unto you of your brethren that should be like unto me, (Moses.) Moses was the leader of that people, and he loved them, and would lay down his life for them, and asked the Lord to blot out his life or destroy him in place of this people, and make a great nation of them. Here is love indeed. God said to Moses, let me alone, and let me destroy this people, and I will make a great nation of thee. If there had been any self-love in Moses he would have accepted this. But he loved Israel, and not himself. He plead before God in this way. What will the Egyptians say? They will say you brought Israel out into the wilderness, and then you were not able to save them. Well, would it not be worse for a man to be a child of God for awhile and then be lost. Had he not better never have known salvation—never have tasted of its sweets—than after having tasted to be turned into hell with the nations that forget God. You know the heathen do preach and say that God is not able to save sinners altogether of his own power, but that they must help and do their part in the way of taking the first step.

God heard the entreaties and prayers of Moses, and repented of the evil which he thought to do unto this people.

Here is the type of Christ making intercession for transgressors, and bearing the sins of his people. Were it not for this we had per-

ished long ago in our sins. But Jesus stands in the breach and repairs it. The Lord God with the sword of Justice smites him and he dies for his enemies. 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. Because he lives we live. God is glorified in the salvation of sinners through Christ Jesus. God always hears his intercession.

How would it reflect disgrace on Jesus and on the wisdom of God if he should fail in his purpose of saving sinners through Jesus Christ? If he should begin to save them and not be able to finish, then what would the enemies say? Would it not put Christ to an open shame, if it was found his blood does not cleanse from all sin? If one should begin to build and not be able to finish, what reproach it would be on his wisdom. God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Can this wonderful outlay of love and blood be lost or shed in vain? God is glorified in the salvation of these trees of his own planting. All power both in heaven and earth is given unto Christ in order that he should have power over all flesh to give eternal life to as many as the Father has given him.

God does not repent as a man does. Men blest with the Spirit of repentance, are first made sorry of the sin they have committed, and turn away from it. God cannot do

wrong, and hence does not repent as men do. But when he changes his dealings with men—when in the midst of wrath he remembers mercy, he repents and does not do the evil he thought he would do, or withholds the good the obedient receive and sends evil upon the transgressors.

God sends his fiery law into our conscience and it works wrath in us and death follows. In this wretchedness the spirit of Jesus makes intercession for us with groanings which cannot be uttered, and the death and resurrection of Jesus is revealed in us, and God turns from his fierce wrath and remembers mercy and we live.

All through our life we learn we are a rebellious people, stiff-necked, with a sinew of iron—every evil in us. But Jesus makes intercession for us and we live and learn that it is not because of our good works (we have none,) but according to his own mercy he hath saved us. Where sin abounded grace did much more abound. Thus blundering in self and vile in the flesh, not worthy of the least of God's mercies, yet in Jesus we are borne as on eagles' wings, and no strange God is found with us, and the Lord alone doth lead us.

P. D. G.

MEETING AT ATLANTA, GA.

A few weeks ago Elder John Downey, being authorized by the brethren in Atlanta, Ga., requested all Baptists going to Atlanta to the Exposition, on account of cheap rates of travel to meet Dec. 5th, in

order to have a union meeting, and become acquainted with each other. On learning this I felt a desire to go, and was present at the opening meeting.

Elder W. C. Cleveland, of Culloden, Ga., a most suitable man for the purpose, preached the opening sermon. His subject is embraced in 1st Kings, 22: 1-38. Ahab, a very wicked king of Israel, is visited by Jehoshaphat, a good King of Judah. They make a league. This was a compromise of truth. False prophets incite Ahab to destruction. For Ahab made these false prophets, and sells himself to do evil. The Lord delivers him over to them by putting a lying spirit in their mouths. This works his ruin. So false teachers are the curse of Israel to-day. He urged the churches to forsake idols and serve the true God. A preacher that will pander to the traditions of men, or seek to please men, and not exhort them to their duty, is a great evil in the church. He exhorted the brethren on the important matter that none should be ordained that do not preach the gospel, and that the brethren should minister to these of their carnal things.

Elder W. M. Lippincott, of Westville, Ohio, spoke Dec. 6, in the day from Matt. 28:20. His subject was that we should teach those baptised into Christ all the things he has commanded—knowing no other name or authority than that of Jesus. His preaching was gentle and charming, and very acceptable to the brethren.

Elder P. G. McDonald, of Vienna, Ga., followed him from 1st Psalm, 1. His theme was the love of God that dwells in the man that abides in the truth, and therefore is not found walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful. Jesus alone fills this character, but as we have his spirit we dwell in him thus.

Elder P. G. Lester, of Floyd, Va., preached at night from Deut. 32: 1-2. He proclaimed that this the song of Moses, ends in the song of the Lamb. Justice and holiness are demanded by the law. Judgment and mercy are given in the gospel. The heavens give ear and Jesus speaks in the gospel. Fruitful showers of grace make the living earth to yield her increase, and the reviving gentle dew refreshes the tender plants in the Lord's garden.

He was followed briefly and sweetly by Elder John Downey, of Winona, Ill., from Deut. 32: 3-4, dwelling on the perfection and sovereignty of God as the Rock, and his work is complete and glorious. His people are taught to love and worship this glorious God of Israel.

Elder M. F. Stubbs, of Statesboro, Ga., spoke on the 7th in the day from Matt. 6: 10-16, the prayer Jesus taught his disciples to pray. Elder Stubbs is serious, direct and searching in his expositions of Scripture, not sparing those that trifle with the profession of the Lord's name. He showed the difference between praying and saying prayers—the precious relationship of the saints to their heavenly Father, and their need in Jesus daily supplied, for which they are to pray, and that they are to labor for natural bread, and pray for daily, spiritual bread. He also dwelt upon the necessity of forgiv-

ing others if we expect to be forgiven, and that the child of God is forgiven as he forgives men their trespasses, or that true religion is not in word only but also in deed, or is manifest in conduct.

He was followed by Elder J. A. Burch, of Burlington, N. C., from Rev. 1: 2. Elder Burch dwelt on the testimony borne by the prophets and apostles to the truth in Christ Jesus, and that we are his witnesses according as Christ is revealed in us. For no man can testify to anything he has not seen, heard, handled or felt. Hence we testify that we have seen and felt. No man save those called of God can do this or preach the gospel.

Elder H. Temples, of Portal, Ga., preached at night from Rom. 8: 31. His was an able and strong sermon on the glorious security of those God is for. As gracious evidence of this the giving of his Son to die for our justification is proof. Our conviction of sin and just condemnation, and when we despaired of hope the Lord Jesus being revealed unto us as our righteousness by God who justifies, for if God spared not his own Son but delivered him up for us all how shall he not with him also freely give us all things, is proof that God is for us all.

Elder Jacob Gandor of Columbus Grove, Ohio, followed from Mark 16: 16. He showed the order of the kingdom of heaven. That Jesus is the Head and the twelve apostles are the twelve judges sitting on twelve thrones, judging the house of Israel, having followed Jesus in the regeneration. They are empowered to declare the law in Zion. Those that hear them are liberated and made free. Those that believe not have no part in this joyful salvation in time, but are condemned. Thus a people are made ready which He, Jesus, had afore prepared unto

glory to rejoice in the Lord, and serve him in the kingdom of heaven.

On Dec. 8th, Elder P. D. Gold, of Wilson, N. C., spoke from Luke 13:29. He dwelt on the perfect character and work of Christ as a teacher. He knew what was in every man's heart, and perfectly answered and suited each character he addressed. To the murmuring Jew he said no man can come to me except the Father who sent me draw him. To the poor and such as sought mercy he gave instant relief. To the self-righteous who sought righteousness by the law he said this do and thou shalt live. His answers uncovered and denounced the cunning of the hypocrite, and comforted the weary in spirit. So should we seek to speak the truth in soberness, encouraging the needy, reproofing the disobedient, exhorting parents to take their children to preaching and to hear such only preach as speak the truth in Christ Jesus, and exhorting God's people to maintain good works as the fruit and result of salvation, and a blessing is found in the deed.

The Jews were thrust out of the kingdom, and there shall be weeping and gnashing of teeth as they see Abraham and Isaac and Jacob in the kingdom of God, and they themselves thrust out. And they (Gentiles) shall come from the East and West and North and South and sit down in the kingdom of God.

This kingdom is above all others, yet in you, and God's people are born in Zion. This we see verified as brethren come from various parts of the United States and rest, sit down together in peace, all speaking the same thing in Christ Jesus. To sit down and rest in that kingdom denotes cessation from all our work, and rest in Jesus, and that sweet obedience of faith that brings joy. This is begun now and in the

resurrection, when our vile bodies shall have been changed, and fashioned like unto the glorious body of Jesus, we shall be satisfied forever in heaven in his likeness with all the redeemed.

Elder H. J. Redd, of River View, Ala., followed from Rev. 3:2. He dwelt briefly upon the sovereignty and glorious dominion of God, who works all things according to the counsel of his own will, yet does not work in the wicked to do evil, and his children know they have no excuse for their sin, and that God's word condemns it. Then he delivered one of the most satisfactory expositions of his text I have heard, exhorting and reproofing the people of God to obedience, and showing the evil effects of slackness, and the importance of faithfulness. He dwelt on the value of the gospel ministry to show the house of Jacob their transgression, and the effect of slack teaching. For instance some preachers told believers to keep out of the church as long as they can. Whereas Jesus instructed his preachers to teach them to observe all things he had commanded. That some churches would not open the door of the church except about once a month, or once in three months, whereas the door should be open whenever and wherever the church is gathered together in the name of the Lord Jesus, and that the Lord added to the church daily such as should be saved. He said that churches should help their ministers, and that they that preach the gospel should live of the gospel.

He was followed by Elder J. J. Gilbert, of Winchester, Ky., from Eph. 4:4-6, who set forth happily the unity of the church in the one God and Father, the one Lord Jesus, the one faith and one baptism, even as we are called in one hope of our calling. His preaching was

in the power and spirit of truth, showing the effect of grace to lead the children of God who are saved, not according to their own works, but according to God's purpose and grace, given us in Christ Jesus before the world began: but now are made manifest by the appearing of Jesus in the flesh, and his revelation in us causes us to rejoice in him, love one another and dwell together in peace, and walk in good works before ordained of God.

Elder F. J. Stone of Stoneville, N. C., preached at night from Acts 8:12. He showed the use of the gospel minister, not to quicken the dead, but to instruct the living in Jerusalem, and that believers when they hear the gospel preached obey and are baptized in the name of the Lord Jesus. Preaching is to feed the flock of God and make manifest who are God's people, and to enable them to walk in and enjoy the benefits of the kingdom of heaven in this time or present state.

Elder L. I. Bodenheimer, of Durham, N. C., followed briefly with remarks showing the obligation of all men to do right, and that no man had any right to do wrong, and that men are judged according to their works, and shall so receive: but that all found in the Lord Jesus are justified by his obedience. He said he did not feel the weight of preaching, and did not take a text.

December 9th, in the day, Elder D. Westall, of Pine Bluff, Ark., preached from Matt. 1:21. He set forth Jesus as the Saviour before he was born, and before the foundation of the world, and because he was their Saviour from eternity, and their eternal life, he came in the flesh and was named Jesus. His people were chosen in him (not any where else,) before the world began. Hence he is their life. They by nature are dead in

sins and children of wrath even as others, but God, who is rich in mercy, with the great love wherewith he loved them even when dead in trespasses and sins, quickened them together with Christ. He has the right of redemption and has redeemed them from all iniquity, and saves them from their sins. They are created with him unto good works which God hath fore-ordained that we should walk therein.

He was followed by Elder M. B. Moffit, of Kansas, Ill., from Gal. 3:15. His theme was the unchangeableness and perfection of the new covenant. In this Jesus is the elect head and life of his church, and because the children are partakers of flesh and blood he did likewise take part of the same, and that 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.

Hence by means of death for the redemption of transgressions under the first covenant, by which is the knowledge of sin, they which are called might receive the eternal inheritance.

Hence the law of the Spirit of life in Christ Jesus makes us free from the law of sin and death, and the holy law of God is fulfilled in us that walk not after the flesh, but through the Spirit to mortify the deeds of the body. The new covenant is written by the Spirit in the hearts of the heirs of promise. Hence they are blessed with godly sorrow leading to repentance, blessed with faith, love, patience, joy and all other gospel blessings.

I have given a mere brief sketch of each sermon.

The limit of my time to leave Atlanta called me away Dec. 9th. The meeting is still to continue.

Besides the Elders I have named

there were present during the meeting, or part of it, from Georgia, Elders A. B. Whatley, J. T. Head, John Hurst, J. T. Bazemore, S. H. Whatley, S. T. Bentley—H. C. Waters of Virginia and Elder J. F. Farmer of North Carolina. There may have been others, but if so their names are not intentionally omitted.

This meeting was not at all in connection with the Exposition. It was a Primitive Baptist meeting of brethren and friends to hear preaching, and become acquainted with each other, and manifest the unity there is in dwelling together in Christ Jesus. It was found to be both good and pleasant.

The doctrine both old and new was preached by various brethren from different States. All the brethren present from different states did not preach while I was present, but no doubt all that remain will preach. There was no conflict or clashing between them. It was variety in unity—the beautiful blending of the colors of the rainbow all caused by the same power. It was the chorus of harmony sent forth by him who plays on the harps of God that the redeemed hold as they stand on the sea of glass mingled with fire. Each preacher served with the ability that God gives, and ministered in holy things to the holy brethren. Predestination was preached—so was election—so the depravity of man, so the experience of the child of God as he travails in the great and dreadful wilderness. Deliverance from sin through the death and resurrection of Jesus, revealed as the end of the law to the believer, was preached. Repentance, faith and good works were preached. Especially was it urged that we should seek the old paths where is the good way, Jesus, and that we should walk therein and find rest

unto our souls. Traditions of men were unsparingly condemned. Jesus our head was preached, and that we should observe all things he has commanded as testified in the scripture. Slackness of duty in neglecting our meetings, and neglecting our preachers was rebuked.

Much love and joy were manifested among and by the brethren and friends. It was to me an exceedingly good meeting, and I hope it may be blessed to the good of many of us, and that we may be encouraged to greater diligence in the blessed cause, and shall see and enjoy the fruits thereof for many days.

Our brethren at times are drawn into needless contentions. They do not always understand each other. When they get to contending against each other one has his words and phrases to express his meaning by. Another has different words. They misunderstand each other. Hardness springs up. When each seeks to express his views humbly, and the others wish to hear and consider them, then they are agreed so far as the Lord has taught them. We are brethren, one people, and should seek the things that make for peace, and hereby one may edify another.

We are all in the flesh by nature. We need meekness, forbearance and forgiveness one to another. We are sinners and none of us know any thing spiritually, save as the Lord reveals it to us. Then we should bear one with another, pray one for another, forgive each other, and love one another. Thus we are happy in Jesus. But it is through much tribulation we enter the kingdom.

Elder Whatley, of Atlanta, is a young preacher of many good traits, and I feel will be useful. The brethren at Atlanta were untiring in entertaining us. P. D. G.

CLOSE OF YEAR.

This year 1895 is closing. Its events are unrolled and chronicled on the page of time. Its sorrows and joys are soon to be buried. Those committing crimes have the same recorded in their own consciences. Those doing evil have the witness of approbation in their conscience. However confused may appear the account to man, yet the registry is faithfully kept by Him from whom nothing is hid.

UNION MEETINGS.

The Toisnot Union is expected to be held with the church at Toisnot, (Elm City) on Saturday and 5th Sunday in Dec.

The Stannton River Union is appointed to be held with the church at Malmaison, Pittsylvania Co. Va., on Saturday and 5th, Sunday in Dec.

The next session of the Smithfield Union is appointed to be held with the church at Bethany, Johnston Co. N. C., on Saturday and 5th Sunday in Dec. The brethren generally, and especially ministering brethren, are invited to attend.

The Mill Branch Union is expected to be held with the church at Beth, Brunswick Co. N. C. on Saturday and 5th Sunday in Dec.

OBITUARIES.

WM. W. WHITE.

In memory of Bro. Wm. W. White, who was born in Franklin Co., Ga., Dec. d22, 1800. He was married to Miss Elizabeth Willis Dec. 26, 1821. She was born Dec. 16, 1801. There were born unto them two sons and three daughters. Their oldest son and youngest daughter died before he died.

He joined the Primitive Baptist church

at Utoy, July 12, 1828. He was a member of that church 67 years, 4 months and 5 days. And his wife joined the same church July 11, 1829. She was a member of that church 53 years, 8 months and 22 days. She died April 3, 1883. She was 81 years, 3 months and 17 days old when she died. He died Nov. 17, 1895, which made his stay on earth 94 years, 10 months and 25 days, Nov. 18. The remains of Bro. White were carried to Utoy church by six of his grandsons, who were pallbearers. His funeral sermon was preached by Eld. S. H. Whatley and Bro. E. M. McElvin to a large congregation of people. Then his remains were buried in the church yard, in his family lot, to await the second coming of Christ to awake his sleeping dust and form it like his own glorious body. Bro. White moved to Henry Co., Ga., in 1825, near Utoy creek, and near the sand-town road 4 1-2 miles from new Atlanta, Ga. In 1828 he moved to a house and lived and died in it—he lived in it about 66 years. His home was near the city limits of West End, of Atlanta Ga. He has lived in three counties and has lived in the same house all the time. It was first Henry, then DeKalh, and now Fulton Co., Ga. Brother and sister White were true and faithful members of Utoy church—they never were absent from their church meetings unless providence hindered them. If there was ever aught against them in Utoy church it is not known. In July 1826 brother White for the love and respect he had for Utoy church went to Gwinnett Co., Ga., after Elder James Hall to come and be the pastor of that church. He also about the same time bought a strip of land the Spring was on for the church. Brother White lived to have great great grandchildren. In attempting to write this brief notice of the life and death of brother and sister White, I frankly confess my inability to speak of their true worth to their family, to their church, and to the whole community. They were not very rich in gold, but were vastly rich in the faith of our Lord and Saviour Jesus Christ which alone is the gift of God.

TRIBUTE TO THE MEMORY OF BROTHER WM.

W. AND SISTER ELIZABETH WHITE

RESOLVED. That Utoy church express her sorrows which she has sustained by the death of Bro. and sister White; but while we mourn our loss we recognize the hand of an all-wise God, yet we mourn

not for them as those without hope. We bow with humble submission knowing that God is too wise to err and too good to be unjust, knowing that all things work together for good to them who love God, to them who are called according to His purpose. They have gone to their long rest, after a well spent life in the cause of their Master and Lord, leaving behind them memories which in warm and loving hearts will be their best and most fitting monuments. May the sorrowing hearts of those who loved them be comforted with the thought that death is swallowed up of life, and the dear aged saints are gone to rest in the bosom of their God.

RESOLVED. That we extend to the bereaved family our heartfelt sympathies and commend them to that God whose grace is sufficient for them.

RESOLVED. That a copy of this obituary be sent to ZION'S LANDMARK, the Gospel Messenger and the family, and that it shall be written in the church book. Done by order of Utoy church in conference, Nov. 30 h, 1895.

ELDER S. H. WHATLEY, Mod.
S. C. HUFF, C. Clerk.

SALLIE WILLIAMS.

Sister Sallie Williams, widow of deacon David Williams, was born in Halifax county, Va., Aug. 25th 1812, was married in 1828; joined the church in 1832; and died at her home in Rockingham county, N. C., Aug. 30th, 1895. Her maiden name was Isbell. She was the mother of nine children, three of whom survive her. It would be difficult to find a more faithful and zealous mother in Israel. Even in her declining years she showed her devotion to the cause of God, by being prompt in all of her religious duties. Not many months prior to her death, though almost eighty-two years old and greatly afflicted, she rode more than eight miles to be with the members in church meeting. I wish our younger members would manifest the same Godly zeal. It seemed to be the pleasure of her life to meet with the children of God in conference and entertain them at home. The writer was with her about four days previous to her death and her mind seemed clear and her faith strong. Her thoughts seemed to be drawn from the things of this world and fixed upon things above. She talked of the hope which was given her more than sixty years ago and said that she felt to be passing

from a world of trouble to a world of joy. The bereaved ones have my love and sympathy and the Lord given us strength to imitate her exemplary life.

A BROTHER

HENRY L. SHERROD.

Died at the University Hospital, Baltimore, Md., October 28th, 1895, Henry L. Sherrod. The subject of this notice was born December 11th, 1824. The exact date when he joined the church is unknown to the writer, but he united with the church at Conoho and together with his 2nd wife was baptized by Elder John W. Purvis, and was some time after that ordained as deacon of said church, which office he filled very acceptably to the church and to the glory of God to the time of his death. I have been closely associated, with him both as a member of and pastor of the same church for a period of over twenty years and I have esteemed him as one of the most humble, lovely and exemplary Christians that I have ever known. I have never myself seen a fault in his lovely and humble character and life, and never in all my life remember hearing any one say any thing against him. He was devoted to his church, useful as a citizen, a kind and affectionate husband and parent, and will be sadly missed by us all. I feel that no one except his immediate family will miss him more than myself, but we all feel that our loss is his eternal gain. In his last days he suffered severely with an affection of the face and last spring went on to Baltimore and had an operation performed that seemed to somewhat relieve him, and he went on the second time for them to operate on him again, and the doctor performed a very critical operation by cutting through his skull and taking out a nerve, and he lived about three weeks and as we believe died from the effect of the operation. In his condition I am informed he had the very best of attention and during his stay had the presence of his dear wife the most of the time. But we believe the time had come when the father called his child to come home and the call must be obeyed. And though our hearts are pained and we are made to feel that he is taken from us yet we would bow in sweet submission to the will of Him who doeth all things well, and humbly pray that he may enable us to live as did our dear brother and to die in the faith as he did. To the grief stricken wife and his dear children one

and all we tender our heart-felt sympathy, and may the strength and grace of God in whom he trusted be yours to realize, and at last be gathered in heaven with him and all the church of the first born which are written there. Sleep on dear brother until the great resurrection morn, when we hope to meet thee in heaven. Affectionately yours,

M. T. LAWRENCE.

Hamilton, N. C.

APPOINTMENTS.

J. M. CROUSE.

Sandy Grove January 1
 Good Hope 2
 Black River 3
 Hannah's Creek..... Sat and Sunday, 4 and 5
 Hickory Grove..... 6

J. M. WYATT.

Mt Lebanon..... Sat and 1st Sun In Jan
 Eno..... Monday
 Durham..... Tuesday
 Brother J R Youngs Wednesday
 Oak Grove Thursday
 Willow Spring..... Friday
 Middle Creek..... Sat and 2nd Sun
 Sandy Grove..... Monday
 New Hope..... Tuesday
 Black River..... Wednesday
 Hannah's Creek..... Thursday
 Bebsalda..... Friday
 Hickory Grove..... Sat. and 3rd Sunday
 Seven Mile..... Monday
 Elder Cavenaugh Tuesday night
 Cypress Creek..... Wednesday
 Maple Hill..... Thursday
 Wilmington..... Sat. and 4th Sunday
 Stump Sound..... Monday
 Yopps..... Tuesday
 Wards Will..... Thursday
 North East..... Friday
 South West..... Sat. and 1st Sun. in Feb.
 Muddy Creek..... Monday
 Sand Hills..... Tuesday
 Beaver Dam..... Wednesday

R. W. DIX.

Pleasant Grove 2nd Sun. in Jan.
 Country Line Monday
 Arbor Tuesday
 Gilliams Wednesday
 McRays Thursday
 Harmony Friday
 Prospect Hill..... Sat. and 3rd Sun
 Wheelers Monday
 Flat River..... Tuesday
 Mt. Lebanon..... Wednesday

J. S. DAMERON.

Belknap (Ga)..... Sat. and 3rd Sun.
 Deloaches..... Monday
 Statesboro..... Tuesday
 Bethlehem Wednesday
 Upper Black Creek..... Thursday
 Lanes..... Friday

T. C. HART.

Beaver Dam..... 4th Sat. and Sun. in Jan.
 Sand Hills..... Monday
 Muddy Creek Tuesday
 Cypress Creek Wednesday
 Old Maple Hill..... Thursday
 South West Friday
 Stump Sound Saturday
 Bay 1st Sun. in Feb.
 Yopps Monday
 Wards Will..... Tuesday
 North East Wednesday
 White Oak..... Thursday
 Sandy Bottom..... Sat. and 2nd Sun.
 Conveyance needed

ELDER LUNDY.

Yopps..... Monday after 4th Sun. in Dec.
 Wards Will..... Tuesday
 North East..... Wednesday
 White Oak Thursday
 Hadnot's Creek..... Friday
 Newport Sat. and 5th Sun.
 Morehead City..... Monday and Tues.
 North River..... Wednesday
 Straits..... Thursday
 North River Friday
 Morehead City 1st Sunday in Jan.
 Newport..... Tuesday
 Hadnot's Creek..... Thursday
 White Oak Sat. and 2nd Sunday
 Elder Job Smith can arrange next week.
 North East Sat. and 3rd Sunday
 South West..... Monday
 School House near brother W. M. Rowells
 Tuesday
 Cypress Creek Wednesday
 then he will accompany Elder J. M.
 Wyatt on his appointments.

J. M. CROUSE.

Bay..... Friday Jan. 17
 Stump Sound..... 18 and 19
 Yopps..... 20
 Ward's Will..... 21
 North East 22
 South West 23
 Bethel..... 24
 Sand Hill..... 25 and 26
 Muddy Creek..... 27
 Goldsboro..... 28
 Chapel 29
 Cross Roads..... 30
 Pine Level 31
 Old Union Feb 1 and 2
 Smithfield 3
 Little Creek..... 4
 Clement..... 5
 Rehobeth 6
 Fellowship..... 7
 Middle Creek 8 and 9
 Raleigh Sun, night and Mon. 10
 Neuse 11
 Cedar Grove..... 12
 Dutchville 13
 Camp Creek 14
 Tar River..... 15 and 16
 Surl 17
 Flat River..... 18
 Roxboro at night 19
 Stories Creek..... 20

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Sep. 18—Dec. 31, 1895.**

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—FROM—	A	B	C	D	E
Alexandria, Va.	26 25 19 25				
Asheville, N. C.	12 85	9 40			5 75
Burlington, N. C.	18 70 13 70				9 85
Lurkeville, Va.	23 25 17 05				11 95
Culpeper, Va.	25 30 18 55				13 50
Chatlam, Va.	20 85 15 30				12 55
Charlottesville, Va.	23 25 17 05				2 40
Chapel Hill, N. C.	20 40 15 00				10 35
Concord, N. C.	14 20	17 10			6 55
Charlotte, N. C.	13 15	9 60			5 85
Danville, Va.	20 05 14 70				10 20
Durham, N. C.	20 40 15 00				14 45
Front Royal, Va.	26 25 19 25				1 00
Greensboro, N. C.	17 65 12 95				9 20
Goldsboro, N. C.	21 75 15 95				11 60
Hendersonville N. C.	11 70	8 60			6 25
Hickory, N. C.	15 30	11 25			7 25
Higa Point, N. C.	16 95	12 95			8 40
Hot Springs, N. C.	14 00	10 50			6 75
Henderson, N. C.	20 40 15 00				19 45
Lynchburg, Va.	22 50 16 50				11 50
Lexington, N. C.	16 05	11 80			8 05
Morganton, N. C.	15 30	11 25			7 25
Marion, N. C.	14 85	10 90			7 10
Newton, N. C.	15 30	11 25			7 25
Orange, Va.	24 55 18 05				13 10
Concord, N. C.	20 40 15 00				10 45
Richmond, Va.	23 25 17 05				12 40
Reidsville, N. C.	18 85 13 80				9 70
Raleigh, N. C.	20 40 15 00				10 45
South Boston, Va.	21 55 15 80				10 80
Strasburg, Va.	26 25 19 25				14 00
Salisbury, N. C.	15 30	11 25			7 25
Statesville, N. C.	15 30	11 25			7 25
Taylorville, N. C.	16 35	12 00			8 15
Tryon, N. C.	10 75	7 85			4 90
Washington, D. C.	26 25 19 25				14 00
West Point, Va.	23 65 17 35				12 60
Warrenton, Va.	26 25 19 25				14 00
Wilkesboro, N. C.	22 95 16 85				11 30
Win.-Salem, N. C.	19 00 13 95				9 80

(Rates from intermediate points in proportion.)

EXPLANATION.

Column A: Tickets will be sold September 5 and 12, and daily from September 15 to December 15, 1895, inclusive, with final limit January 7, 1896.

Column B: Tickets will be sold daily from September 16 to December 15, 1895, inclusive, with final limit twenty (20) days from date of sale.

Column C: Tickets will be sold daily from September 15 to December 30, 1895, inclusive, with final limit fifteen (15) days from date of sale. No tickets to bear longer limit than January 7, 1896.

Column D: Tickets will be sold on Tuesdays and Thursdays of each week from September 17 until December 21, 1895, inclusive, with final limit ten (10) days from date of sale.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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 OF ELDER ASA D. SHORTT.

DEAR BRETHREN GOLD AND LESTER:—I thought I would write a piece for publication if approved. My parents were Old Baptist. My father was a member of the church before I was born. They never tried to teach me religion, but good morals. I never was as outbreaking as some, but was a great sinner in the sight of God, and I trust I was brought to see it. When quite small I heard some men taking the name of the Lord in vain, and I commenced the same, and one of my sisters heard me and told me if I did not quit it she would tell my father. No one ever heard me any more, but I remember once when I was going into the house I stopped at the door and said that bad language over to myself, and oh how sweet it was to me, and I thought if I went into the house and said it they could tell me what I was saying. I have no remembrance of ever being pestered with it any more until after I was in my teens, and I remember I waked up one night and those same evil words were in my mind, and oh how bitter it was to me and I could not get rid of it until I awoke my two brothers and commenced talking to them. Although awhile before this time there was a burying in the neighborhood and it was very cold, my parents told me it was too cold for me to go.

was very much gratified and I now I had a great desire to go, and finally they said I could go and I hope the Lord had a purpose in it. There were a few things manifested at that time that made a lasting impression on my mind while Elder John C. Hall and others were singing some songs. I noticed something in the appearance of Elder Hall that I never noticed in anyone before, and I became attracted by his appearance and I never have forgot it though it has been about forty years ago. I now believe it was the grace of God rightly reigning in his heart and was manifested through the outter man. And Elder Hall also went forward in prayer and I was very much impressed with it and ever since I have had a greater love for the Old Baptists than for anyone else. I thought they could do something towards my salvation. After this time I heard Elder Michael Howry preach two sermons and I paid strict attention and I thought that he could tell me he would what to do to be saved. I was then taking a natural view of religion. Though I was quite young I sometimes was wrought upon and I would shed tears freely. The tempter would say that there was time enough to seek religion; you bid fair to live to be old, Satan told me, then it was time enough, and after awhile he told me it was too late. I would become careless and unconcerned

and think but little about dying; but occasionally I would be stirred up. I well remember I was walking one day in one of the fields and grieving about my condition, and I thought if I could see Elder Jesse Jones and ask him to pray for me. I thought that he was such a good man, that he could influence the Lord to have mercy on me. Along about this time my heart was very tender and I was often impressed with the awful punishment of the wicked. My father would often sing "When I can read my title clear" and when he would come to the last verse

"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,"

It would impress upon my mind if I went to torment when I was there ten thousand years I had no less days to stay, and oh how it would make me shudder. But as I grew older I became more sinful. When the late war came up and I volunteered in 1861 and wanted to be brave, and thought if I could leave home and not shed a tear it would show that I was brave, and when the time came that I started my heart was very hard and I did not shed a tear. How ignorant I was of true bravery. My heart was very hard the most of the war. But sometimes I would feel the exposed condition of my soul, especially when I had to go into a battle. I well remember when the Chica-mauga battle was coming up, oh I did dread going into it. I thought that there were nine chances for me to be killed to one to live. I had strong thoughts to shriek out, but something seemed to say if you live to get home how can you stand for it to be said that you were a coward. I felt certain without the mercy of the Lord if I was killed my soul would sink forever down. But this Scripture was impressed

upon my mind, "Paul may plant and Apollós water, but God giveth the increase," and it was applied to me in this way: You may do all you can to save your life, but if it is increased the Lord will do it, and the great fear of dying was to some extent removed; and in that battle my right hand man was slightly wounded, and my left hand man was mortally wounded and died the next day, and I was not touched with a ball. At the Missionary Ridge battle I was taken prisoner and was taken to Rock Island, Ill., and while I was there I remember I was considerably troubled about my condition and I desired to hear some of the Old Baptists preach, and though preachers would come into the prison and preach, it did me no good for they would read their prayers out of a book and I never was used to that. I remained a prisoner until March 1865, and I got home after night and knocked at the door and my father asked who it was, I answered it is I and he knew my voice, and opened the door and embraced me in his arms. How glad I did feel that I was spared to get home, for it was nearly three years since I had been at home. I seemed to be somewhat changed and was somewhat impressed to go to the church, but I never had felt the love of God shed abroad in my heart, and I staid out of the church. But yet at times I desired religion and something seemed to say wait until you get married, and you will be freed from your associates, and you will have better opportunity to seek religion, and I got married January 9, 1866. I must say it to my shame that I lived nearly two years the most thoughtless life that I had ever lived, more careless about going to preaching than I ever was, and when I went hardly ever went into the house, and thought less about

dying than I ever had. At the association at Long Branch, October, 1867, my troubles began to come back and I paid strict attention to the preaching, but not fully understanding it. On Sunday while Elders J. C. Hall, W. S. McDowell and J. R. Martin were preaching I heard one of my neighbors say it was presumptuous. I would not have thought it for the world, much less said it, for I as much believed then that they were the servants of the Lord as I do now. My wife and I came home on Sunday evening and while going to take the horse home this scripture was brought to my mind—where the man lay at the pool and Jesus knew that he had been a long time in that case. There had been some of my kinsfolks that had lately joined the church; it seemed that they were stepping in before me, not that I envied them, but it made me feel more disheartened, and I thought surely that mercy was not for me. I was in trouble about my condition day after day and night after night, when I was awake, and something seemed to say that there was a time that you could have repented, but now it is too late. My mind was led back to the time when I was a boy. I thought my condemnation was sealed, and I regretted that ever I had a being. My feelings at times were beyond expression. My sins would be brought to my mind as plain as if it were but yesterday, and I felt justly condemned in the sight of God. I well recollect there seemed to be a question asken me, and it was this: "Suppose you knew that you never would be saved, do you desire to commit any more sin?" and the answer was at the end of my tongue and it was this: "No, I have committed more sin than I can face an avenging God with." My heart was so hard it seemed to me if my family had

been dead I could not have shed a tear, and something said you have hardened your own heart. My mind was led back to the time I started to the Army, sometimes I would feel a little hopeful that it was conviction, but I would soon be discouraged for I read in the scriptures that Godly sorrow worketh repentance unto salvation. I thought my heart was so hard that I could not repent. I did not only want to die the death of the righteous, but I wanted to live the life of the righteous. In christmas week some young people of the neighborhood were dancing night after night and I felt impressed to talk to them. I thought there was a better chance for every body else than me. I thought of murderers and thought that they could repent and I could not. I trust I was repenting and did not know it. A few days before I met with a change I was not in as much trouble as I had been, and on the night of the 8th of January 1868 I had lain down. My wife and I were talking about something that had occurred of a dishonest nature in the neighborhood and if ever I felt honest I did then, and told her that we might hide from man, but could not from God. We quit talking and all at once I was impressed to go out and pray and I believe the tempter came and said it is no use, for you have often tried to pray and it did no good. I thought I would pray in secret and not go out, but my mind was as dark as it ever was, I could not think of one word to say and I got up and went out a short distance from the house and I was made willing for God's will to be done, and I knelt down and all I remember of saying was, if it is thy will shed abroad thy love in my heart this night. I got up and went back to the house and laid down again

and suddenly there was a power that affected my whole system, and a thought was with it that it is a change. I thought I would not tell my wife about it. I was so impressed I could not keep it and I told her what I went out for and what I had realized and my mind was filled with thankfulness to the Lord for mercy, and I said I would praise His name while I live, and hope to praise Him after death. I looked back over my past life and viewed some of the dangers that I had past through and I could see how merciful the Lord had been to me and my eyes were melted in tears of joy. I felt to get up and go and tell my father. My mother was not living at this time. But I thought that he was asleep and it would disturb him and I tried to content myself until morning, and when morning came I did not feel like telling him, but every thing had a different appearance from what it did before, and I felt calm and quiet, and went to my work with an easy mind. In about three days my wife said how do you feel now, and I then thought if I were a christain I would feel like I did at first. I then wanted to talk to some christain and I thought that a preacher could give me more satisfaction than any one else, and I thought I would go to Floyd Court and talk with Elder W. H. Dodd and he was not there, and then I had a great desire to hear preaching and the first I heard was at West Fork and Elder W. H. Dodd preached the last sermon and he dwelt on the experimental knowledge of religion, and I was so much built up. He told my feelings better than I could. My prayer was at times Lord if deceived undeceive me. A few days before I went to the church I became very doubtful. I was ploughing and I got very much

fretted at my horse, and I thought that a christain would not be so much out of humor. I went to the church at Pine Creek April meeting, related a part of what I have written, and was received into the fellowship of that church and was baptized the next day by Elder T. L. Robertson, and then we went to the meeting house and while Elders T. L. Roberson, Amos Dickerson and Michael Howry were preaching I felt so much like a child, more so than when I was a child, though I was nearly 26 years old. I believe I really did enjoy the answer of a good conscience towards God. It has been the rise of 27 years since I was baptized, and I have not got tired of the way but have often been tired of myself. I have been often cast down in feelings, and some times my mind much set upon the things of the world. About three months ago my mind was considerably impressed concerning the church and I was greatly established that the old Baptist are the true church, and greatly desired that the Lord would not suffer my children to be led off in other denominations, and since that time my mind has been much weaned from the world and I trust that the Lord will continue it. There were other things I would like to speak of but I will close. I am yours in hope of eternal life.

ASA D. SHORTT.

Turtle Rock, Floyd Co. Va.

DEAR BRETHREN GOLD AND LESTER:—Beloved brethren in Christ. As it has been requested of me to write my experience for publication in the LANDMARK, I will try, hoping the Lord may direct my mind. I was raised a moral boy. My mother has belonged to the Tunkered church ever since before I could remember her joining any church, and my father is no pro-

fessor of religion at all. My parents raised me up to not swear, nor drink and be drunk; and when I was 21 years of age I had never sworn an oath, and I am thankful that they brought me up in morality, but morality is not religion. If I ever have experienced any of the dealings of the Lord, and I am living with that humble hope today, in the year 1887, when at work alone in the field, I saw myself a sinner, and meditating upon death and judgment I got in so much trouble on account of my sins that I shed tears along as I was hoeing corn, and could hardly keep from crying aloud, and the tears fell upon the ground until I got to the end of my row. There I looked all around to see if there was any one to see me, and then fell on my knees, and tried to pray to the good Lord, and it seemed that my prayer did not rise above my head, and I arose and went to work promising myself to do better and live a better life; but this wore away until in the year 1890 in the hours of night, after going to bed as usual, thinking nothing of my soul's welfare, and at the midnight hours when I felt to say that the good Lord did arrest me in my wickedness, and did show to me in a dream of the night that I was sinking in death. I thought the blood was gushing out of my mouth upon the ground. It seemed that myself and wife, my brother-in-law and his wife were walking through an orchard, and I thought I spoke to them and told them that I was bound to die, and I awoke, and was begging the Lord to be merciful to me a sinner, save or I perish was my very breathing. O, my dear brethren and sisters, this was the time I felt to be the most wretched being that ever had lived on earth. It seemed that every thing that I had done wrong was

unfolded to me, and it appeared it was more than I could bear. I wept till my pillow was wet, no more sleep for me, for I felt that I was going to die at any minute, and sink into everlasting woe and misery, and if so it would be just, for then I saw myself to be such a sinner, and had trodden the goodness and mercies of God under foot. The next morning when I got up and went to the cook room, where I would be out of sight of my family, and made a fire in the cook-stove with tears falling in the fire, and my very breathing was, Lord be merciful to me, save or I perish, and went on in this condition for eight months. Some times it would wear away a little, and then trouble would come again, and I would go to the lonely pine grove where I thought no eyes could see me except the All-seeing God, and there would try to pray the best I could, and I could only say, Lord save, I perish. After I had gone on eight months in this awful trouble, one Sunday I read the Bible the best part of the day, and in the evening started to the mill-house to throw out a little grain to my hogs. As I was going along the path I became in so much trouble I thought I would try to ask the Lord one more time to pardon me of my sins, shedding tears of sorrow on account of my sins, and when I got into the mill yard my burden was gone and I knew not how it went, and I found myself in praise to God aloud, and thanking him for the wonderful work I felt he had done in pardoning my sins, and felt that I wanted to be baptised, and went on this way a day or two, and then doubts and fears did arise, and then I feared that I was deceived, and was in as much trouble as ever for two months, feeling at times that I wanted to offer myself to the church, but fearing I was deceived,

and might deceive others, and was at a stand-still point. I could not be satisfied, and I would go to the Baptist meetings, and to the baptizings, and would stand on the bank and shed tears wishing I could feel fit to go into the water, and be baptized. On going to bed one night, when I lay down I prayed to the Lord that if I was deceived that he would undeceive me, that he would show me in some way before morning. I dreamed that night that I was traveling along, and a great, exceeding mountain where the rocks were hanging over me, and when I had gone so far the way was closed up, and could go no farther, and I was in great trouble, and thought that I turned to go back, but the way was closed up behind me, and I could not go back, and was under this great mountain. O, what trouble I was in, but in a moment I heard a noise in front of me in the way I had been traveling, and there was a way opened, and two came marching up to me, one on each side of me, and marched me out with the sweetest music I ever heard, and when I came from this distressing place, as far as eyes could behold, it was the most beautiful place I ever saw, and a multitude of people standing with their faces in the direction in which I had just come from with a smile on their faces. This showed to me the trouble I was in, feeling I was deceived, but it was my duty to go on and offer to the church which I did, and was received into the Primitive Church and was Baptised by Elder Amos Dickerson, and feel that I am at home with the loved ones that I met when I came from this mountain of trouble.

Brethren, remember me and mine in your prayers. Your little brother if one at all,

JACOB F. SPANGLER.

Little River, Va.

ELDER P. D. GOLD, MY DEAR FRIEND:—I take my pen in hand to write you a sketch of what my dear wife has requested me to do, and I hope, while I attempt to try to do such a thing, that I may be guided by our Creator, and that my mind may be firm enough, and my nerves may be strong, though you know I feel weak in trying to do so. First, she was led astray by the Missionaries, and pulled up to the mourner's bench by others while she was quite young, only 12 years of age, and now she was 22 years old, the 22nd of last July. She lived with them up to the time we were married which was the 28th day of January 1894. Nearly 12 years she stayed with them as one of their number. After we got together as one then I thought she was out of her place to live with them. I only would say to her that I believed she was a Christian lady, but was in the wrong place. I did not insist on her to leave them as long as she was satisfied, for I was almost sure that the Lord would in time show her the mistake. I not being in any church thought I would be doing wrong to advise her to leave. I believe that she has found the end of that row, and has seen enough by them to be convinced, though I would tell her how firm the word of truth is, and give her the best instruction that lay in my power. I would carry her with me to Cedar Grove church where she could hear the whole council of the truth declared by Elder J. E. Adams and Elder Powell. But it seemed she thought they, the Primitive Baptists, held close communion, and would not let others partake with them. She thought then that the Free Wills were right, and now, thanks be to God, she has found out who strains at gnats and swallows camels. Oh, what a

pleasure it is to me to believe that she believes that salvation is of the Lord, and that in Jehovah is everlasting strength, and that all is in his hands, and he will do all his pleasure. I have a hope that she speaks with another tongue, I mean a tongue that will give God all the glory, and that she may see that vain is the help of man when one is in trouble. Also, dear friend, I must mention the comfort that the LANDMARK gives to us. When I first subscribed for it she did not care any thing about it. But now she takes delight in it. I believe that through God it has opened the way for numbers of God's little ones to read and take warning, and keep out of Sunday schools to make christians, and has caused many a one to see and not mix up with hobbies and other snares which are so easy to run to decoy, and finally cause trouble. How glad I am when I can go to the post-office and call for it, so I can see and read of the dear ones that have their experiences published, and can see and read of people I have never seen and can believe that they all speak the same thing. I shall never regret the money that I spend for it, and I truly hope that in the future I may be one of the number that can praise the Lord in the highest, though I feel unworthy, but I hope the Lord will bring me to his banqueting house, and that his banner over me will be love, also my dear wife the same. Though she has been led in Babylon, I trust that the early budding of the fig tree is nigh at hand, and that we may know that summer is nigh. Dear friend, you must excuse my ignorance in trying to give you this sketch. It seems like it will give pleasure to let you know how I feel concerning this subject, and that you will and I believe can give me relief through the Lord. Now

there is one little thing that I want you to publish in the LANDMARK, if you please, so my wife can see it. It is, in communing, the reason Primitives do not let all partake with them; that is all she wants to know. I gave her my views, but she wants to see yours just the same.

A LOVING FRIEND.

Remarks.

The Primitive Baptists hold that the church is one bread, one lump, one loaf, or all are of one faith, one Lord, and one baptism, and called in one hope of their calling, and all baptized into one head, and hence eat together, or commune only with those that believe as they do. How can two walk together that do not believe the same things? They that abode steadfastly in the apostles' doctrine and fellowship broke bread together. None but the disciples of Jesus eat the passover and Lord's supper with him. He desired to eat it with his disciples.

P. D. G.

DEAR BROTHER AND SISTER AY-DELETT:—According to your request, and in a way of answering your last appreciated letter of christian love and fellowship which came to me bearing marked evidences of the true spirit of divine love, I now make the attempt. Though feeling so very feeble physically and spiritually that I now feel that I will have to stop with a very few lines. I have been feeling unusually well with a sweet feeling of resignation reigning in my poor heart almost ever since my return home, until two days ago I contracted a deep cold which has put me on the bed a part of the

time, and that which makes it so much worse, with me is the unrest of my mental system at present and for the past two days. But in all this I do feel, dear brother and sister, that I have much to feel thankful of, for while the sweet messenger of rest seems to have flown from my breast, yet the change produced by its flight tells me in accents sweet that none other save the blessed Comforter could bring to my tempest-tossed soul such rest and peace as I have been the happy recipient of since I parted with you, and even while at your house, though placed under the most trying circumstances that I have ever been called to meet since I have had a name with the people of God, the people I love above all people on earth. The trial was not long but it was severe while it lasted. Sunday evening and night after leaving the Banks I was pressed down, it seemed, out of measure, while I strove to hide the emotions of my heart from you all, thinking to spare you the anxiety it might cause you, had you have known all I was suffering mentally, and knowing too that no earthly friend, however dear, could give the needed balm to soothe my aching heart, hence I was enabled to send forth my feeble petitions to Him who sweetly resigned my troubled heart to my lot and under the healing influence of his gracious hand (as I hope) was made to rejoice that I was counted worthy to suffer shame for his dear sake, and now realize how light and trashy are all of our trials, oppositions, contradictions and perils of whatsoever nature they may be, compared with the rebuffs, mockings and sufferings of our blessed and sinless Saviour. But our frame is so weak and sinful that it is sure to revolt at the idea of being evil spoken of, even if it be in the cause of our blessed

Master who hath said, that such as are thus spoken of are already blessed, unless quieted by that "peace be still," and without this evidence in our hearts of the divine favor, under such adverse circumstances we are often found questioning as to how we shall walk so as to be approved of men, especially of our brethren who are in opposition to that which we feel is required of us by Him who speaks and it is done, commands and it stands fast in spite of men or devils. And when at last, while confused and almost bewildered by such questionings without the first answer that will do to rest upon we are driven in a kind of helpless child-like earnest pleading to Him who holds the issues of life and of death. "Order my footsteps O my God, and give me a heart which delights to do thy bidding, a heart to cheerfully follow thee through evil as well as good report." 'Tis here and only here that we find peace and rest to our souls and the only trusty guide to order our foot-steps through this thorny maze. And I now feel assured of the fact that when we have an evidence in our hearts of the bidding of the Lord that we should arise and go, since he is an alwise God, and is not so unjust as to require of us that which he will not enable us to perform, and though we may suffer reproach for so doing, yet the sweet and warm approval of Him who hath said "I will never leave thee nor forsake thee," and the sacred nearness with which he sometimes takes us unto himself, when we are cast down and oppressed unto desolation, is worth more to us than all the approval and commendation, yea such is not worthy to be compared to the answer of a good conscience toward God in the very least obedience, for unto Him we must look for all

blessings since all come from him. Even our nearest and best friends can afford us no comfort unless he makes them comforting to us, then with the tried apostle we must say, "Lord to whom shall we go, thou hast the words of eternal life," and this is all that can afford us any real comfort in life, and save us in the eternal world. O may we ever find access to breathe our sorrows in His gracious ear. For when we are cast down from continued persecutions by the enemy within and without, and yet have a heart to pray, there is comfort in the thought that He will hear the cry of the destitute, and we do truly realize that nothing but destitution drives us to earnestly seek him. Sometimes I am so beset that I can not even find a heart to pray, this to me is a fearful state, so much so that I do know the difference between such a state, and that of being enabled though under adverse circumstances to cast my cares upon Him who hath bidden his tired ones to do this, for he careth for them. What is more binding than divine love: it is this which causes our blessed Saviour to take upon Him our infirmity and bear our sickness. How often dear brother and sister do we when suffering physically or mentally, realise that our condition would, without a hope in Him, be unbearable: but with the apostle we some times feel like saying, "I can do all things through Christ that strengtheneth me. O is not this the Saviour that poor helpless sinners like you and I need, a Saviour to cleanse from all sin, relieve, support and daily feed our poor, hungry, thirsty souls with the bread of life and the living waters which freely flow from this never failing fountain, which makes glad the city of our God. Remember my warmest christian love to dear sister Barnes, so

often she and her afflicted husband are in my thoughts, and my heart goes out to them in sympathy with a desire that the dear Lord's blessings may rest upon them resigning them to his providences, and sanctify their every affliction to the good of their souls, which are much more precious than health, wealth, or anything which this world can afford, yea I do now feel to know this by heart-felt experience. In days gone by when I have been brought very low by reason of affliction I have been drawn so near it seemed to the afflicted Nazarene, and enter in fellowship of his sufferings that I have truly felt that it is good for me that I have been afflicted. Yours cast down, but not destroyed

SADIE D. LIVERMAN.

DEAR BROTHER GOLD:—I have been oweing you a long time, and have thought of it many times; but my family being large, our income small, and my husband being in bad health, not able to do much work, causes us to have but little of this world's goods. Still we are greatly blessed, having a hope of a home in heaven. Sometimes I feel very cast down and that I must be the worst of all, if I am one at all. I enclose you 2 dollars for the LANDMARK, am sorry I could not send it before now. I thank you for sending it so long after my subscription was due, because I know your expenses are heavy, and all that take your paper should pay for it. I really am not able to take it, but if I did not, I would miss it so much, as I have not heard a Primitive Baptist in four years. I want to hear preaching, but our nearest church is 25 miles from here, and my chances are bad for going, as I have six small children. Can not you come somewhere near and preach for us? It would be a

conversing with you of the goodness of God and his mercy to sinners vile as I.

I am so lonely here as to christian companionship, but I hope I have Jesus as my friend. I think that He has been with me in many trials, and dispersed the gloom that hung around me. Like the noon day sun after a storm, when the threatening clouds have dispersed, has His presence been to me. Instead of the destruction that threatened, it is sunshine. If Jesus be with me all is brightness within.

I was struck with the quotation at the head of this article. Though this was pertaining to the law it points to something better. It struck me as a type of the one offering by which all are justified. In this one offering (Jesus) the rich are brought low and the poor are lifted up. The king, if an heir of grace, is brought on a level with the peasant, the wise are brought on a plane with the idiot; and those that have grown ripe in years, with the tender infant. All are saved alike. The rich shall offer nothing but Jesus, and the poor shall offer that much. He is the one offering forever to them that are sanctified, and He is enough. No human means offered by those who think themselves full of good works will be accepted as an offering for the soul. And those who are so poor that they can not do one good thing, and yet feel that they are far from God, and cannot reach him until they have made amends for their sinful life, need have no fear. Jesus is all the offering that will satisfy a violated law, and every one who feels the need of salvation will find atonement in Him. We may think our case too low for Him to reach us, but, "His everlasting arm is underneath" He takes his little ones in His arms and carries them in His bosom, and gently leads

great pleasure to me to hear you. I enjoy reading your paper so much. It seems there are others that have been through trials and troubles about like myself. We have not a trial or trouble too many though. God will not put on us more than we are able to bear. If I could only live nearer to Him and serve Him better than I do. He never leaves nor forsakes any of his children. But can I be one of His, as wicked and sinful as I feel to be? I think some times that I would like to write a little for your paper, but then I think it would not be worthy of a space, so I conclude I had rather read from others. My desire is to do what is right, but evil is present. I am I hope your sister in Christ.

JULIA J. MARTIN.

Warrenton, N. C.

Remark.

This letter presents the case of many—or many are nearly like this, Baptists that are poor and far off from churches, and unable to get there, and therefore seldom hear preaching: They enjoy reading views of the brethren and their experiences. God's humble poor are all through the country. Any brethren or friends that are able to do so and are willing to help such, or help me to send them the LAND-MARK, can send me what amount they feel like doing, and it shall be so applied. Those so contributing will be acknowledged in LAND-MARK.

P. D. G.

"The rich shall not give more, and the poor not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." Ex. 23:15.

I feel this p. m. like writing you a few lines: or, rather I feel like

them about. A few nights ago I felt forsaken and without friends and was ready to despair, when, in a moment, I felt that Jesus was my friend. I could scarcely keep from shouting His praise aloud. I feel to hope he is with me even here. If the Lord's will I will get home about the 15th of Jan. I wanted to spend this winter among the Baptists of the South, but I do not always get my wishes. The Lord knows what is best for me. Your sister in hope.

S. E. BROYLES.

ELDER P. D. GOLD, MY DEAR BROTHER:—I have taken my pen in hand this beautiful evening for the purpose of communing a while with you. I want to tell you how good the Lord has been to me and when I think how unworthy I am of the least of His blessing, it melts my heart to tears when I consider mercy. The year 1895 is fast drawing to a close. Christmas is most here, and the dawning of a new year. I stop to enumerate some of His special blessings and mercies to me. He has spared my unprofitable life 'til now, has given me health and a reasonable portion of strength, has given me food and raiment, (if it was not such as I wanted 'twas such as I needed.) Lets me lie down at night, and gives me sleep. He awakes me at morn, and prepares me a good fire to warm by. My little ones are by Him blessed with good shape and good sense, and as a general thing are ready to eat when the meals are prepared: all this and many other blessings which time and space forbid my mention. And during the year, I've passed through mixtures of joy and sorrow. I've had a little something for myself and family, and a little to spare all the time, and it is so yet, and that which has given me the

most trouble, I've seen and felt 'twas good for me, and after all was over I could see the hand of the Lord in it all, and go back with Samson, and eat honey out of the carcass of the Lion he had slain. One morning I was sitting, and casting my eyes to one side, they rested upon my bible, and I felt that every promise in it was mine (in obedience) and it is even so. One day I was walking along and a debt I owed came into my mind, and I bursted into tears, and I commenced trying to pray to the Lord, and it wasn't a day before it was settled, and I owe a little now, but if God is as merciful to me in the future as He has been in the past, I know it will be cancelled, and so you see dear brother, the Lord is good to me and I feel like His promises are sure. I have realized many of them myself. Brethren let us remember the poor that are poorer than we are, and especially our pastors, and let us minister to their needs such things as we have: we don't always have money, but we have something that they may need. May God bless truth and pardon error is my prayer for Jesus' sake.

BETTIE Z. WHITLEY.

Brother Gold, here are a few lines written by my stepmother before she died. She never was baptized. Do with it as you see fit.

They tell me in tones so strange,
And yet I can't believe,
The darkest days we spend on earth,
Will sometime find relief.

Could I with a christian heart
Unburthened with a sigh,
Offer up a sincere prayer
'T would raise my thoughts so high.

But all the unspeakable joys
That use to fill my breast,
Have wasted on deserted shores,
And now I find no rest.

The silvery lining in that cloud,
That once did float so light,
Has banished from before my eyes
And gone quite out of sight.

The voice that use to cheer us all,
In a kind and gentle tone;
Is hushed on earth forever more,
And we are left a one.

I look around me pressed with care,
And wonder why I'm left,
Thus oppressed on every side,
Forsaken and bereft.

Would that I could bundle all my cares,
And sorrows, in one big pile,
And bid farewell to all that's sore,
And crown it with a smile.

I'd laugh and sing, and be so good,
I don't know what I'd say;
I'd rise at day-break, do all I could,
I'd be likened unto May.

But here it comes, this great big tear,
O! how hard it is to mourn;
I sometimes think it had been better,
If I had never been born.

But thus it is, and I must bear
Whatever may me befall;
"Take up thy cross and follow Me;"
Seems often to be my call.

USAN F. THIGPEN.

Hobgood, Halifax Co., N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I received a few days since a very precious letter from S. W. Outterbridge. It came to me in a state of trial of mind, spiritual conflict, and sorrowing trials, and it was a cordal to my drooping spirit. I thought I would enclose it to you and if you thought fit publish it. I feel that it would cheer and comfort some other weary and tired pilgrim as they are journeying along in the wilderness land. It is sweet and precious for the dear people of God to speak often to each other. Its tendency is to encourage and strengthen each other if they speak and write in love, with the spirit of Jesus. Its tendency is to promote love and truth. The fellowship of the saints is very sweet and precious and sacred. May the blessed time soon come when it will more fully abound to the praise of wonderful grace and the wondering world will be constrained to say, "Behold how these love one another." I think

dear brother Outterbridge will not object to the liberty I have taken in sending it to you, it may speak when he is gone, as the old pilgrims will all soon pass away, and the younger ones will have to follow in their tracks of trials and tribulation. They will live under the same Comforter and Divine Teacher and may they all prove faithful, as all will at last receive a crown of life. I am anxious brother Gold, to hear you preach again. Pray for us all, we are in the midst of trials and affliction which is a part of the rich legacy of God's dear people. My love and kind remembrance to sister Gold and all of your family. Your sister I hope in gospel fellowship.

M. M. HASSELL.

Williamston, N. C.

DEAR SISTER HASSELL:—Without inquiring whether or not I am due you a letter, I embrace the present opportunity of writing you a few lines of what may occur to my mind. I need not tell you that in this world we are in the midst of cares and manifold trials. Yet glorious thought! Jesus tells his tried ones, "In the world ye shall have tribulation, but in me ye shall have peace." Ye: Here comes the inquiry. Am I here addressed as one of these? Do I realize that tribulation and that peace? Again it is said "Sorrow endureth for a night, but joy cometh in the morning." And that the Sun of Righteousness ariseth with healing in his wings. O, the joy of such morning light after a season of bitterness through the silent watches of a long night of sorrow and apprehension. Dear sister, do we know from experience such sorrow and joy? If I have may I not claim this sacred relationship with you and the "Ye" above mentioned, and truly witness with those that "see eye to eye and speak the same

things;" "weep with those that weep and rejoice with those that rejoice." Then can we not rejoice in the tribulation that bringeth peace and joy. The apostle could say, "I glory in tribulation," "and I die daily." The fiery furnace burns off the shackles and sets the prisoners free having Jesus in the midst. How can such do less than glory in tribulation? Would not the very rocks proclaim it? The hotter the furnace the brighter the glory, for Jesus is there with his jewels of mercy to refine and fit them for His use and honor and glory.

The "man after God's own heart," exclaims, "Though I would walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff do comfort me." How vividly it seems to me this portrays the journey of the christian's life through this world. He dwells, he feels, down in the valley where the rocky clefts and mountain spurs overhang and obscure the light, enjoyed by those on the summit in full view of the sun in his radiant course. While he bends under the rod he leans upon the staff. "Whom He loveth He chasteneth," is clearly evinced by having the staff and support of his Lord. Thy rod and thy staff both are the Lord's (Thy rod and thy staff.) Thus equipped, he goes forth through the valley and shadow of death and fears no evil. He learns the force of these words: "As thy days thy strength shall be." How solemnly sacred the thought of entering the vale of death; of trying the reality of an exchange of worlds, and then how needful that staff, the faith which "can make a dying bed feel soft as downy pillows are."

My age of three score years and ten reminds me of declining years and the sunset of life. O, may I

lean upon that staff truly along the remaining journey of this life and prove to be faithful the to ead. And there find a happy entrance into the wished for home of eternal safety and rest, and there bask in the full fruition of the glories pertaining to that blessed inheritance. In conclusion would say we are all well. School going on. Feel the Lord yet blesses and comforts. Would ever adore and serve Him and abase self. We had hoped to be at your yearly meeting at Skewarkey but failed. The same as to Bear-Grass

Susan with me would be remembered in much love to you, Brother and sister Slade, sister Sallie, Walter and wife and others that ask after us. As ever yours in hope of a better world.

S. W. OUTERBRIDGE,
Robersonville, N. C.

THE REGENERATION MATT. 19:28.

The text to which I call attention reads as follows:

"And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

In the first clause of the above text the Lord Jesus Christ identifies the characters who shall in the regeneration sit upon twelve thrones to judge or expound the law of Christ to the twelve tribes of Israel. by which we understand the gospel church is represented. "The regeneration," in this text, refers to the whole of the gospel dispensation in distinction from the legal or ceremonial dispensation, and it stands connected with the sitting of the Son of man in the throne of his glory, and does not refer to any regeneration through which Christ passed. It shows however, that when he should sit upon the

throne of his glory in the gospel kingdom or regeneration, then the twelve apostles should be officially installed and enthroned with him as the only official judges and expounders of his law to the gospel church. In the Regeneration—his gospel church Christ Jesus as the Son of man sits upon the throne of his glory, and his twelve chosen apostles are the enthroned judges to expound the law of his kingdom and decide upon all matters of doctrine, ordinances, discipline and government in the church of Christ till time shall end. From their decisions there can be no appeal. What they have bound upon the church on earth as doctrine or order, is bound in heaven; and whatsoever they have loosed the church from on earth, of carnal ordinances, legal ceremonies, and traditions of men, she is loosed from them in heaven. The Lord Jesus Christ is often spoken of by inspired writers both as the Son of God and as the Son of man. He combined in himself both natures, that he might be a faithful and suitable Mediator between God and men, "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. 1:4. The Regeneration mentioned in our text, though it began to be indicated and inaugurated by the ministry of John the Baptist, was not fully developed nor consummated till after the Son of man was declared also to be the Son of God by his resurrection from the dead. Then the "Son of Man" was seen "coming in the clouds of heaven," and all his holy angels or gospel ministers with him. The law and the prophets and all that was contained in the Old Testament Scriptures, testified of Jesus. He himself said the Scriptures "testify

of me." (John 5:39.) Out of this "Bright Cloud" of inspired testimony God the Father speaks to James, Peter and John, on the holy mount, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. When the apostle Peter had been fully installed into his official position as one of the twelve judges to expound the law of Christ to the church of God, he affirms that he and the other apostles had not followed "cunningly devised fables when they made known to the church the power and coming of the Lord Jesus, but they were eyewitnesses of his majesty when he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." 2 Peter 1:17. Every type, every shadow, and every sacrifice of lamb or bullock under the ceremonial law, pointed to Christ as clearly and as fully as the prediction of the prophets did. He is the great centre, sum and substance of the law and of the prophets. These form the "Bright Cloud" of witnesses which testify of his power and coming. We see him therefore coming in these clouds of heaven, and fulfilling all that was shadowed forth in the law, and all that was written of him in the prophets. As the Son of man, he was "a man of sorrows, and acquainted with grief." In this capacity he came into direct sympathy with his people, and being sustained by his eternal Godhead which dwelt bodily in him, he could bear their sins in his own body on the tree of the cross, and make reconciliation for their transgressions. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot stool."

This sitting down at the right hand of God, signifies that his Mediatorial work is perfect and complete. The atonement is made, the curse of the law is removed, "death is abolished, and life and immortality are brought to light through the gospel." He sits down upon his throne of glory, not as a usurper, but as a king who reigns in righteousness; and his apostles are as lawful princes who rule in judgment in all matters pertaining to the character of the subjects of Christ's kingdom, or the doctrine, laws or ordinances by which they shall be governed. From their decision there is no appeal too be taken to any other authority. In this new dispensation the Regeneration, the judgment and decision of the apostles remain as a guide and law for the church till time shall be no more.

L. C. TRULL.

DEAR BROTHER GOLD:—I have often shed tears when I would read your notice to delinquent subscribers because I did not have the money to send, and did not feel like it was right to let the paper continue coming and it not paid for, but when I would consider my lonely condition I didn't see how I could give it up, thanking you many times for your kindness in sending it, hoping you will pardon our long neglect.

It is about 50 miles to the nearest Baptist church from here, and I don't get there hardly once a year, so you see I am lonely situated. I would be glad if any of the travelling brethren could feel it in their heart to do so to stop with us and preach for us. Write to my husband, B. T. Butcher, at Smithville, Va., and he would gladly meet any at the depot, Drake's Branch, R. & D. R. R., and make appointments for them. I remain your sister, I hope,

LUCY J. BUTCHER.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

THE TRUE MARK.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1st John 4:2.

When Jesus was on earth or come in the flesh the great contention among the Jews was whether he was the Christ or not. They professed to be looking for the Christ. When anyone would come in an uncommon way as a religious teacher some would claim that such is the Christ.

When John the Baptist came men mused in their hearts whether this is not the Christ. John denied, and said I am not the Christ. But many came claiming that they were the Christ, and deceived many.

The Jews were expecting the Messiah, though not being a spiritual people, but very wicked they rejected Jesus, the true Messiah, who came meek and lowly, the humblest man, and the poorest man that ever lived on earth, a man of sorrows and acquainted with grief. The Jews as all carnal people supposed and desired that when

Jesus came he would appear in great style and worldly glory. But they said of Jesus we know his father and mother and brethren, know that he is only a man, has never learned to read, is a mechanic, carpenter, and the son of a carpenter. They considered him a Nazarine and said, can anything good come out of Nazareth? So lowly and obscure was his birth that there was no room for him in them. There perhaps never was a man so hated as was Jesus and so persecuted. The Jews showed by their treatment of him what human nature is. If another had come in his own name, or teaching what is agreeable to man's vile nature, they would have received him. If one had come proclaiming the goodness and sanctity of man they would have received him.

Why is the Jew capable of such hatred of Christ, while the Gentiles so readily heard and received the word? The Gentiles did not have the Scriptures, nor the law, nor were the prophets sent unto them. But the Jews had the oracles of God, the prophets, the greatest history of divine government of any nation on earth, and the sanctuary worship with such privileges as exalted them to heaven in divine mercy. Now why should they have killed the prophets, and stoned those God sent unto them, and last of all killed the prince of life? We confess the matter is of deep interest to us at least. Why should a nation separated from all others, and also exalted above all others, be so full of pride and self-right-

eousness as to thank God they are better than others, and despise others? Yet that is the nature of man. The corruption of the flesh is shown under the law of sin and death. For by the law, which is holy, just and good, is the knowledge of sin. As the sun, good, clear and the fountain of light, shines on stagnant water, and then this water becomes reeking and swarming with loathsome insects, and sends out noxious vapors, so when the commandment comes all manner of lusts of the flesh and abominations breed and bring forth in this corrupt flesh. The Jews had perverted the right way of the Lord. They had defiled the temple making it a den thieves. They had become proud and high-minded. They were cruel and oppressive to the poor. While defrauding and devouring widows' houses' for a show or pretense of righteousness, yet in hypocrisy they made long prayers. So that a false zeal and false profession of religion corrupts men more than it does to make no pretensions thereto.

The conduct, teaching, character and position of Jesus all condemned them. They hated him without a cause. When he, coming in the likeness of sinful flesh and for sin to condemn and destroy it, said he was the Son of God, the Redeemer foretold in Scripture, the Jews said away with him, it is not fit that he should live. If they had been humble and honest, or hated sin and hated themselves, they would have welcomed Jesus. By as much as they

hated him by so much they loved sin. The degree of hate one has to Jesus measures the nature of wickedness, so that one is known as a child of God who receives or believes on Christ, or is shown to be not of God as he rejects the Son of God.

For Christ to come in the likeness of sinful flesh, in all the humiliation that flesh is heir to, with all the suffering it should receive before a holy God, was the insult to the proud Jew who gloried in the flesh, and hence every self-righteous man denies that Jesus Christ is come in the flesh; yet to every one that knows and feels that in the flesh dwells no good thing, and who therefore abhors himself as vile the greatest and sweetest of all miracles is that Jesus Christ is come in the flesh, because that condemns sin in the flesh, and therefore surely condemns it, and shows the love and purity, the holiness and grace of Jesus, and his abiding, indwelling, incorruptible, holy, harmless and merciful presence with us.

Every one that confesseth that Jesus Christ is come in the flesh is born of God. To confess this means an owning or confessing I am a sinner, and deeply guilty, but on my surety this guilt was laid, therefore he must die; and that I no more live in or take pleasure in sin which crucified my Lord, and that I am dead to sin by the body of Christ. Therefore all that is in me is called on to glory alone in the Lord Jesus who is come in the flesh.

Further, He that confesses that Jesus Christ is come in the flesh, or is now in me the antidote of sin, has the warfare between flesh and spirit, and these are contrary the one to the other, so that ye cannot do the things that ye would: hence he has no confidence in the flesh, but rejoices in Christ Jesus, and God through Jesus Christ, so that he can have no hope at all of deliverance only as he has the proof that Jesus Christ is come in the flesh. If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. For Jesus who is in us shall quicken our mortal bodies by his spirit that dwells in us, so that we rejoice in Jesus in the hope of glory, and feel that Jesus is come to where the plague is in our flesh.

The most blessed king is Jesus, the most glorious dominion is that of Christ the Lord, who rules and reigns in us. This mystery of Christ in you the hope of glory causes the warfare of the flesh and spirit which is for life. But we overcome because greater is he that is in us than he that is in the world.

P. D. G.

ATLANTA.

It was my pleasure to meet with those who responded to the suggestion of Elder Downey of Ill, to have a union meeting at Atlanta during the Exposition, and to say that I was glad to be afforded such a privilege is but feebly expressing the emotions of mind while

among them.

I am sorry that the object of the meeting was not sufficiently understood as not to prevent any of the brethren from attending through fear of any sort.

The only purpose for which the meeting was suggested was that those of the house-hold of faith who proposed attending the Exposition would come at the same time and have meetings for preaching and hearing the gospel preached, which was surely done by those who attended.

There seemed to be a disposition which I trust was according to the mutual faith of each, to pull together by setting forth those principles of doctrine, order and practice which are most clearly defined in the scriptures according to the understanding of our people generally, hence there was but little said which might have been regarded as combative either for or against those principles of doctrine upon which some of our brethren differ and others seem to differ nor was there so far as I could discern any manifestation disposition on the part of any to compromise what is generally held among us as a people to be the doctrine, nor was there any sacrificing of principles which are held by good brethren here and there but not generally held by all. There are certain features of the doctrine upon which some seem, to others, to go beyond, and others seem, to some to fall behind or come short upon certain features, neither of which is regarded by those differing from each other as

sufficient grounds for non fellowship. This being true each should endeavor to present his views in love and in sound words which become sound doctrine and thus strive to keep the unity of the spirit in the bond of peace.

We are to examine ourselves whether we be in the faith, but sometimes I find myself examining my brethren to see if they are in the faith, and as a rule I find them falling short in this or that respect. If I sit down to hear one preach the gospel and he preaches something which my faith does not accept as the truth I cannot accept it therefore, but if I sit before him to watch for unsoundness which for some reason I may suspect to be in him, and he preaches that which I do not accept as sound doctrine, as a rule there is no faith in it, and I am wrong in my judgment, and incapable of determining for the time being at least what is or is not sound doctrine.

The truth preached in the love of it is more calculated to convince those who are in error than if presented in an aggressive, combative manner, in which zeal for the truth might be regarded as prejudice, and an earnest contending for the faith as the fruit of malice.

Negative preaching in the proper spirit is good and profitable, but if otherwise done it may appear to be striking, which would disqualify the one thus preaching in the estimation of those who might feel to be struck. Because I do not preach what you believe to be the truth respecting any principle

of doctrine is no evidence that either of us is right, especially you.

It seems to me if our endeavors were as great to so define our respective positions as that each shall fully understand the other, and that we might agree as to what is true, as they sometimes seem to be to carry our point the result might be of greater benefit to the church.

If we could content ourselves to use such words and phrases as are used by the inspiration of God to convey our belief of the doctrine there would be far less grounds for contention. I do not think of an instance where our brethren contended as to a principle to the disturbance of the peace of the church in which both parties were not more or less wrong. One extreme seems to beget another.

In this meeting there were those who from one cause and another differ on some points, contentions over which have made what seems to be permanent divisions in some communities, and yet in other localities where the difference is just as great among those who are just as good Baptists as others dare claim to be, and yet there is no division nor contention except in meekness and love one toward the other. At this meeting there seemed to be but a single aim and that was to preach the gospel in the simplicity of the truth. Differences which might have disturbed the peace, tranquility and joy of the meeting were left at home, if any exists in those localities represented

by the twenty five or more ministers present, and each earnestly contended for the things which make for peace whereby one may edify another.

Discipline and practical Godliness seemed to be the leading features of the doctrine presented, but not to the neglect of fundamental principles, such as predestination, election, and redemption.

The preaching was of even tenor and was much enjoyed by those attending.

Perhaps none of the brethren spoke with what they would regard as their best gifts of liberty in the spirit, neither were any left without some words of comfort and good cheer.

I can but feel that the meeting was not only of the Lord but for the good of his people in all places to which those present shall return bearing the fruits.

Such meetings are better than the ordinary associations as it is unencumbered by business.

The brethren in Atlanta who were favored to attend the meeting opened their houses and their hearts and entertained us in that good old way always and only peculiar to Primitive Baptists wherever found. There is nothing which tends more to confirm the Primitive Baptists that they are the people of God than the fruits of the mutual faith of each which are so fully manifested and so much enjoyed by them when privileged to come together as in this meeting. They have no human teacher nor text book. Their

Teacher is invisible and their text book is not understood by the natural mind, but is received by the invisible spirit of their invisible teacher. Having but the one teacher they are all necessarily taught of him, and are taught the same lesson which none can know except taught of him, therefore when these people thus taught come together from the East and the West, and from the North and South speaking the same things, exalting the same Teacher and crowning him Lord of all, the consolation can but be sweet and precious. Such rich repasts can only be had by thus coming together, for they that feared the Lord spake often one to another, which could not have been done had they not associated together and thus assumed this speaking relation. And a book of remembrance was written before him for them that thought upon his name. It seems to me that such a book was thus written at this meeting which will be read with delight after many days by those who were present and felt in their hearts the fear and love of the Lord through thoughts upon his name as they sat and heard of him out of his gracious word concerning that salvation which is of him, and which only and surely saveth sinners.

I believe we as a people need more such meetings, and hope the brethren will arrange for others when and where we may meet again and become acquainted in the flesh and confirm our acquaintance in the spirit, and for the time at least

forget those trials and conflicts which may more or less attend our local labors, and enjoy mutually and generally the sweetness of that fellowship which binds, has bound, and shall ever bind the children of God together in most precious and everlasting bands.

I feel that I shall ever remember those with whom I met for the first time in this life, as well as those whom I knew before, and shall long to meet them again and again, and finally when I come, as I hope, to join those who have gone before and those who shall come after, I trust I shall enter with them into everlasting rest midst the redeemed family of God to ever remain in one infinite association where nothing but love, peace and joy shall unite to swell the anthems of praise to Him who hath loved us, and washed us from our sins in his own blood and made us kings and priests unto God and his Father, to whom be glory and dominion for ever and ever.

P. G. L.

1896.

We are on the threshold of a new year. It will be the last year of time to many, yet we know not who one of that many is—or is not. The unknown to us is well known to Him who measures our days, and without whose knowledge not even a sparrow falls to the ground. Yet this should not deter us from a sincere effort to perform what appears to be assigned to us by Him whose we are, and whom we hope to serve. This uncertainty as to the duration of life should cause no presumption in claiming time

not ours, nor any slackness or intimidation in neglecting to do that which our hand finds to do. Because the time is short is rather a motive to greater diligence. We plow in hope, and sow beside all waters, in the morning not slackening, in the evening not withholding, when we know not which shall prosper, whether this or that, or whether both alike.

We desire that God may guide us still in the future, and bless us all, whether we live or whether we die. If we live to the Lord we do well. If we die in him we do still better.

MARRIED.

At residence of bride's father, near Bishopville, S. C., Dec. 16th, 1895, Mr. Francis E. Brown and Miss Edie Brown, by Elder J. A. Ashburn.

CHANGE.

Brother Stephen Yates' P. O. is changed from Blooming Grove, Texas, to Dresden, Navarro Co., Texas.

OBITUARIES.

WILLIAM P. TAYLOR.

Willie the beloved son of Newsome and Ellen Taylor departed this life Dec. 6th 1893, after a lingering illness of 16 days. He was born March 2nd 1873, making his stay on earth 20 years, 11 months and 6 days. Oh! how hard it was to give him up. His disease was Typhoid Pneumonia. If good attention would have saved him he would have been with us now. Dr. Marriot of Battleboro attended him. He with family and friends could not save him, his time had come, and he must depart; and let us all be resingled to God's will, and remember The Lord giveth, and the Lord taketh

away, blessed be his name. His mother and father have lost a good, kind son, and his brother and two sister a good brother, or at least I know I have. He was a sweet, dear, precious brother to me, and when he was taken away I felt like I was lost. I hope he is gone to rest, before he died he wanted to go home. He told his father that heaven was his home, and O how he longed to be there. I felt like he would never get well, though I know the Lord's will would be done, so he saw fit to take him away. He made no profession of religion, although he joined the Methodist Church when 17 years old through persuasion. All of our family have been Methodists, but have all left them. This dear one by death, and my mother and father, sister and myself by going and joining the dear old church of God, the Primitive Baptists, and my other brother left them because he didn't feel fit to be in any church, but I long and hope to see the day that he will follow the dear old Primitive Baptist, if it be the Lord's will. I feel like that my dear brother is gone to that rest eternal in heaven. His mother saw him saved when quite young. They were traveling hand in hand, and came to a new well, and he made three (3) stumbles towards the well. His mother caught at him, but could not save him, and she looked down in the well and asked the Lord to have mercy on her poor child, when there appeared something white over the well, and she received him in her arms without a wet spot on him, and she woke up rejoicing and praising the Lord for her child. He never loved to be in a rowdy crowd. Instead of going off on Sunday with the young people, he would stay around home. He never played cards, and we never knew him to use any profane language, and never knew him to dance. I felt like I wanted to write a piece not long before he died. His father was talking about sending after his grandma, and he said it was no use, that I 'vas as good a nurse as he wanted, would wait on him so well. I don't feel like I have done my duty, although I did all I could as he became one of my management. Not long after he died I dreamed of being in heaven with him and we were as little babes. I feel like he is better off. I wish that I may meet him in heaven where sorrow will be over. Brother Gold, pray me, if I am worthy of your prayers. LULA TAYLOR, Whitakers, N. C., July 27, '95.

INGRAM NUNN.

By the special request of our beloved and esteemed brother in Christ, it becomes my painful duty to send you for publication a notice of the death of one of his lovely and beloved children, which occurred as follows, Ingram Nunn, oldest son of John and Susan Nunn, died Aug. 26, 1895, aged 23 years, 2 months, 6 days. The disease was pneumonia fever, at the beginning of his illness, but terminated in what was pronounced galloping consumption. The subject of this notice was only sick two months. Thus in a very short space of time our dear brother was called to part with one of his beloved, dutiful children, leaving but two, one brother and sister each, who has preceded them to the grave; and it is not strange that our dear brother and sister should feel as did old Jacob when he said, "We have ye bereaved of my children; Joseph is not and Simeon is not, and ye will take Benjamin away; all these things are against me." But the Lord showed him that all things work together for good to them that love God, to them who are called according to his purpose. Though our dear brother and sister have been made to drink deep of the cup of affliction, yet the Lord is still good and kind and greatly to be praised, oh, that we could exclaim in the language of David, "bless the Lord, oh my soul, and all that is within me bless his holy name." The subject of this notice was a nephew of the writer, and the writer was personally acquainted with him from his birth, and while the subject was not a member of any visible church, we are made to hope that he was one for whom Christ died. He was strictly moral, honest and upright in every respect, made his living by the sweat of his face, was not given to any habits of dissipation in fact his character was above reproach. He attended church regularly, and manifested his love for the preaching of the gospel, and for the people of God and John says by this we do know that we have passed from death unto life, because we love the brethren. And now while we deeply sympathize with the bereaved family in this hour of their affliction and bereavement, we do feel that we have more reason to weep for ourselves and for our children than for the dear one that the Lord has taken from the evils of this corrupt and sinful world. For we doubt not that he has fallen asleep in

Jesus, and is to-day "where the wicked cease from troubling and the weary are at rest." I was away at the time of his death, but I am told he bore his sickness with great patience, and seemed to be resigned to the will of God. Just before he died he called his brother to his bed, and when his brother asked him what he wanted he replied, "fix me to go to sleep." His brother moved his pillow, and he dozed off to sleep and died without a struggle. The writer met with the family and friends when dear little Ingram was buried and tried as best he could to point to some of the sweet and precious word of God designed by Him to comfort them that mourn.

May God bless this dear family in all their afflictions, is our prayer for Jesus sake.

JNO W. HURST.

MRS. THOMAS LATTA.

Please publish this notice of my mother's death in ZION'S LANDMARK. She was born August 4, 1820, departed this life Oct. 26, 1895, making her stay on earth years, 3 months and 2 days. She 75 was twice married, her first husband, James Besswell, by whom she had 3 children and lived only a few short years. Then she married my father, Thomas Latta, by whom she had 13 children. My 2 brothers and myself are all that are left of my father's children to mourn her loss, and one half sister. She survived my father 10 years and then the Lord called her to join the loved ones. She obtained a hope when only 17 years of age, but never joined the church. She said she was living out of her duty, but felt too little and depraved to join. She was always weak and humble, always was ready to wait on God's people, a good neighbor and a devoted wife and mother. She was paralyzed seven years, and could not walk or use her left hand at all, but bore all of her afflictions without a murmur. A short time before she died she told me it would not be long before she would leave me, and she hoped he could meet her Saviour in peace, and that she wanted us all to try to live as we should wish we had, when we come to die. On the 3rd Sunday she seemed to get worse, and gradually grew worse until Saturday night before the fourth Sunday in October she passed away without a struggle.

Farewell, sweet mother, thou art gone
To the mystic great beyond,
Where none but spirits ever enter
In the mansions of the Lord.

Seven long years you were afflicted;
Paralyzed, and were racked with pain;
But you were never heard to murmur;
Never grumble or complain.

She was ever sweet and loving,
Ever ready to condole;
How my heart aches for my mother,
Since her face I see no more.

Yes, you are free from all sorrow,
In that Paradise above;
Where I hope some day to meet you,
There to sing redeeming love.

Be still my heart and cease,
Since the Lord has deemed it best
To take her from this world of sorrow,
To a reward of peace and rest.

Again, farewell, sweet mother darling,
Until our days on earth are done;
And we shall gather round the Savior,
All thy children one by one.

LUCY L. L. COOCHÉ.

C. B. EVERETT.

By request I send you for publication a few lines to the memory of our loved one, C. B. Everett. Death is the most solemn reality that has ever invaded the human mind through all ages of the past, yet it has been appointed to all once to die. The tall, the wise, the greatest of mortals must all lie low in death. How sweet that "blessed are the dead that die in the Lord." What a friend we have in Jesus. Upon his precious breast we can sweetly breathe our lives away. The subject of this notice has been much afflicted for about four years. He had treatment from the most skillful physicians. He stayed at a hospital in Baltimore nearly a year. While there he had a stroke of Paralysis from which he never talked plainly any more. He returned to his home in Scotland Neck, N. C., where he received the warmest sympathy of friends and neighbors, administering to him to the last, and his precious wife, Cottie, in her true devotion, was by him most of the time, both day and night, but "the Lord giveth, and the Lord taketh away, blessed be the name of the Lord forever." His mother was with him. She felt that his Saviour would claim his precious spirit for a higher home in the Holy Kingdom, prepared before the world began. The subject of this notice was born March 6th, 1862, departed this life April the 6th, 1895. He leaves a wife, two children, a mother and sister, besides other kind friends and relatives to mourn his departure, but we feel that our loss is

his eternal gain. The sufferings of this mortal life are light compared with the glory to be revealed in Christ Jesus.

T. E. AUSBORN.

Palmyra, N. C.

JESSE RIGGS.

Jesse Riggs was born April the 6th, 1808 and died June 14th, 1894, making his stay on earth 86 years, 2 months and 8 days. He was married to Lydia Hodges in early life. There were twelve children born unto them of which seven yet remain to mourn the loss of a good father and mother for they certainly were a good father and mother, good husband and wife, and good neighbors to all around, and great was the loss to both children and neighbors. Jesse Riggs professed a hope, joined the Primitive Baptist church at Fishers River church in his 80th year, and lived a consistent member the balance of his life. Oh how we miss them; we should trust in God that we might be prepared to meet them in heaven. Lydia Riggs, wife of Jesse Riggs was born June 13th 1812, died January 13th 1886, making her stay here 74 years and 7 months. She had been a consistent member of the same church for years, and the good old mother has gone on praising Jesus, where I hope one day to join in that praise.

S. F. RIGGS.

Low Gap, N. C.

APPOINTMENTS.

J. M. WYATT.

Maple HillJan., Thursday before
Wilmington.....Sat. and 4th Sunday
Stump Sound.....Monday
YoppsTuesday
Wards Will.....Thursday
North East.....Friday
South West.....Sat. and 1st Sun. in Feb.
Muddy Creek.....Monday
Sand Hills.....Tuesday
Beaver Dam.....Wednesday
Sandy Bottom.....Thursday
LaGrange.....Friday

R. W. DIX.

Eno.....Thursday after 3rd Sunday in Jan.
Durham.....Friday
Oak Grove.....Saturday and 4th Sunday
Willow Spring.....Monday
Sandy Grove.....Tuesday
New Hope.....Wednesday
DunnThursday
Bethsaida.....Friday
Mingo.....Saturday
Harnett.....1st Sunday in Feb.

Seven Mile.....	Monday
Reedy Prong.....	Tuesday
Hickory Grove.....	Wednesday
Hannah's Creek.....	Thursday
Clement.....	Friday
Smithfield.....	Saturday
Little Creek.....	2nd Sunday
Rehoboth.....	Monday
Fellowship.....	Tuesday
Middle Creek.....	Wednesday
Raleigh.....	at night

T. C. HART.

Beaver Dam.....	4th Sat. and Sun. in Jan.
Sand Hills.....	Monday
Muddy Creek.....	Tuesday
Cypress Creek.....	Wednesday
Old Maple Hill.....	Thursday
South West.....	Friday
Stump Sound.....	Saturday
Bay.....	1st Sun. in Feb.
Yopps.....	Monday
Wards Will.....	Tuesday
North East.....	Wednesday
White Oak.....	Thursday
Sandy Bottom.....	Sat. and 2nd Sun.

Conveyance needed.

J. M. CROUSE AND J. M. ROYAL.

Bethsaida.....	Tuesday, Jan. 7 and 8
Mingo.....	9
Reedy Prong.....	10
Harnett.....	11
Seven Mile.....	12

They will go thence by train to Wilmington and call for brother Littleton 312 Queen street.

Wilmington.....	14 and 15
Sound.....	16
Bay.....	Friday, Jan. 17
Stump Sound.....	18 and 19
Yopps.....	20
Ward's Will.....	21
North East.....	22
Southwest.....	23
Bethel.....	24
Sand Hill.....	25 and 26
Muddy Creek.....	27
Goldsboro.....	28
Chapel.....	29
Cross Roads.....	30
Pine Level.....	31
Old Union.....	Feb 1 and 2
Smithfield.....	3
Little Creek.....	4
Clement.....	5
Rehoboth.....	6
Fellowship.....	7
Middle Creek.....	8 and 9
Raleigh.....	Sun. night and Mon. 10
Neuse.....	11
Cedar Grove.....	12
Dutchville.....	13
Camp Creek.....	14
Tar River.....	15 and 16
Surl.....	17
Flat River.....	18
Roxboro.....	at night 19
Stories Creek.....	20

Conveyance needed.

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

Pupls will be met at Burlington and Reidsville Oct. 29, and conveyed gratis, and at close of term to railroad gratis,*provided each one write me one week previous.

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Morton's Store, Alamance Co., N C

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

WHO PREACHES TRUTH NOW ?

"To the law and to the testimony. If they speak not according to these, it is because there is no light in them :"—Isai. 8 : 20.

According to the above text the old and new Testament should be our guide in rules of faith and practice whether its teachings suit our fancy or not : for God's ways are not man's ways, God's way is perfect, man's way is imperfect. Man knows but very little God's sovereignty is over all, and we need not try to confute it. The Lord is supreme in all things. Paul positively asserts that God worketh all things after the counsel of his own will. Surely—Paul believed in the sovereignty of God. Hear his own word, "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, having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The doctrine of God's sovereign and election love is here plainly taught. What is this doctrine of election? I would define it thus. It is God's way of

securing the salvation of some of a great multitude which no man can number. Now why should we object to a way for securing the salvation of a great multitude of the human family which no man can number, when without it the salvation of all would be in jeopardy? Here I am reminded of the remark of a certain lady. When asked whether she believed in the doctrine of election. Certainly replied she, for it is in the bible. What, said the inquirer, Do you believe that you were elected before you were born? Yes, said she, promptly. I have been such a poor vile sinner, if God had not elected me before I was born he never would afterwards. (Surely this lady is not an Arminian filled brimfull of good works, and expects to be justified by the Law.) Now, one thing is certain, if salvation by grace be not Scriptural, it looks very much like it. To prove this matter let us try it in this way. Suppose that the apostle Paul should enter the sacred desk disguised as a preacher, and looking over the congregation should break out in these words, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto

the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Now would you not think that this stranger was a Primitive Baptist preacher? And suppose waxing a little warmer he should go on and say, moreover whom he predestinated them he also called, and whom he called them he also justified, and whom he justified them he also glorified. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who also maketh intercession for us. Would you not think the preacher a Primitive Baptist? Yea, would you not think the preacher a real Old Hard Shell Baptist and not fit to enter our modern and fashionably pulpits? And suppose waxing still warmer, and rising with the grandeur of the theme, he should add, the Lord made all things for himself, even the wicked for the day of evil, therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt then say unto me, Wherefore doth he yet find fault? For who hath resisted his will? Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Suppose, I say, the apostle Paul disguised as a preacher should enter one of our fashionable pulpits, and utter these hard sayings, would he not be pronounced a Primitive Baptist preacher of the straitest sect? Now is it not a clear case, according to the Scriptures, that God is a sovereign God and doth his pleasures in the armies of heaven, and amongst the inhabitants of the earth, and there is none that can

stay his hand, or say unto him, What doest thou? Eliphaz in answer to Job's complaint says, a thing was secretly brought unto me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth upon man, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up, it stood still but I could not discern the form thereof, an image was before mine eyes. There was silence, and I heard a voice saying, Shall mortal man be more just than God? Shall a man be more pure than his maker? Behold, he puts no trust in his servants, and he chargeth his angels with folly. Now we know that the doctrine of election and predestination is the bible doctrine. It embraces the whole way of our salvation. Why it is that any one that claims to be a christian can hate the doctrine election, predestination, foreknowledge of God, salvation by grace, justification by and through the righteousness of Christ, is more than I can understand, only this doctrine takes away their poor, sickly self-righteousness, and makes them dependant upon the righteousness of another which a proud, vainglorious fool cannot bear: therefore they wish to rid themselves of this most glorious bible doctrine. Now here I am reminded of what Elder R. C. Burleson of Waco, Texas says, Our Primitive or Hardshell brethren have never rejected any doctrine or ordinance of the Baptist church, as founded by Christ and the holy apostles. See Texas Baptist and Herald Vol. 41. No. 29. If the Primitive Baptists have never rejected any ordinance or doctrine for 1895 years what can be the matter with them now? Did not Christ and all of the holy apostles teach election and the foreknowledge of

God? Did they not teach the sovereignty of God in all things, times and places? Do not Primitive Baptists preach and teach the very same doctrine to-day that Christ and his apostles preached and taught almost 1900 years ago? If they do not please write me a letter, show me wherein they have departed from the faith once delivered to the saints, and oblige an Old Hardshell Baptist.

J. M. SHERRILL.

Lenoir, Caldwell, Co., N. C.

P. S.—We have a little church of Primitive Baptist at Zacks Fork, Caldwell county, N. C., organized Aug. 1890. Elder G. L. McGee is our pastor, meeting time Saturday before the third Sunday in each month. Would thank any preaching brothers to visit us at any time.

J. M. S.

DEAR BRETHREN:—As many of you have requested me to write you, I take this method of writing to all at once. I have now filled all my appointments up to Columbia, have met many Primitive Baptists, have enjoyed them much, and have enjoyed trying to preach to them salvation by everlasting grace through Jesus Christ our Lord. I enjoyed my journey through Mill Branch Associational District very much, also Cool Spring Association. These are both very destitute of preachers: only one in Cool Spring district, and three, I believe, in Mill Branch. The Baptists in this country are much scattered about as to their respective places of abode, the churches few and far between, yet they are much united in love, and they are hungry for the gospel of truth, and I believe it from the spirit manifested in them. I thought strange of being called out so far from home, but the witness I have received has more than paid me for all my long

and tiresome journey. I am now just starting to Georgia, shall go to Statesboro, if the Lord will where I hope to find some appointments made for me. I received a letter from home last night, oh how I did desire to see my loving little family. I tried to petition the Lord to let me return home in peace, and stay with my loved ones but my impressions are just as strong to go South as ever. The command is Go., and "As you go preach, saying the Kingdom of Heaven is at hand." I feel like I cannot live if I don't go. He has said, "Lo, I am with you alway." I feel to glorify his name and say I believe this is true, for I feel like he was with me in my greatest tribulation, with me even in my darkest hours when wife, mother, friends and physicians could do me no good; even then he was my great deliverer. As he has delivered I trust he will yet deliver.

JESSE A. ASHBURN.

ELDER P. D. GOLD, DEAR BROTHER:—Enclosed please find \$1.50 for ZION'S LANDMARK for current year, and please excuse delay in remitting.

Elder Pollard and the writer made a visit to Kentucky in September, which was pleasant, but owing to the great heat at that time, and neither of us being very well, we did not take the pleasure we would otherwise have done. We attended the Mt. Pleasant and Licking Associations, but I felt that the order and attention were not good, but I will not say anything further only that the preaching was sound, Jesus Christ and him crucified being the theme of all, and we found warm hospitality among the brethren and friends.

In Canada here we have the labors of our pastor, Elder Pollard,

still, whom we esteem and love. But when his time comes to lay aside his armor and labor of love in the gospel, the Lord will provide just what his people need. I do not have the anxiety I once did in regard either to the conversion of souls, as some call it, feeling satisfied that the Lord will manifest every one of his children in his own time and way, and lead them according to his will in the way they should go, and know full well that not one can be added to that number that were chosen in Christ Jesus before the foundation of the world; neither am I anxious about more ministers, as I know that the ministers of Jesus Christ will be found just where He, the Lord of the harvest, has designed they should be, and yet I do rejoice when the Lord brings any of his dear children to their home, the church, and when the Lord sends his servants with messages of peace and love to his people, proclaiming that the Lord God omnipotent reigneth. I feel sometimes, dear brother Gold, as if I have been stripped of every rag of self-righteousness and am perfectly weak and helpless to do the least good thing, and feel to realize that I have no hope but in God's free grace and mercy, but oh, sometimes I fear I know nothing of God or his salvation, but am a lost, ruined sinner without hope and without God in the world, and that when death comes my hope will be lost. I am so vile and wicked and do not seem to have any love to God or his people, and yet I cannot stay away from the assemblies of the saints, nor can I help but love to hear the truth proclaimed. Oh my dear brother, if I could tell you all my ups and downs, my doubts and fears, my many misgivings about there being anything in religion at all, you would surely say that I am a

strange being, which I know I am and feel the poet expresses my feelings when he says:

I am a stranger here below, and what I am 'tis hard to know etc.

But God knows, and if I am one of his children he will never leave nor forsake his own, but will bring them off more than conqueror through him that loved us: more than conqueror: did you ever think of the expression? I have felt the truth of it, but I must close: unworthily yours for the truth's sake.

R. SCATES

High Gate, Ontario, Canada.

DEAR BROTHER GOLD:—I send you a letter written to me by sister Sadie Liverman which you will please publish in the LANDMARK. This dear, tried sister has expressed my feelings and my heart goes out in love and sympathy to her. God's people are so joined together that one member can't suffer without others feeling it. I hope when all of our trials and troubles are over to go home to the blessed Lord where there is no sorrow, nor pain, nor sickness, but where all is love. The Lord bless you and all of His dear ones. Your sister in hope.

ANNIE ROBERTSON.

Mt. Cross, Va.

MISS ANNIE ROBERTSON,

Mt. Cross, Va.

VERY DEAR AND PRECIOUS SISTER:—Your soul cheering epistle of christian love and fellowship, under date June 1st, was duly received. Words would fail me to express my appreciation for such letters as I have been blest of the Lord as I hope to receive from you and many others of his dear people, and the gratitude which I owe first to him, and to His charitable ones in being mindful of my needy condition, and bearing, as they have with my great weakness and short

comings. Almost every day since the coming of your letter I have thought of trying to answer it, but my physical weakness has prevented, after attending to such domestic duties as daily come upon me, am so so weak and nervous that I am compelled to lie down and rest. My strength has been gradually failing since the early spring, my dear mother's health has also been very poor which you know has greatly increased my cares and anxiety of mind, and to all of this has, of late, been added the sharpest persecution that I have ever been called on to endure since I have had a name among God's humble poor. Indeed dear sister, I have never before known what it was to suffer reproach for the name of Christ. I have often felt in the past that I had never been tried as many other dear ones have. When I found a desire in my heart, or rather a desire was planted there to go to the dear people I loved above all people, I was not opposed by any of my kindred in the flesh, but was encouraged by them. When I would desire to visit any of the churches I was not opposed in this and though I would be compelled to sit down to dress, because of weakness, before starting to ride a distance of ninety miles, yet my dear mother, when she saw I was anxious to go, would encourage me, and my brothers not professors would help me to go, and on every trip of this kind I have by the kind hand of Providence been brought safely home, and can truthfully say, I have lacked nothing. And while I have for the last six years been afflicted, and a greater portion of that time my weakness has been so great that I have been useless to myself, or to others, so far as labor is concerned, and I often feel that my unprofitableness in every way as a profess-

ed follower of Jesus has been such that I can but wonder at the love and fellowship which I have been the happy recipient of, yet I have been so tenderly nursed and cared for by loving hands and above all things else which can bring comfort to the afflicted, the comforting influence of the Holy Spirit which has often assured my conscience of her part in the death and resurrection of Him who hath said "my grace is sufficient for thee, for my strength is made perfect in weakness" that my afflictions, much of the time, have seemed light and not worthy to be compared with the unrest experienced in a few days of affliction by one without hope. And while I have suffered many things from the great enemy of our souls, yet I had not, so far as I knew of lately been evil spoken of and falsely accused in a degrading manner, because of my trying to follow Him whom my soul loveth. I would sometimes question how would it be with me, were I tried in this point as some dear ones have been. I have often thought that this was a persecution that I could not bear with any patience. But dear sister, I now feel that my patience has been so keenly tried in this manner of late, and I have been enabled to bear it with a degree of patience which I know is contrary to my own rebellious nature, that I am assured that only super-natural strength could have thus sustained and quieted me so that these persecutions, instead of destroying my hope and confidence in our great Deliverer, have set another stone in the foundation of my hope and trust in Him, and midst this fiery trial have often felt like saying with the lovely apostle "I can do all things through Christ who strengtheneth me," having the assurance that in truly desiring to follow Him he will not suffer us to

be persecuted above that which he will enable us to bear, for He hath said unto such as feel their need of Him, "My grace is sufficient for thee, for my strength is made perfect in weakness." And how often God's humble poor find this glorious truth a strong hold and only safe retreat whither they may rest and gather strength from the fruit it yields just suited to their needy cases. When the burden is very heavy much strength is required to bear it, and when that strength is given we may move along without realizing the weight of the burden we are carrying because of sufficient strength to bear it. When our pathway is smooth and sunny, we do not need so much strength to enable us to get on, as when it is very dark, rough and thorny. But how comforting to the way-worn one to remember that He who is our sufficiency knows just how much is needed and when needed, and he has promised to supply all of our deeply felt needs according to his riches in glory by Christ Jesus, the same yesterday, today and forever. Just as able to support our fainting soul in the barren, thorny desert as in the fertile regions, just as able to beat down and quiet that principle in us which revolts at the idea of being evil spoken of and falsely accused, resigning us to our lot and enabling us to rejoice in that we are counted worthy to suffer shame for His sake. For it is by Him and through Him that we are armed for any trial whether great or small. We are poor, ignorant, dependent creatures, too weak in ourselves to bear the burden of sin which dwells in our members, though our outward walks were pleasing in the sight of all men, much less are we able to stand alone being placed in a world of iniquity, subject to all kind of perils even to that of false

brethren which I have thought surely must be the worst of perils. But the noble apostle of our Lord and Master experienced this trial, and my dear sister, his people need not in this our day think it strange concerning the fiery trial, which is to try them as though some strange thing happened unto them. "But if ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us leaving us an example that ye should follow His steps." When I first received a hope my desires were so changed that I was (though young) separated from my former young associates. I could not find in them the soul satisfying good that my spirit yearned for, hence I was compelled to seek the society of those who spake comfortably to my hungry soul, and when thrown in company of the young and gay I would feel to be one alone among them, and if there were a few of those spiritual minded ones present, their conversation would so charm me that I would be drawn to them, and when I saw and obtained a home among this dear people (the church of my dear father's and mother's, the dearest spot on earth to me.) I felt that I as a weary, home-sick child could now sit down and rest under the cares of dear old father and mother in Israel who would watch over me for good, and I can truly say that I have not been disappointed in this. But the freedom which I ever feel in the presence of such because of the marked evidences of Christ in them the hope of glory which thinketh no evil, and which have (as I hope) bound my soul in the bundle of life with the Lord Jesus) have caused me to suffer reproach. But God who is rich in mercy hath enabled his poor worm thus far to bear it with patience and to take

shelter under his gracious word, "If yea be reproached for the name of Christ happy are yea, for the Spirit of glory and of God resteth upon you." O for a continuation of that spirit which will enable his suffering ones to commit the keeping of their souls to him in well doing, as unto a faithful Creator. Hoping that you, dear sister, will be enabled to cast the mantle of forgiveness over the imperfections of this poorly written and connected letter, and begging that you remember me in your petitions to the throne, I remain as ever your little sister in hope of a glorious immortality.

SADDIE D. LIVERMAN.

Columbia, N. C.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—You will find enclosed express money order amount \$1½ to pay you for my next years subscription to the LANDMARK. I will say to you that my soul has feasted in reading the many lovely Editorials and other precious communications from the many lovely brethren and sisters that have been published in the LANDMARK during the year. Dear brother, we may never see each other's face in this world but my hope is that the time is not far a head when we will meet in that glorious Kingdom above, when we will know as we are known. I am considerably in the evening of my life, and I judge that you are the same. Please remember me in your prayers.

J. W. WHIDDON, Sr.

Hat, Ga.

Remarks.

Yes my brother, I am running down swiftly in the evening of life. The hill is getting steeper and steeper. I am more than three score years old. I am old enough

to be a better man if wisdom were with age, and prudence guided my life.

If we are enabled to meet in Jesus and be found in him in the resurrection of the just, we shall have no more regrets over a mis-spent life, or fears that we will fall one day by the hand of Saul. May yours be a good old age and mine also, and may our companionship be in the tribulation, patience and faith of Jesus.

P. D. G.

CAUSES OF DECLENSION

DEAR BROTHER GOLD:—I have felt for some time that I would write to you, and express my appreciation for our beloved LANDMARK, which comes regular richly laden with the things which so much concern us, the pure unsullied truths of the gospel. What else besides in all this sin-polluted world is there to bring solid comfort and joy to a poor sin-tossed and weary soul? We now stand amid the most trying and critical period of the present century, both to state and church. While I feel government is of less importance to the Saints, crime and misdemeanor cause less grief and sorrow, yet all lovers of peace and good morals must necessarily feel sad to know how alarmingly on the increase are vice and crime, until the toiling millions are grievously burdened with heavy taxation to prosecute the lawless. Our prisons are filled with perpetrators of murder, burglary and felony, perjury and impurity, until all lovers of good morals blush with shame. But is there no cause for this degeneracy of mankind, which in previous years would have made our forefathers tremble with fear under the severe

restrictions of society, and the awful denunciations of public sentiment? While doubtless there are minor causes, we feel assured there are but two leading causes to the situation. 1st. When we uncap the depth of iniquity in high places perpetrated by men claiming to be ministers of the gospel of Christ, ignoring the faith and practice of Christ and the apostles, rushing on in blind infatuation into the modern innovations unknown to the primitive saints, their impure and unchaste conduct, their greed for members and money, the lightness, vulgarity and insincerity manifested both in their public and private life, these have caused those who occupy the private walks of men to become incredulous and distrustful, causing them to become more skeptical and with less confidence in the time honored christian religion; hence they become wrecked in morals and virtues until self respect and gentility are destroyed. The apostle says, "Wicked men and seducers shall wax worse and worse, deceiving and being deceived;" again, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron;" and again, "this know also that in the last days (which we now live) perilous times shall come: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, h e a d y. highminded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof, from such turn away. For

of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth:" 2 Tim. 3:1-7. Now it cannot be legitimately claimed that the characters above mentioned ceased with the apostolic age: for even the casual observer cannot but see the close proximity and sameness existing between the characters mentioned in these and modern divines. Hence we trace the causes, or at least some of them, from this corrupt and unscriptural departure from the teachings of the new testament. 2nd. There are causes doubtless which come nearer home to us than those mentioned above. I feel no hesitancy to say The Old School or Primitive Baptists in doctrine are identical with the Primitive church set up by our blessed Redeemer, the great Head of the church during His incarnation. But I greatly fear in practice our identity is not so apparent, for while we carry out the letter form of the ordinances of Christ, there are many other duties in which I fear we fall short. Brethren, do we show to the world that we love the church and church privileges above our chief joy? We certainly cannot make this appear to them when we seem more concerned about our secular affairs than our own church. When we attend to our domestic interest on the time of our regular meetings at our home church, and violate the express command, "Forsake not the assembling of yourselves together as the manner of some is &c." Again sometimes brethren allow petty affairs to sever their fellowship, or at least cause them to speak unkindly of each other, and some times result in church troubles. This has a very deteriorating effect

on the church, and demoralizing effect on the community. Brethren, let us love one another with a pure heart fervently, and let our light shine. Brother Gold, I feel glad that I can send you a new subscriber for the LANDMARK. May the Lord bless you in your arduous labors. In hope and love.

A. B. MORRIS.

Denmark, Miss.

DEAR BROTHER GOLD:—Some of our excellent writers and excellent preachers occasionally accept something that has been handed down to them, an unwarranted tradition; and go on from time to time proclaiming it and publishing it as though it was bible truth. I am going to call the attention of your writers and readers to an instance of the kind. I do not suppose anybody would willingly entertain an error, much less publish it if their attention was called to it. The circumstance to which I propose to call attention to is the record of the supper at Bethany. We should all bear in mind in the first place that this event was very soon after the raising of Lazarus from the dead. Every mention that we have of this family goes to show that they stood very high in the esteem of all who knew them. We read, "Now Jesus loved Martha, and her sister, and Lazarus." Again; "His sisters sent unto him saying, he whom thou lovest is sick." Several instances might be cited where it appears that Jesus at the close of the fatigues and labors of the day repaired to this quiet and peaceful retreat at Bethany for a season of repose. Sometimes, at least, the twelve were with him. I am utterly at a loss to conceive how it should have got into the brain of any intelligent bible reader that this Mary whom Jesus loved and whom he vindicated on mor-

than one occasion, was a very wicked woman. An excellent writer in the last issue of the LANDMARK says, "When Jesus went into the Pharisee's house to eat with him there came a woman who was a great sinner &c." In the record that John gives of the events at Bethany, there is not a sentence or a hint reflecting on the characters of this loving and much loved family. There can be no doubt that they were Jews: and strict as the Jewish people were, they were evidently held in high esteem among them. It is said that "Many of the Jews came to comfort Martha and Mary concerning their brother." "When Jesus therefore saw her (Mary) weeping and the Jews also weeping which came with her, he groaned in spirit and was troubled." In the next chapter we have account of another visit with the twelve to Bethany. There and then they made him a supper. What we in this day would call a public dinner or public reception. It appears to have been entirely in the interests of this family and for their sake, as they are all among the guests. Simon the leper, as he is called, was evidently a man of wealth and distinction and a Pharisee. After this first visit after the miracle was wrought, with Lazarus sitting at the table with them, and Martha serving, is it anything to be wondered at that Mary should come with a pound of ointment, very costly, and pour it upon his head, and then wet his feet with her tears?

If the brother to whom I have alluded only meant that she was a sinner as Paul was, and as we all are, I have no objection to make, only so that it is so understood. Luke makes no record of the particulars, not even of the raising of Lazarus, and he was of course not

present. He speaks of what the Pharisee thought. It does not appear from any of the evangelists that he would be rude enough to say anything. But from the Pharisee's standpoint everybody but Pharisees were sinners. And those who did not attend to the legal ceremonies for cleanliness were considered defiled, and this defilement was contracted by touch. So the Pharisee would avoid the touch of those that he did not know to be strict observers of the law. Matthew who was evidently present speaks of the anointing, but gives no hint that the woman was other than a worthy disciple. The sharp reproof to Judas, in vindication of Mary and this act of hers, by the loving Redeemer seems to have sorely aggravated Judas. "Then Judas Iscariot went unto the chief priests and said unto them what will ye give me and I will deliver him unto you."

I have occasionally noticed in the writings of brethren and also in the hymns of some excellent poets that the name of another Mary has become strangely mixed up with the sister of Lazarus. I speak of that Mary that was frequently called Mary Magdalene because she was a native of the city of Magdala. There is not even the slightest tradition or historical record to reflect on the name of this devoted follower of the Redeemer, or in any way implicate her standing both as a citizen and a devout believer. She was evidently a woman of wealth and commanded the highest respect. It was to her that Jesus first appeared after his resurrection, even before he had shown himself to Peter or the beloved John. She was among those who attended on more or less of his journeys "and ministered unto him of her substance." The other Mary did not journey with him. Mary

Magdalene is named with some others who were healed of evil spirits and infirmities. Her devotion to the Redeemer may be partially accounted for in this way. The disposition from any one quarter to implicate the character of any of those with whom the Redeemer delighted to associate as other than unblemished and above reproach, is very unpleasant to me. And especially so when it is entirely without warrant. Some of our excellent poets have not hesitated to apply such epithets as vile and filthy to one of these Marys, always confounding the two I have been endeavoring to vindicate. I will not give out to be sung hymns that suggest unwarranted sentiments. It is evident from the records that this whole family at Bethany was highly respected by the Jewish people and not only so, but that Pharisees, excessively strict even among Jews, had great respect for the sisters at Bethany. It was Pharisees you know that murmured against Jesus because he received sinners and ate with them. This Pharisee at Bethany did not hesitate to make a display of his regard for this family, not only entertaining them at a feast, but also entertaining Jesus and his disciples for their sake. With kind regards.

E. RITTENHOUSE.

ELDER P. D. GOLD, DEAR BROTHER:—I have been reading the Scripture to-day, and am made to wonder whether I am a child of God or not? I do not believe that any except the children of God understand the Scriptures, and they only through and by revelation, and our own experience then teaches us the truth of them. I have been asked by some of the bretheren to write my experience for the LANDMARK. Now whether or not I have an experience of grace is unknown to me, but

I will write such as I have for your disposal. If I know my own heart I can say of a truth that if I am not saved by grace I am lost beyond a doubt in my mind. If I know my own self I felt to be a sinner, when but a youth some 8 or 12 years old, and then was the time that I commenced to beg God for mercey, and several years went on in this way. My parents were Baptists, and I believed that doctrine to be right, and I had a great desire to be one of them, but felt like that as young as I was that I had already done some unpardonable sin, and was doomed to torment; but when about 18 years old, at the Old Mountain meeting house near Mt. Cross, Pittsylvania county listening at Brother Dameron preach I was made to rejoice, and to realize that I loved this people with a love that excels all other love in this world, and to feel that I would give the world and all of its gold and silver to go and put my arms around his dear neck, and tell him how I loved him. But dear ones, I had not more than put my feet out of the house when satan whispered to me that I was a little young fool, ignorant, vain, deceitful, hypocritical, and tried to make me believe that it was all my imagination, and that I did not love this people. Now for seventeen years I have been wandering in the mountains bleating, away from the fold; but some two years ago I had great desire for the church. I had fed on the husks as long as I could live on them, but how was I to go? I was not fit to be a servant, much less a son. I had no experience. I had no evidence as I thought. I have been to preaching, and while sitting listening at the blessed truth being proclaimed I would feel like a dog trying to get the children's bread. During the past seventeen years many were the nights that my pillow has

been made wet with tears of grief and tears of joy, while my dear companion was sleeping away sweet hours of peace. So my desire for the church grew stronger and stronger, but I had nothing to go with, so I became so deeply impressed last March that I promised my dear Redeemer in prayer that I would go, but when meeting day came I would frame up some excuse to not go for fear that I would join them and deceive them, for I prized these old despised people above every other people in this world, and did not want to deceive them if I was deceived myself. July 14th this year my little girl of 7 years old was taken sic'k suddenly and very sick. I was deeply impressed from the first of her sickness, or it was presented to my mind in some way that I cannot express that the sickness is not unto death, but for your disobedience. Dear ones, you cannot imagine my feelings, unless you have had the same experience. My little darling grew worse and worse. I tried to pray, but oh my soul I had no prayer in my heart. Have you ever felt that way in your experience? But after about one week while sitting in my door with my back to the company at night I was given a prayer and made to promise God if he would only restore my child to me in health that I would never let another opportunity pass to join the church, that when the door was opened that I would go and tell them that I loved them and wanted to be with them. So my baby commenced to improve, and it was not long before a N. C., brother came through here and preached at Northfork (brother Wyatt,) and I went to fulfil my promise to God in prayer, but when I got there it seemed that my soul and body both were dead, so much so that when the door of the church

was opened for the reception of members I did not feel to have strength enough to get up off of my bench, and did not offer. Dear ones, I went home with a very uneasy feeling that I cannot describe, but found my baby all right, and consoled myself by thinking that it was God's love and mercy for that church that he kept me out, and that I was not fit to be in it, and thought that I was deceived in my own heart about the prayer of promise; but on the next night when I thought all was going well with my baby she was taken worse than ever. Dear ones, can you realize my feelings when I thought of the impression that was made upon my mind when my baby was first taken? "This sickness is not unto death, but for your disobedience," and then to think that I had lied face to face to God. It was almost more than I could bear, but yet I had worse yet to bear, for my heart had no prayer, and now my little darling's tongue and muscles of her throat had become parilized so that she could not speak a word or drink a spoonfull of water, and all for my disobedience. Oh my soul, I went up stairs, laid on my bed, and was there given a heart of prayer, when I asked the dear God of heaven and of earth to take my child if it was his will, for she was too good for me, that I did not no deserve one so pure, but oh dear God just let me live to get to church once more, and if I then refuse to go and offer myself blot me out of thy sight forever. So Saturday before the 2nd Sunday in September 1895 I went to Northfork and was received, and baptized the following day (Sunday) by Elder W. S. Minter. I have not written all I want to but will have to close for want of space. My baby is now well and going to school.

G. A GILES.

TO THE DEAR BRETHERN, SISTERS AND FRIENDS whom I met on my tour in Western, N. C. and Va. I promised many of you to write through the LANDMARK. I can say to you I reached home according to appointment Wednesday after the 4th Sunday in Sept. and found all well, for which I felt thankful to the Lord. I was gone 72 days, tried to preach nearly every day and often at night. On my tour I visited the Eno, Staunton River, Country Line, Abbotts Creek, Senter, and Mountain Associations and preached once or more in all of them. Since my return home I have visited Little River, Contentnea, and Black Creek Associations, and tried to preach in all of them except the Little River of which I am a member. It has been a source of very great pleasure and relief of mind to me to be permitted to visit so many Associations and to meet with so many of my Father's children who seemed to receive both myself and my preaching as of the Lord, which seemed to humble me and made me shed tears of love, were they? For when I try the strait edge to myself I find I am so crooked, and when I examine my breast plate I find my heart is deceitful and desperately wicked and all together really makes me fear I am deceived and that I am deceiving God's people, which I would not do if I know my heart for all the world. But then when I come to look into the righteousness of God's people I find it is all of the Lord. For of a truth wisdom, power, justice, purpose, mercy, love and the right of redemption are all the Lord's. Who would doubt it? In all my doubts and fears, there has been for the last few weeks working in me an irresistable power that seems to work by love that has turned me from my former occupation and made me to love what I

once did not and to hate what I once loved. I cannot tell just how it was done or what did it. But sometimes I feel so confident it is of the Lord I feel like I want to tell to all around what a Saviour has found me, and have been made willing to leave my dear family whom I think I love as good as any man, and turn my back on all that I call mine and go for months, trying to obey what seems to be a command resting upon me, to feed the flock of God which he has purchased with His own blood, or to feed His sheep and lambs. But sometimes I fear I neglect my own family too much, so I am in a strait to know just how to do right. If I could do every thing right how much better it would be. Can some brother tell me how? I had some kind of a desire to go to Western N. C. and now I want to go again worse than ever and I hope to spend most of next spring and summer up there. I hope to be at the spring session of the New River Association. I would like to make special mention of many of the dear brethren in the ministry as well as in the laity whom I met, but space will not admit. I must say I had with me in the start Elder I. Jones and in the end Elder G. O. Key who were loving companions to me. We had good meetings at all the Associations. But to me the Mountain was the most pleasant. I feel like that was a meeting that will long be remembered by many of us. I felt like the Lord had much people in that country. On my return home I went immediately to my own, the Little River Association which was the largest attended of any of the nine. We had with us 21 visiting preachers and withal a lovely Association. Now I must close, may God bless us all if it be His will. I hope to meet many of you in the

spring, if not may we meet beyond this vale of tears. Affectionately yours.

W. J. STEPHENSON.

Polenta, N. C.

DEAR BROTHER GOLD:—I returned home from my long preaching tour of eleven months in Texas on the 25th of December, and would be glad to hear from brethren and friends who wish to write to me. I will not write any more on the subject of Pride at present, but may send you something soon on the subject of Adoption. I would like you would give something on the subject of the running issue mentioned in Lev. 15th. Yours in love.

I. J. TAYLOR.

La Grange, N. C.

DEAR BROTHER GOLD:—I have felt somewhat impressed for the last day or two to write to you, whether it is of the Lord or not I cannot tell. I always feel so unworthy to attempt to write to any of God's children that I think sometimes that I will never make the attempt to write to any of them again. But brother Gold, I love them better than any people on earth, and can't help writing to them occasionally. I so often feel that I am mistaken about my little hope, and if I am a christian at all I am the very least, but if I just knew that I am the least it would be a great consolation to me, but that is not for us to know, we have to live only by hope.

Brother Gold, I dreamed of you a few nights ago, and I feel like I want to tell you my dream. I thought you were to preach, and there was a place prepared on the housetop for you to preach, and you went up and the congregation followed after. You had hold of a tremendous long pole, and you had

to preach by holding to that pole. I thought the people had to go up to hear you by the same pole. I went up, but there was such a rush of people on the top I and several more had to stand on the slant of the house until they all took seats and made room for us. I thought I would fall in spite of every thing I could do. I had to keep grabbing to something to keep from falling. You were fixing to open services. I thought I would go down and wait until you got through singing and praying (for I should fall if I stayed up there) and then I would go up again and hear you preach. There would be room for me then. I thought I took hold of the pole that you had hold of and commenced going down, and when I did the end that you had hold of slipped from your hands and you could not say a word. I went down and I knew that the pole had slipped from your hands. Brother Gold, I cannot describe my sorrow at the time. I felt that I was the cause of the pole slipping from you, and it gave me so much trouble. I expected to get a rebuking from you, but did not. You did not say a word, and oh how rejoiced I felt to think you did not. I managed to get the pole back to you and you commenced to preach, you could not preach unless you had hold of that pole. I awoke and it was nothing but a dream, but it seems to bear on my mind so much. I feel that I wanted your interpretation of it.

Brother Gold, I do not intend this for publication for it is not worth it. It would be such comfort to me to receive an answer from you privately if you think it worthy, and if not lay it aside and all will be well, for I have no doubt but you will do what you think best about it. Dear brother, if I doubted

my christianity no more than I do yours I would be one happy person. I have not the least doubt about you. I have had several dreams about you, and they have always been good dreams. You are the most pleasant looking man in a dream I almost ever saw, and you are most always preaching about the goodness of God. But my poor sinful self I doubt daily. Please excuse this poor scribe and think when you read it that you can't expect any better from a poor ignorant being such as I am. Pray for me and my little family. Your little sister if one at all.

MATTIE LUPER.

Rocky Mount, N. C.

Remarks.

My sister, even if I am called of God to preach the gospel, and do preach it, yet it is not preaching to you, unless you and I by faith have hold of the pole of the gospel, or to the cross of Christ. (Numbers 21:)

P. D. G.

MY DEARLY BELOVED BROTHER P. D. GOLD:—Your polite Request is to hand. I am sorry I have delayed paying you so long. Money is so scarce with me, but little work to do, and not able to do but little. I am spared and blest to see almost eighty Christmases and still a poor, sinful, miserable worm of the earth, and have been all the days of my life. As I happened to get a little money I will send you \$4.50 and as my chance to get money is so uncertain you will please stop the LANDMARK, although I am sorry to do without it. I have taken it almost ever since it was published, and delight in reading it. Brother Gold, please accept my thanks for your kind forbearance. My love to you and family. I still remain your un-

worthy brother, if indeed I am one. Remember poor unworthy me.

HARGIS FARTHING.

Durham, N. C.

Remarks.

We are in much need of money to carry on the publication of the LANDMARK. Times have been close, and therefore many of our subscribers fell behind. We were almost forced to send out statements to many of them. The kind way in which our dear aged brother Farthing and others have responded to these appeals has been very touching to me. It is so much better to receive a kind letter like the above, than to receive a rough severe letter. We thank him and other brethren and friends that have so kindly answered us with the money, and also with kind words which are very encouraging. This makes me desire to thank God and take courage.

P. D. G.

DEAR BROTHER:—We have had several preachers with us since the meeting. Elders Hassell, Curry, Reed, Lively and probably others. I think the meeting has had a good effect. Every one seems to be well pleased. After you left we had in our midst some Nashville Baptists. They say during the Centennial at Nashville next year they propose to hold a meeting in line with ours, also some of the visiting Baptists from Maryland say they hope to hold a similar meeting during the Exposition to be held in Baltimore in June 1897. I trust these proposed meetings if held will be accompanied with that unity and love that was manifested at our meeting. I will close with love and prayer for you and yours. I am yours in hope. JOHN W. GREEN.
Atlanta, Ga.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

Brother T. P. Nelson, of Mo., requests my view of Matt. 19:12.

"For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs which made themselves eunuchs for the Kingdom of heaven's sake. He that is able to receive it let him receive it."

One of the snares of mankind is the lust of the flesh after evil things, and among such is lusting after woman. The woman is all right in her place. The sin is in the one lusting after her. This is a lust that hath entrapped many. Solomon as well as other bible writers warns men of the folly of this sin.

Marriage is authorized of God, and is honorable in all where the bed is undefiled. But for a man to marry a woman guilty of fornication before her marriage is defiling. Under the law of Moses the husband discovering this uncleanness could give a writing of divorcement, and she must depart from his house. The case of adultery (guiltiness of a married person) was different; for such was to be put to death. Joseph the husband of

Mary, feeling that Mary his espoused wife was guilty thus, being a just man was minded to put her away privately, not making her a public example, not knowing the wonderful fulfillment of Scripture, that a virgin should conceive and bring forth a son, the Saviour, God with us.

The Pharisees tempting Jesus asked if it is lawful for a man to put away his wife for every cause. Jesus said, In the beginning God made the two or twain one flesh, and what God had joined together man was not to put asunder.

Then the Parisees say, why did Moses command to give a writing of divorcement, and to put her away?

Perhaps they thought they had Moses against Jesus. If a Pharisee can get Moses between you and Christ, or get you under the law, it seems to be his delight. Pharisees cling to Moses. But said Jesus, Moses, because of the hardness of your hearts, suffered this. If their hearts had been right then there had been no reproach cast on God's holy law. It is no honor to us to have an indulgence granted that declares we are vile.

If man had never sinned there had been no need of Moses, or the law. The more need we have for Moses or the law the more our sin is proclaimed. For by the law is the knowledge of sin.

The disciples then say to Jesus, If the case of the man be so with his wife, it is not good to marry. That is if the two are one flesh and cannot be parted asunder, or if a man is bound by the law of

marriage to his wife, and she bound by the law of her husband as long as he lives, then it is good for a man not marry—had better be eunuchs.

Jesus said unto them, All men cannot receive this.

Marriage is the provision preservative of mankind from the uncleanness of lust of the flesh. An eunuch is one able to receive this teaching, he that marrieth not doeth better. Some are so born—free from this lust—some are made so of men. In the oriental kingdoms it was customary for Kings to employ men as chamberlains, or to serve in their households, that they had made eunuchs for that purpose. Also some have made themselves eunuchs in order to be free from this temptation, and to serve the Lord more devotedly, or for the kingdom of heaven's sake.

Now whomever is able to receive this let him do so. There is a difference in men in such matters. Certainly he that lives as Paul did is more free to serve the Lord, yet none more commended marriage than he, nor did any more fully set it forth as emblematical of the unity of Christ and the church. It is fittest emblem of love. The best of men have married, such as Noah, Abraham, Job. One of the foulest of wretches is an adulterer—he that invades the sanctity of the bed-chamber, and robs a fellow-man of its jewel of his wife's affection, and defiles his couch. No adulterer, nor fornicator hath eternal life. None such inherit the kingdom of

heaven. If God grants such repentance he abhors that sin above others and desires to magnify the riches of God's grace which saves him.

In the kingdom of heaven there is liberty. If one can receive this saying of Jesus, and not touch a woman it is good. Nevertheless to avoid fornication let each man have his own wife, and let the woman reverence her husband.

The fornication that God's people are so often guilty of, namely forsaking the true Lord to whom they are married, and worshipping and serving false gods or idols is condemned all along in scripture.

The monster of sin is the mother of harlots making the nations of the earth drunk with the wine of her fornication, or false doctrines that make men drunk with lies in hypocrisy.

False churches are brazen and decorated with jewels and ribbons as a harlot to entice the world. With impudent faces and movable ways to please all passers by they promise a bed of voluptuousness and much pleasure to their devotees.

While the pure virgin church of Jesus Christ is clothed in modest apparel, and with shame—facedness she abides at home and honors her own husband. Those that love her are not defiled with women, or entangled in fornication of false worship.

P. D. G.

Brother R. W. Thrower of Ark. requests my impression on this subject, "Does Regeneration produce any change in the body?" If I understand brother Thrower's ques-

tion it is whether a man's natural or mortal body born of Adam is the same after he is born again, or is it another body? We say it is the same literal body, but then this needs explanation, and when we understand each other we find our views are in substance the same. For instance, after a woman marries a man her body is the same it was before, yet her condition, circumstances and relationship are so changed that she is what she never was before—her name is changed—she is another man's wife, and under the law of her husband, and is one flesh with him. When a man is born again he is joined unto the Lord Jesus, and is one spirit with him. Now his body is the temple of the Holy Ghost, and God dwells in him, except he is a reprobate. He has the same natural body. It can suffer pain, get sick and die. He sees in him what he never saw before he was born of God, namely a body of death, and he appears to himself to be far worse than he ever was before he was quickened from the dead, and seeing the law of sin in his members he cries out, O wretched man that I am, who shall deliver me from the body of this death? The body of death is sin in his members. It is sin in his members—or the law of sin—and not the members of his body. He is to present his body with its members a living sacrifice to the Lord, or to serve him with his body. The flesh in which dwells no good is not the literal body, but it is lust or corruption of the body. No man hates his

natural body. God made that, But this body is vile because of the sin therein. He shall change this body because it is vile or dead because of sin, and shall quicken our mortal or dead bodies. Because the Lord is in his people, or because his Spirit dwells in them, therefore they are to present their bodies a living sacrifice. Take away the spirit and grace of Jesus and leave this man to the working of the flesh, and he is no better than another man, but when the Lord dwells in him and works in him both to will and to do, and he is not the same man, for old things have passed away. The life of Jesus in him leads him to hate what he once loved, and to love what he once hated.

We cannot explain any of the great mysteries of redemption. Those things most dear to us, and that we most assuredly believe we cannot explain to others.

The man born blind was the same man after Jesus opened his eyes, yet how different his condition. The man out of whom Jesus cast a legion of devils is the same man he was before, yet how changed his condition. Paul once persecuted the church, but how different the spirit in him that prompted his hatred to the church from the love of God in him leading him to love and serve the church of the living God.

The literal flesh of a christian is no better than one not born of God, because the flesh is not born of God. By nature we are children of wrath even as others, still grace

makes a difference. Who maketh thee to differ? If grace dwells in me it would cause me to hate to defile my body by getting drunk, or commit other horrible things. He that is joined to a harlot is one with a harlot. He that is joined unto the Lord is one with the Lord, and hence that saves the body. We love the bodies of Saints therefore because of the light that is in them.

P. D. G.

OBITUARIES.

It seems to me that the writing of obituaries, like the preaching of funerals, is more by tradition than by gospel precept, that it demands the candid consideration of our readers.

For the purposes of record and history a brief statement concerning certain ones is necessary. But beyond that I am unable to see the need for or propriety in such lengthy statements concerning the dead as are published in our mediums for religious correspondence. Whether one lives long or dies soon he fills his sphere—enacts his part in the great drama of life—and passes out, and unless in the Providence of God he has been made to serve in such a manner as that part of his life became a matter of history, he is soon forgotten, and the world moves as though he had never lived.

The remembrance of those of our personal friends who have gone on before us is only equal to the impressions made by them upon our hearts and minds, and when we die it will die, and so it will be with those whom we leave behind.

I made some feeble remarks concerning my dear mother, but I can

not read them except as I look upon the printed page, but when I think upon that which she wrote herself in my heart and mind I read it in stronger, clearer, sweeter words than either tongue or pen can form. Mother stands in the midst of a garden and the children are round about her, for a time, as the fruit thereof. Some of these as fruitful vines leap over the wall and build up other inclosures, while others simply bloom for an hour then fade away and are no more.

The lives of some are spent in a small compass, in a quiet manner, without an incident of special moment, and therefore cannot be regarded as of interest to the thousands of our readers who never knew before that such a one had lived.

The youth which, like the tender bud is cut off in the early stage of life, has but appeared in the family garden and there only the preciousness of his or her life remains. The infant which like the most rare, lovely, fragrant flower but once saluting the morning light and in return is kissed by the gentle rays of the rising sun, then fades, and droops, and dies, appears and makes glad and joyous the household but for an hour, a day or a month, and then is transplanted into the Paradise of God, furnishes a life too small, too sweet, too precious to be shared by any beyond the family circle, and therefore cannot be of interest to others.

These youthful plants which wither and die while yet in the family garden leave their substance, sweetness and fragrance there where they are held sacred as it were by the parents until the walls thereof crumble away, and perish and the place thereof becomes unknown, until the silver cords are loosed and the golden bowl in the threshold, the pitcher

at the fountain, and the wheel at the cistern are broken, then the dust returns unto the earth as it was, and the spirit returns unto God who gave it.

Obituaries are published in secular papers for so much a line, being classed with advertising matter. With a limited circulation, and but little or no advertisements, I doubt very much whether we are doing by our editors as we would be done by when we require them to do so much gratuitous work as they do in the publication of so many and such lengthy obituaries. There rarely ever appears an obituary in the LANDMARK sufficiently brief as that it could be published in a daily paper for one dollar and a half, the subscription price of the LANDMARK. The obituaries which brother Gold publish free during one year could not be published in a daily of only four pages for five hundred dollars, and yet we do not seem to hesitate to request it done for nothing by those who also labor for us in the ministration of the gospel of peace night and day, in season and out of season.

The publishing of obituaries should be discouraged from the fact they are as a rule onesided, partial, and in that respect false to the deceased as held in the memory of all acquaintances.

If any one has a kind word for me, a word of encouragement, good cheer, or comfort let them speak it now, let me hear it for myself and not others for me after I am dead. I need friends now, and I want to know who they are now, for the dead know not anything. I need the help, and love and sympathy of my friends in this life—now.

If any have garlands or bouquets of flowers for me let me have them now, that I may admire their beauty and inhale their sweetness now, rather than place them upon the

little mound of earth that shall one day hide my remains from mortal view.

The assurance that I occupy a small space in the hearts and affections of my friends is worth far more to me now than eulogy, slab or shaft hereafter.

P. G. L.

WRONG.

When a brother, be he preacher or otherwise, wishes to rule others, or be some great one he is carnal. Or when brethren follow any one preacher so as to cause a division this is also wrong.

In Paul's day some were for Paul, and some for Cephas, and some for Apollos, and he condemns them all as carnal. No man that has the mind of Christ wishes to be a leader, or to manage matters, nor be considered a great one. Preacher jealousy is a curse among any people where it exists. Why should a preacher want to divide churches, or to have a set of followers? It is a bad mark for any one to be spotted with. Mark them that cause divisions and offences contrary to the doctrine which ye have received. When churches are wrong, and a preacher is faithful in declaring the whole counsel of God, and part of the church cleave to him, and part hold to the wrong condemned, this would not be a division contrary to the doctrine of Christ.

A preacher who loves the cause of truth, and is zealous according to godliness is not jealous of other preachers, but loves those that love and serve the Lord.

Our brethren generally highly esteem their preachers. Where a preacher is not well esteemed it is generally because he is unfaithful in some way, or not gifted in serving the cause of truth.

P. D. G.

BUTLER CHURCH.

The trouble between Butler church of Taylor County, Georgia, and the Middletown and Walkkill, and Warwick churches, of New York, growing out of an objectionable sentence in an editorial published in the Signs of the Times in 1887 by Elder B. L. Beebe, the pastor of some of these churches, and their subsequent action in sustaining him by non-fellowship resolutions against Elder John Rowe, then a member of Butler church, who was the subject of attack in said editorial, has been amicably and satisfactorily adjusted and fellowship fully restored between them.

H. BUSSEY.

Pastor of Butler Church.

Remarks.

We are glad of peaceable settlements of trouble in church or among brethren. God is not the author of confusion, but of peace, as in all churches of the Saints. Blessed is the peace maker, and cursed is the peace-breaker. We should each of us seek those things that make for peace, and whereby one edifies another; and let no man put a stumbling block in his brother's way.

P. D. G.

The engraving plant and printing establishment of Elder J. R. Respass' Sons at Butler, Georgia was destroyed by fire Dec 31st.

The Messenger lists have been preserved and the magazine will be sent out as soon as possible.

Their loss has been heavy on these young men, but they have begun to refit their office and inside of a month they hope to be running on full time. They ask the prayers of the Lord's people.

OXYDONORS.

Do you want one? If so give me your order. They are good for all diseases except consumption that I have known them tried for. They act as a tonic strengthening the system so that this helps to overcome diseases.

	Price.	
No. 1. Nickel plated		\$12.00
" " Covered cord,		\$13.00
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Cases each		\$2.00

Dr. H. H. Green & Sons.
804 Equitable Building,
Atlanta, Ga.

Have for years had wonderful success in treatment of Dropsy. Send for directions. Ten days treatment free—that you may test the value of their remedy.

Brother A. B. Baines, a useful and well known brother, died Dec. 26, at his home in Nash county, N. C. He had long been a good member at the Falls of Tar River.

Elder Geo. Robbins hopes to be with the church at Londons at their Feburary meeting.

Elder R. W. Dix calls in his appointments published in LANDMARK.

Brother E. S. Phillip's Post Office is change to Quinerly, Pitt Co., N. C.

LIFE AND LABORS OF ELDER WILSON THOMPSON.

This work contains in 497 pages, a history of his useful life, most striking experience, call to the ministry, hardships and privations of a pioneer life in Kentucky, Missouri, Ohio, and Indiana. A new addition of this book is just out which contains a portrait of the

author. As a useful and interesting book it is only surpassed by the Bible. No Baptist home should be without it. Price in cloth, \$1.25; in leather \$1.50, post paid.

Address, R. W. THOMPSON
Greenfield, Hancock Co., Ind.

OBITUARIES.

JANE S. GILES.

Death has again entered the happy home of our dear old brother Wilson H. Giles, and removed from the evil to come his dear companion. They had been yoked companions in many trials and temptations, losses, and bereavements, and with as many pleasures I reckon as ths life affords, for the last sixty-three years. She was the beloved daughter of Henry Shelten Sr., of Pittsylvania Co. Va. They have brought up eight children to be grown. Their oldest son fell on the battlefield, another very prominent son Jimmie died a few years ago, surviving, three sons and three daughters. Her work upon earth is done, the battle fought, the victory won. And we feel assured when she laid aside her body of suffering, she received a crown of life. Yet it was a sad scene to the writer, to know that I, nor the sorrowing husband will ever more meet her loving smiles, as we enter her shadowed home. He feels as I did when called upon to conduct the burial services, that too much cannot be said of his precious wife, for words are inadequate to express her praise. She confessed her hope that she had had for many years to the Primitive church in the year 78 or 79, and was baptized by Elder J. S. Dameron and was received into Malmanson church in 1881, I think was the date. She was all that Paul required a Deacon's wife to be; but few such. The bereaved husband has my heartfelt sympathy. They had brought up a large family; they had lived alone many years, and his health is such he will have to break up house-keeping. None of us will feel our loss as he.

They had lived so long together,
And joyed and mourned as one;
That each with each, with a look or speech,
Or a touch could talk as none.
But love's elect can comprehend,
Why the touch of her hand on his
Spoke volumes wise and the smile of her eyes

To him was a balm for every sigh, and a song divine.

May all that feel bereaved be prepared to meet her where sorrow is unknown is our pray.

J. M. HARRIS.

JOHN WEATHERS BEE.

On Sept. 28th 1895 John, the beloved son of Mac. and M. E. Weathersbee began a new life in Paradise. He was too pure and gentle to stand the rough winds of this troublesome world, and Jesus, in his tender love took him early unto himself. John has left many behind who will mourn his absence, I was about to say his loss, but we know it is not loss, only a separation of a few years, or it may be days. Who can tell? Our hearts go out in sympathy to his bereaved mother of whom he was so fond. To her he was always loving and obedient, to his father loving and respectful, gentle and kind to his sisters, loving and true to his friends. Ever careful of the feelings of all around him, even of dumb animals, he was loved and trusted by all. It was my privilege to live with him for months and not once in all the time did he ever seem cross or impatient, not even in sickness. Always bright and happy, but never rude or boisterous, it would have been impossible not to love him and wish to be like him. John has passed from our sight but not from our memory for his influence will be felt by all who knew him, as long as life shall last. To his dear parents and sisters we would say, be patient and wait God's time to reunite you to all the dear ones who have gone before, for "Jesus doeth all things well" and what is your loss is their gain. At first I was troubled because John had not been baptized, but my trouble turned to joy when I heard what his last words were on earth. Just one half hour before he died he called his mother to his bedside and raising his trembling hands to heaven said, "Ma, one more baptized, one more baptized." I feel sure that Jesus had truly baptized him with the Spirit that he might enjoy the full privileges and blessings of his home in Paradise. John's life on earth was short only 17 years, but his was like the life of some rare and fragrant flower that in closing leaves behind it a richness and fragrance that is never forgotten. Yours very truly

MISS L. PALMOUNTAIN

WILOBY LANIER, (COLORED)

He departed this life the 24th of Sept. 1895. He was sick about 2 weeks and bore his sickness with christian zeal and faithful fortitude. He lived his days out on the earth as a faithful man. He was a slave and served his early master faithfully, and bore the confidence of all that had the rule over him. He married a free woman, and through her he purchased a small piece of land 5 miles from Williamston, N. C. After the emancipation of slavery he continued to accumulate real estate, so when he died he left his wife and children a sufficient home to make a living. I have no account of how long he was a member of the Baptist church, perhaps 40 years or more. He was received in the fellowship of the church at Skewarkey, and was baptized by Elder C. B. Hassell. He lived with those brethren in peace and love and was faithful and true, and they all loved him, and he loved them. He lived with that church a number of years, and when the time came for a new Primitive Baptist church to be organized at LANDMARK (Peter Swamp) he was one of the members on the list to help organize the church. This was the first Primitive Baptist church (col) organized in order in eastern Carolina. He and brother Daniel Biggs were ordained to the deacon's office to serve that church. They were ordained by Elders Clayton Moore an N. H. Harrison about the year of 1882. Brother Lanier filled that office well and served the church like a faithful deacon to the time of his death. He often had to rise up in the church and admonish his brethren and sisters to faithfulness and tell them their duty in bearing each others burden. He was very liberal in turning his own money loose to the use of the church. If the church had to make up a sum of money he was the first one to eat in his m.e. He was not only faithful in the church, but was faithful to those without. If a quarrel took place in the neighborhood they would have to go to brother Wiloby, and we would soon hear no more of it. He was a doctor, and for this occupation I never heard a bad name given him. He got the most of his medicines out of the woods, and was very successfully in effecting a cure when he attended on one. So the church and country can't express the value of such a man when we lose such. Our loss is great when we lose such a man as brother Lanier. But our

hope of his being at rest is good. His hope and faith lasted him to the end. His sickness was full of patience and the love of God. His last hours were full of praise to his heavenly Father and love to the brotherhood. His loving brother in the flesh attended and waited on him in his sickness. When he was to weak too raise himself up in the bed he would ask his brother to raise him up to praise and pray. He often repeated bless the Lord, O bless the Lord. His brother held him up and he sang hymn 364 in Lloyds collection. He sang this hymn and asked all to kneel down and he led in prayer. He soon after peacefully fell asleep about 75 years of age. Elder George Robbins preached his funeral on Sunday evening to a congregation of about three hundred which gave attention to his subject contained in Hosea 13:14. He leaves a wife and five children, three boys and two girls, together with a host of friends an brethren and sisters to mourn their loss. O may the Lord bless them to walk in his paths and tread in his foot prints. May the Lord have mercy on the church he so faithfully served, and give her another one like him is our prayer for Christ's sake Amen.

BETTIE ANN LANEY (Col.)

Williamston, N. C.

APPOINTMENTS.

T. N. WALTON

Dan River.....	Feb. 8
Wolf Island.....	9
Reidsville at night.....	10
Lick Fork.....	10
Pleasant Grove.....	11
Arbor.....	12
Creek.....	

Nashville.....	6
Castilia.....	7
Hickory Rock.....	8
Dutchville.....	10
Camp Creek.....	11
Flat River.....	12
Roxboro.....	13
Ebenezer.....	14
Moon's Creek.....	15

J. M. WYATT.

Mewborns.....	Feb. Saturday
Nahunta.....	2nd, Sunday
Aycocks.....	Monday
Memorial.....	Tuesday
Lower Black Creek.....	Wednesday
Wilson.....	Thursday
Scotts.....	Friday
Upper Black Creek.....	Saturday
Beulah.....	3rd Sunday
Bethany.....	Monday
Smithfield.....	Tuesday
Little Ceek.....	Wednesday
Clement.....	Thursday
Rehoboth.....	Friday
Fellowship.....	Sat. and 4th Sunday
Middle Creek.....	Monday
Raleigh.....	Monday night

He will need conveyance.

J. M. CROUSE AND J. M. ROYAL.

Sand Hill.....	Jan. 25 and 26
Muddy Creek.....	27
Goldsboro.....	28
Chapel.....	29
Cross Roads.....	30
Pine Level.....	31
Old Union.....	Feb. 1 and 2
Smithfield.....	3
Little Creek.....	4
Clement.....	5
Rehoboth.....	6
Fellowship.....	7
Middle Creek.....	8
Raleigh.....	Sun. night and
Neuse.....	
Cedar Grove.....	
Dutch.....	
C.....	

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

1896
Wilson
No. 6

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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 REVIEW.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Yours of the 4th came duly to hand, and afforded some satisfaction to learn you still regarded me as a brother in Christ. Yet I feel that if you could see me as I feel myself to be, you could not have fellowship for me, and yet unworthy as I feel I cannot keep from loving and fellowshiping the Baptists as the true church of Jesus Christ which he has purchased with his own dear precious blood.

If I know my own heart I sympathize with you and sister Gold in her affliction, yet I know that God knows and does all things for the best, and I trust and believe you both are prepared by grace to say "thine, and not my will be done, O Lord." None but those who have the trial can fully enter into the sympathy of those who have the partner of their comforts and sorrows smitten down by disease. My own dear wife will never be well again in this life I fear. She is not able to stand alone and cannot walk a step without crutches, and is so reduced in flesh that she only weighs about seventy five pounds. I carried her out to the buggy the last 1st Sunday, and took her up to the meeting house about six hundred yards, where she communed with the saints and joined in washing feet probably for the last time on earth. But while her poor body is so much afflicted she is strong in the faith. Oh that I could be as

much resigned to the will of the Lord as she is. Not a murmur escapes her lips; she knows in whom she has believed. You ask me how I feel about my labor in the ministry, both as to the doctrine I have preached and to the manner of my preaching it. As to the labor, I can only say it has been in great weakness and in much fear and trembling and under many and great disadvantages that I have gone. Poverty has kept me from laboring as much as I probably should have done. I have had some evidences that my labor is not altogether in vain, and sometimes think that in all probability the fruits of my poor labors will be seen when I am gone. At other times I feel that I have been a failure and that I ran before I was sent, and was never called to labor in God's vineyard. As to the doctrine that I have preached I can say of a truth before God and the Lord Jesus Christ, that I would not have it altered, no, not for my right arm. I feel that I have not gone forth with a lie in my right hand. I have not a doubt about the doctrine. I would that I could have preached it with more power and more extensively when I started out in great weakness forty four years ago lacking five days. It was with much fear and many misgivings, poor, illiterate and comparatively unknown and uncared for, yet feeling that I must go or suffer death. I started as I trust

having no confidence in the flesh, relying alone upon the Almighty arm of God, and now in the 68th year of my life and as above said 44th year of my ministry, I with all solemnity declare that the doctrine of grace reigning through righteousness unto eternal life by Jesus Christ has been my theme, and I have no doubt about its correctness. About eighteen months ago I was brought nigh unto death as I thou't by disease, and the doctrine which I had preached was clearly presented to my mind, and closely and I hope prayerfully considered. And God gave me most graciously to see that it would do, and that it was accepted by him, and of a truth if it had been his will I could gladly have laid my armor by, and it is truth and no lie. I would not have had the doctrine altered for this world. I called my dear wife to the bed and told her I am satisfied to go if it is the Lord's will, and am satisfied with the doctrine I have preached and would not have it altered. It comforts me now. I only regret that I could not have gone more. Tell my brethren to stand fast in the doctrine of the sovereignty of God, salvation by grace and grace alone. I am confident it will do to die with and will stand in the judgment. As to the manner of my preaching it all that have heard me are witnesses that it has been in great weakness, yet I can truthfully say with humble boldness I have preached. The praise of men I have not sought. The fear of man has not deterred me. To honor God has been my desire. I have coveted no man's gold, silver, or apparel, have never been able to put a price upon my ministry: believing it to be of the Lord I thought it priceless. Therefore have gone trusting to God alone to open up the way for me. Brethren and friends have often without sollicita-

tion from me contributed to my temporal needs, so that I have had food and raiment. Sometimes the prospects looked gloomy, but having an industrious, saving wife, one that loved and feared God, and with dutiful children, I have continued to this day, witnessing and testifying of the grace of God. There has been but little complaining among the brotherhood about me that has come to my ears. If any brother has spoken hard or disrespectfully of me they have never come to my face to do so. So that I with joy say, "Surely goodness and mercy have followed me all the days of my life, And I hope to dwell in the house of the Lord forever." For of a truth, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple," Psalms 27:4.

I will give you a short Synopsis of the doctrine I have endeavored to teach, so that you can judge of its soundness and comment on it as you may think proper. I have thought that there is but one true and living God. And that in the Godhead there are three persons, the Father, the Word or Son, and the Holy Ghost, and that these three are one in power, essence and glory. That the Scriptures both of the Old and New Testaments are the written word of God and are the only complete and unerring rule of faith and practice. That God has always pursued his infinitely wise plan in all his works and ways and that he will ever continue so to do, and that all things brought to pass by him are but the result of his holy, wise and determinate council from eternity. And that Adam was created upright, but being left to the freedom of his own will he transgressed and thereby became a

fallen and totally depraved creature, and all mankind with him, and that regeneration, sanctification, justification and salvation are by virtue of the birth, life, death, resurrection and mediation of Jesus Christ, and in no other way, and that all those graces of the Spirit are referable to the church of God which he has purchased with his own blood. That all the saints were predestinated unto the adoption of children, elected to eternal salvation according to the foreknowledge of God, and that they will all be called with an holy calling, and the righteousness of Christ be actually imputed to them by the effectual working of the Holy Ghost, and that none of the heirs of promise will be finally lost, and that all the elect of God were chosen in Christ Jesus before the foundation of the world that they should be holy and without blame before him in love. That baptism by immersion upon profession of faith in the name of the Sacred Trinity, and that by one duly authorized by the church to administer ordinances is gospel baptism, and that only, and that all such persons who shall continue to walk circumspectly have a right to the Lord's Supper, and no others. I have taught and yet teach that the church of Christ is a body corporate, possessed of full power to govern herself, her only rule being the written word of God, and that she the church is therefore independent needing no boards, synods, Conventions, or conferences to regulate and make laws for her. That the church needs none of the modern humanly devised institutions of men to add to her comforts, peace, prosperity or beauty. And that she would disgrace her head were she to patronize or fellowship them. Hope you will be able to read this and understand my meaning as to what I have written.

Yours in gospel bonds,

J. C. HALL.

Remarks on Editorial page.

P. D. G.

A SERMON BY L. I BODENHEIMER, OF DURHAM, N. C.

"Thou didst hide thy face, and I was troubled;" Psalm. 30 : 7.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2nd Thess. 1 : 7-8.

If there should be one, only one, of God's precious, troubled ones here, to you is the 7th verse, and I trust my sermon is sent for your special benefit on the one hand, and if there should be one, or more, of your persecutors and tormentors, to you is the 8th verse of my text, and I trust my remarks will be applied as declared in this 8th verse to you. While I shall point out to the troubled child of God, his many troubles, through which he is called to pass as he makes his way along the variegated pathway to his final home in heaven, I trust you will follow me closely in your spiritual minds, in order that you may see yourself marching heart and hand with Jesus the fore runner, and all his Prophets, Apostles, and that innumerable company which no man could number. All of those, as well as you, have had their troubles, persecutions, poverties, afflictions, tormentors, and at last death its self to encounter, and all of them died in the triumphs of the victorious reign of grace, and arrived safely in heaven, their everlasting rest. Then take courage in your weary journey, and "be thou faithful unto death, and Christ shall give thee a crown of life." I will now take up my first text, written by David, a man after God's own heart, in the spirit, but

more like you and I in the flesh, and try to show you by him, that your many sins, corruptions, pride, lust and besetments of any and every kind, shall not be able to separate you from the love of God, which is in Christ Jesus, our Lord. You perhaps often feel cast down, so did David. Hear him saying, "Why art thou cast down, O my soul." In this condition you must needs go as well as he, "and why art thou so disquieted within me." Do you not often ask yourself or soul the same question? Is there not a restless, anxious, uneasy feeling within your very heart that you are at a loss to know why it is so, and you are ready to say, why am I so cast down if I am a child of God? But remember that when the watchful eye and tender care of the mother is out of sight of her dependant child, how soon the child is troubled and cries until its mother's face and voice are again seen and heard. "Thou didst hide thy face and I was troubled." I have seen mothers who dearly loved their babies find their child so carried away with their play toys that she would step behind the door shutter and hide herself, and not let her child see her face nor hear her voice, and as soon as the little one discovered the absence of mother, how soon all its pleasure with its toys was turned to trouble. "Thou didst hide thy face, and I was troubled." This the mother did for two reasons, first to learn her child not to be so carried away with its toys as to forget to think of, and watch its mother, and second to see the little one express its devotions to its mother more than to its toys as Jesus said to Peter, "lovest thou me, more than these?" So the Lord finds his children enamored with the toys of this world, and when he sees our heart is too much set on earthly things, so we forget

God, for our good he hides his face. "Thou didst hide thy face, and I was troubled." I have noticed that a child is easy pleased with almost any toy, as long as its mother is present, but when it thinks she is gone to stay no toy on earth will fill her place, and when you try to quiet its crys, with the toys it once delighted in, they will be the more enraged and cast them down with anger, as though it thought they were the cause of mother's leaving it alone. And is it not so with us, when our poor hearts are carried away with this world's glory, until in "prosperity we forget the Lord," our faith gets weak, our doubts arise, our hope dwindles, our love grows cold, and prayer is a task, and duty such a burden that we begin to falter and little by little leave off our duty one after another until leanness of soul, and shame and confusion take us captives, and God to bring us to remember him, finally hides his face. "Thou didst hide thy face, and I was troubled." Again, I have seen mothers give children play things just to please them, and because they were too much carried away with them, to the neglect of their little duties, the mother would take them away, though it seemed like it would break the child's heart: so God gives us many pleasures of an earthly nature, but when he sees that we are more devoted to the gift—than we are to the giver, he takes the gift away, though it almost breaks our hearts. I have also noticed children get stubborn because the mother took their idols away, then she would hide her face, and soon the child would be seen at her knees pulling her hands, and crying to see her face, and when she removed her hands, and smiled, the child's cries were turned to laughter of joy with tears. "Thou

didst hide thy face, and I was troubled." We are like the child, we cannot rejoice when God hides his face from us, and, like the natural child, we cry unto the Lord in our distresses, and forsake our idols, and the Lord, like the tender mother, is moved with compassion, and shews his smiling face, and "restores unto us the joy of his salvation." Remember brethren, that God never hides his face from you only when you are remiss in your lives, and are carried away with the pride of life, the lust of the eye and the honors, and riches of this world's goods. Your sins have separated you and God, and caused him to "hide his face, and you to be troubled."

I will now speak of another set of troubles, which you are not accountable for, that "All who live Godly in Christ Jesus shall suffer persecution." This will bring me to consider the text in 2nd Thess. 1:7 verse. Here I have a word of comfort to speak to you, and also in all your providential troubles, no matter of whatever nature they may be knowing that, "All such work together for good to them that love God, to them who are the called, according to his purpose." I do not believe that the "all things," here means to include any of our sins, and wrong doings of ours, because if that were so, our disobedience would as much show forth God's praise, as our obedience, because everything that works for our good must of necessity work for God's praise, and glory, because our good and God's glory are inseparably connected; so whatever promotes one promotes the other. Therefore the "all things" that "work together" are God's providence and grace, and not our obedience and disobedience, because obedience and disobedience are spiritual

incompatibles, and if you put two medicines together that in their nature are incompatible, you thereby destroy the nature of both, and form a poisonous compound, because they will not "work together for good;" but if worked together at all, they work for evil, and not for good: hence our obedience and disobedience are incompatibles, and if worked together become a new spiritual compound and are no longer obedience nor disobedience, and those religious chemists who compound such a remedy should be compelled to name it. I would suggest a name for them to give it, and it should be on the wrapper of each package, to-wit. ("Green Gourds, Death in the Pot.")

I will pass on to show you the second class of your troubles, and their origin, and why you are invited in my text to "rest with us." The apostle expresses his thanks to God on account of the spirituality of the church at Thessalonica, as is seen in the third verse of the first chapter, saying, "We are bound to thank God always for you, brethren as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." This wonderful shield called faith is a growing grace, and if properly nourished will grow until the entire man is so covered, and armed with the whole "armor of God," that one of you little ones will be able to "chase a thousand, and two of you put ten thousand to flight." The apostle tells us, that their faith had "grown exceedingly." I understand by that word "exceedingly" that their faith had grown until it was larger than mountains, hence could move them out of their pathway to heaven. It was larger and stronger than Sycamore trees, hence could pluck them up. It

had grown until it was stronger than lions, hence could lock their massive jaws. It had grown master of fire, hence "it quenched the violence of fire." It had grown until it became the master of death, hence, "women received their dead to life." It had grown exceedingly beyond all we can hear, know or think. O wondrous growth, may God "stir us all up, as an eagle stirreth up her nest," so that our faith like that of the Thessalonians, may "grow exceedingly," for then, and not till then, will our charity (love) abound toward, or in, from, and to every one of God's dear children. Then will God "extend peace to you like a river." "Then you will be like a tree planted by the rivers of water." "You shall then bring forth your fruit in your season," and then "your leaf shall not wither, and whatsoever you do shall prosper."

O says the poor I am so troubled about how I shall live, and support my dear children, I cannot rest. Well, "you who are troubled rest with us." Remember Elijah, see him fleeing from Jezebel for his life, and is hid in a cave, perhaps as full of anxiety as you are how he could live, saying if I stay here I shall starve, if I go in search of something to eat, the sword of a harlot will slay me. O how many thoughts must have passed through his lonely mind. Perhaps he like you would say, can I be a servant of God, and God allow my enemies to chase my soul out of my body by starvation in this lonely cave? Doubtless while poor Elijah was praying to die, with uplifted eyes to heaven, he sees away in the distance a small black speck, a raven, the servant of God coming to him with meat to eat. Then if you are poor and see no way to live, and

your dear little ones, be of good cheer. God will make a way for you. Then "you that are troubled, rest with us," us that are poor and yet rich, us that have tested God's goodness in poverty's cave, us that like our blessed master have not where to lay our wearied heads, "rest with us," rest with us in that peace that the world knoweth not of, "rest with us" in God's love, "rest with us" in the love and fellowship of the saints of God. But says another, I am so troubled because I am so belied and slandered by lying tongues. I can't rest. O if I were a child of God, would he allow me to be so tormented and belied? O ye tempted, and tried ones, listen, listen. "Yea and they that will live godly in Christ Jesus shall suffer persecution." Then "you that are troubled rest with us," you are not blamable for your poverty, for "He maketh poor and He maketh rich." Remember while you are poor in this world Jesus has made you rich in faith, and heirs of his kingdom." Then "rest with us." "In the world you shall have tribulation, but in Me peace." This text specially means when our hearts and affection are in, and on the world we have tribulation, but when our hearts and affection are in Jesus it is then we have peace, even while our bodies are in the world, in the den of lions, in the furnace of fire, in poverty, in persecutions, in necessities, we still have peace within, while we have trouble without. To all such we are authorized by our text to say, "rest with us." Some of you are troubled about a loved one that has been called by death to leave the world, and perhaps you prayed often for them to be spared, and they were taken away, and you are tempted to believe you are not a christian because the Lord did not grant your

request, and on that account you are troubled; but remember that Elijah prayed to die, and the Lord did not grant his request, because he asked amiss, yet He took him up to heaven without his tasting death, which was far better, and although God did not grant your request, yet you shall see in that day, that the Lord had something to give you better than what you asked for. "And to you, who are troubled, rest with us." Some of you are troubled because you are tempted with pride, with the deceitfulness of riches and worldly lust, and fear that you cannot be a child of God, and have such thoughts and such vile temptations as you have, but remember that you are not blameable for any temptation, but only when you submit yourself to the temptation. It is no sin for you to be tempted to evil, but becomes sin when you obey the temptation, whether the tempter be the devil, or the lust of your flesh. Christ himself was tempted in all points as you are, yet without sin; because he obeyed no temptation, "And to you, who are troubled, rest with us."

In all your trials, temptations, persecutions, losses, crosses, and afflictions, some of you have sore bodily afflictions all your life, and are troubled on that account, when you see others hale, and stout, but your afflictions cause you to often remember the Lord, and to live near to Him, while the hale, and stout forget God, and go astray. "Before I was afflicted I went astray but when I was afflicted I kept thy statutes." Then you that are "troubled by affliction rest with us." David said, it was good for him to be afflicted, so it is for you. Then cheer up thou afflicted one. I remember when I coveted your afflictions that I might not go astray. Then come with all your

poverty, with all your doubts, with all your trials, with all your afflictions, with all your losses, with all your crosses, with all your temptations, with all your fears, with all your persecutions, with all your disappointments, with your weary, heavy laden souls, "And to you who are troubled rest with us," at the foot of the cross, and there you shall see that all your sins, afflictions and sorrows have long since been nailed to His cross, and washed away by His blood into oblivion, never, no never to rise against you in judgment to condemn you. Then "rest, rest, forever, rest with us," when the Lord Jesus shall be revealed from heaven with his mighty angels.

"In flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." O wondrous sight to all our enemies to see Jesus descending from heaven, with His legion of mighty angels, in flaming fire to take vengeance on all our foes, to see them that have insulted you, and persecuted you, speaking all manner of evil againts you falsely for His sake. Then you shall "rest with us," and see your enemies punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Then you shall see your last enemy which is death destroyed. Then this host of mighty angels will turn to you who are sealed unto the day of redemption, and gather you up and seat you in the palms of their lily white hands, and stretch their golden wings toward heaven, and upward fly until they with you shall meet Jesus in a glorious white cloud, embroidered with the bow of the everlasting covenant of mercy, and with a shout of victory will ascend into heaven, amidst the wreck of nature, and the crash of worlds, "And unto you who are

troubled, rest with us."

DEAR BROTHERS AND SISTERS:—
Twice lately have I been raised from a bed of suffering by prayer. I had doctors nearly all the year round, but they did not break my chills and fevers: so I stopped calling them in. About the last of Sept. I was taken again with nervous chills and burning fevers. Uncle Tom Hart was stopping with me at the time, and on Friday evening it came with force on my mind for the Elders and church to make mention of my name before the Lord, and he would help poor me. I was in a dark valley, and could not call on His precious name; but there was a proud spirit about me, that would not let me tell my uncle my feelings on Saturday, but on Sunday I was not ashamed to let the whole world know how I felt. So I sent them word, and they prayed for me. Brother Gold came the next day, and he prayed for me also. I began to improve immediately, and was able to attend our association every time but once. All this time it was strongly on my mind to write and tell the dear readers of the LANDMARK how the Lord had dealt with me, and how I believed in prayer. But I could not place my name before so many learned and dear children of the Lord, I feel so very weak and ignorant, so I tried to put the thought behind me until I was taken with the fever again. I tried simple remedies but they did me no good, could not ask for mercy until I had been sick a week, and the thought came to me to cast my burden on the Lord and he would sustain me, he had in times past, and would now, and I went to my closet on my knees and asked God in the name of His Holy Son Jesus to subdue my pride, and to give me

a spirit to do His pleasure and increase my little faith. The next night brother Gold and a few members came to my house and prayed, talked and sang, my fever went off a second time, and I rested better than for several days and nights. I wished you all could have heard the prayer brother Gold prayed for me, every word was precious, and he took the Psalm of all that is dearest to me, explained every verse of it to me, (the 23rd,) you all know what it is. It was given to me four years ago, with great beauty, before the loss of one of my children, and is with me at times now. So don't you all think it is my duty to tell you my feelings, after the Lord has been so good to me, and ask you one and all to help me praise His Holy name, for His goodness unto the children of men? Please remember my name at a throne of grace, is the prayer of a little sister, if one at all.

NONIE BRYANT.

Wilson N. C.

A SOP.

DEAR BROTHER GOLD:—For some time past my mind has been somewhat exercised on the above subject, and to day I feel impressed to offer some thoughts for your consideration. Now, I wish you to bear in mind that while the word "Sop" means something to soften and moisten our food, it also means something given to pacify the mind; and I think this last definition is most applicable in this case. I will say here, that my mind has been somewhat stirred up on the subject by what some of our brethren have said and written on the pass-over and communion supper. It has been said by some that Judas did not partake of the emblems which Jesus chose to represent His broken body, and shed blood with the other disciples, and they quote

the Sop as proof, claiming that Judas went out before the communion was instituted; but all such have failed to show any account of, or even allusion to, any other supper after Judas received the Sop.

I think the statements made by Matthew, Mark and Luke, are too plain to admit of controversy, or even a doubt, that Judas did partake of those emblems with the other disciples. I do not believe that Judas communed spiritually with the other disciples, but that he merely partook of the natural emblems, just as a carnal professor partakes of them now, and that he received the same benefit, or effect, which they receive, viz; damnation to himself.

As I wish to be brief, I shall not quote the scriptures on the subject which I think sustain his belief, but merely refer to Matthew 26, Mark 14, and Luke 22nd chapters. Luke even records the positive declaration of Jesus, after he had administered the communion, "but behold the hand of him that betrayeth me, is with me on the table." And after supper was ended, and Jesus had washed their feet and had taken His garments again and was set down and commenced talking to them, John tells how he said "I spake 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." John was the last of the evangelists to write, and it seems to me that he knew what the others had written. The scriptures say, "In the mouth of two or three witnesses every word shall be established." Here are three witnesses, Matthew, Mark and Luke, who have testified in regard to the passover and communion supper, and I think their testimony agrees very well; yet, not one of them has said a

word about the footwashing. Their minds seem to lead them to speak of something else, so they followed Jesus from the supper to the garden, and tell how He, in his humanity, prayed to his Father, if it were possible, to let the cup of suffering and anguish pass, and how he, at the same time, prayed that his Father's will, and not his own might be done; and how he groaned, and sweated, as it were great drops of blood for the sins of his people. And I am truly glad that they wrote these things, for I consider them very necessary, and very comforting scriptures to the children of grace; but John does not seem to think it necessary to repeat these things, but seems anxious to tell something which the others had not told; so he does not give any account of the supper, but merely refers to it by saying, "And supper being ended."

I think the passover and communion supper is, by far, the most important supper of which we have any account in the bible, therefore I think it is reasonable for us to conclude, that it was this supper to which John referred, and he said it was ended before Jesus washed the disciples' feet, or gave Judas the Sop. Now the point that I wish to make here is not that Jesus washed his disciples' feet, but, that he washed them after supper; and that the Sop which he gave Judas was not given as food, or as any part of the supper, but something which he gave him to act on his mind. Now, to sustain this idea let us go back to the supper in Bethany. There we learn that satan put it into the heart of Judas to betray him, but he did not find an opportunity until he received the Sop, and he could not, for Jesus needed him, till the supper and the footwashing and all was ended; and as soon as

it was ended, Jesus knowing the state of Judas' mind and how he desired to do what he had promised the chief Priest to do; and knowing too, that he had finished the work which his Father gave him to do, all except making the sacrifice of his life; and being desirous to return to the glory which he had with his Father before the world was, I think that Jesus was as anxious as Judas was to have the matter ended; as soon as he had no further need for him, he gave him the Sop, and said, "That thou doest, do quickly." Satan had put into Judas's heart to betray him two days before, but as soon as he received the Sop, satan entered into him, and as the strong man, took complete control of him, so, he having received the Sop, went immediately out and commenced his work. Now I am frank to confess, that I do not know what the Sop was, for John does not tell. It may have been a spoon-full of gravy from the dish on the table, or it may have been a cup of wine, which Jesus dipped from the vessel of wine; or it may have been something else. I do not know what it was; but I feel sure of this one fact, that it was just what the word implies, "A Sop" (not one Sop,) something given to accomplish just what it did accomplish, viz; to pacify the mind of Judas, and settle it upon some plan by which he might do what he had promised to do. Now, I do not wish to be understood to mean that Jesus made Judas betray him. No, by no means. The sin of the act was in his heart, and the desire to perform it was there too. The Sop only gave him permission to do his will; and as he received this permission, he went out and commenced the work which he had been seeking an opportunity to perform for two days. I believe all

this took place after the last supper was ended, that Jesus never took part in before his crucifixion. Anything given to act upon, and quiet the mind of a person is "a Sop" therefore it seems to me if the Sop had been given as food Jesus would have said, he it is to whom I shall give some Sop when I have dipped it, but he said "he is to whom I shall give a Sop" when I have dipped it. If those who differ with me are right may the Lord strengthen them in their convictions, and convince me of my error, and may all be satisfactory with what he is pleased to reveal to us, and be willing for hidden things to remain with him is my prayer. Your brother in hope and great affliction.

W. R. WHICHARD.

Whichard, N. C.

ELDER P. D. GOLD, DEAR BROTHER I HOPE IN CHRIST:—Inclosed you will find one dollar and a half for renewal of subscription to the LANDMARK. I should have written before now, but could not decide; feeling scarcely able to renew, but feeling that I could not be satisfied without it. I have concluded that if I did not take it I would spend that amount for something that I would not derive the pleasure nor comfort from, which I hope I have in reading its columns. My last number was due Dec. 15th, so there will be ample time for you to get this by Jan. number. I do not like to get behind with a single number, and when I can see no way to pay for it, I shall frankly ask you to discontinue it. My husband's health is about the same being yet unable to walk. He joins love with mine to you and sister Gold, and we would all be delighted to have you visit and preach for us at dear old Red Banks. May the Lord abundantly bless

you and yours in this life, and I believe with all my heart you will be blessed with eternal life in another world. Your little sister I hope.

JANE E. HARDEE.

Greenville, N. C.

ELDER P. D. GOLD, BELOVED BROTHER:—Having to stay in doors to day on account of rain, I have had the opportunity to read the April 1st LANDMARK, and felt much edified and comforted in the same. I see nothing in it but what all Primitive Baptists would endorse, and especially with the construction each one might put on the language of the writers, but I think that is the trouble with us as a people, there is too much lo here an lo there in our construction of what may be written, and hence the confusion instead of the edification that is so much desired in the household of faith. It is not the plain word of God that confuses, but the construction we put upon it, and our inveterate curiosity in trying to find out what it has pleased our heavenly Father not to reveal, and hence terms are used that no where are intimated, much less expressed in the word of God, and it is the use of such terms that causes strife and confusion. I am one that thinks that the bible is a legacy bequeathed to the humble poor of God, for their comfort, edification, and instruction, that there should be unity and peace in the church, and that it is so ordered that the humble child of God may be guided in the way of holiness, but the perversion of the scripture will distract and divide and destroy the unity that should be manifest. We may sometimes in our zeal think we are doing God's service, when at the same time we are controlled by the spirit of the flesh, and though we cannot see our error, yet

it is seen by the children, and it is faithfulness in them to show us the error, and labor to convert us from the error of our way, and therebysave a soul from death and hide a multitude of sins. When we preach the simple faith of God's elect, without trying to mystify or excuse the Lord for what he has done, or try to botch up as it were his word, we see the effect attended by the spirit of unity and peace. It is a sure evidence of the falsity of any position in faith or practice, for one to be always trying to set up props around it in order for it to stand, and again that tends to confusion. The truth of God needs no varnishing to appear beautiful to the saints, neither does it need any propping for it to stand, but to the contrary the spirit that is in the preacher in preaching the truth is in the saints to receive it and rejoice in it, and though it may be new to the preacher it is old to the believer, for it is what he has experienced, so the gift of the ministry is to the edifying of the body, to the perfecting of the saints, till they all come in the unity of the faith as it is in Jesus. O that the brethren would take heed to the exhortation of the Apostle to Timothy. But speak the things that become sound doctrine, and not confuse the simple in explaining what is sound doctrine, which as the sequel often proves, is very unsound, in that it involves the church in contentions, strifes, and often alienation. There is no one that is infallible, and hence we should not set up a standard for orthodoxy that we have not a plain "thus saith the Lord, for you see your calling brethren not many wise, not many noble are called." Our Saviour chose for the most part ignorant fishermen of Gallilee to be the propagators of his truth, and they were commanded to teach what he had taught

them, and I believe that they left enough on record to be taught by those that minister in word and doctrine until the end of time, for one of them in writing said many other things did Jesus that are not written in this book, but these things are written that ye might believe that Jesus Christ is the Son of God, and believing have life through his name. I find a tendency among some of late years that have risen up in the church to brand such as unsound in the faith that would dare to neglect any part of their teachings, and by their actions cast them from their company. When the very ones accused have labored in patience the greater part of a long and useful life to the comfort and unity of the flock over which the Holy Ghost had made them overseer, and had ever been held in great love and esteem by their brethren for the Work's sake. The minister is not to be a novice and that means a setter forth of new things, nor should he be lifted up with pride, lest he fall in the condemnation of the devil. I have never written much for the public and don't write now to be seen in print, but if I know my own heart I desire the peace of the church and the upbuilding of Zion that the Lord may be glorified in the whole body.

I submit this to your judgment, hope it may cause reflections and a searching of self that we may at all times know by what spirit we are controlled is the desire of yours in gospel bonds.

T. J. HEAD.

Griffin, Ga.

PREACH THE WORD.

"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. 4:1.

I desire to offer a few thoughts on the above subject to the household of faith. Paul here did not charge Timothy before man, or a court of men; but before the great tribunal of heaven to preach the word. What word was it that Timothy was commanded to preach? Was it the written word? Was it the word that is quick and powerful? I do not understand that the written Word was under consideration here. But the same word was in the beginning with God, and the word was God, was the word that Timothy was commanded to preach. The world by reason of blindness so often confounds the living word with the written word. But the child of God has been taught by the living word to understand the written word. The scripture is not the substance, it only points to the substance, and when the mind of the reader is illuminated by the Spirit of God he is enabled thereby to see the substance pointed to by the scripture which is Christ. The scriptures are not the way, but serve the poor wayfarer as a sign-board that guides him in the way. Sometimes we read with understanding and whole subjects wonderfully open up to our mind, and we are comforted thereby, and made to rejoice in hope. It is not because the light is in the scriptures, it is in us, and that light enables us to see the substance, that light also enables us to see that we are in the way the fathers trod.

When the mind of the minister of God is exercised by the power of the word he is then enabled to preach the gospel. The Spirit of the matter, the power of the word is what I understand to be the gospel, not the sound of the voice of the preacher. The unconverted sinner can hear that, but there is no power in it to him. But to the

christian there is a power in preaching that reaches his inmost soul, stirs up his pure mind, and brings to his remembrance the evidence of his hope, and makes him rejoice in Christ his salvation. To the believer the gospel is a wonderful mixture of power, truth, love and mercy. Not the power of man in bringing himself to God, but the power of God in bringing lost and ruined sinners to Christ. When the God-called minister is moved by the power of the gospel to preach he is lifted up above earth and earthly things, and by the eye of faith sees the wonderful mystery of Godliness in Christ Jesus, our Lord. His mind is absorbed in the subject of salvation, his soul lost in wonder and admiration. While in this frame of mind he often tells the little trembling saints the dealings of the Lord with them as individuals, or, in other words, he tells their experience better than they can tell it themselves. They are thereby edified, instructed in righteousness and brought to a oneness in love and fellowship of the Holy Ghost.

No wonder Paul could say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The gospel that Paul was not ashamed of was not the scriptures, nor is it part of them. Holy men of old wrote as they were moved by the Holy Ghost. The scriptures testify to us that they did write. They also testify of the power of God that moved them to write. So then the scriptures are only a testimony of the gospel which is the power of God in the salvation of the believer. The deistic religion of the world is based on their literal understanding of the scripture which they claim to be the gospel of Christ. With their erudition and money

power and their combined human efforts they claim to accomplish much in the salvation of the lost race of Adam. But all the equipment of men, all the erudition, all the intellectual ability that can be bestowed on poor sinful man will never enable him to fathom one mystery of the kingdom of God's grace. This gospel of the kingdom is preached to the poor, and to them it is given to know the mysteries of the kingdom. What a glorious thought that the God of mercy has shown the poor of this world, rich in grace, and heirs of the kingdom, and so richly bestowed upon us the gifts of His grace. Then the commandment to the servant in the ministry is "Preach the word." What responsibility is here enjoined upon the servants of God. How careful we should be to set forth the doctrine in its purity and power. We should not strive for the mastery in the church, but with much long suffering, patience, meekness and humbleness preach the gospel to the edification and comfort of the church. As long as a preacher thinks that he knows more than the rest of the church he will be very little benefit to them. He must come down with the church, yes, under the church, and there learn obedience from the things he suffers, reviewing himself as miserable, unprofitable, nothing. When the Lord raises him up he will not come boasting of his learning, nor striving about words to no profit. "Be instant in season, out of season." First preach the word, then be instant in preaching it, be ready at all times, all places, everywhere, whether in season or out of season. If we would only give heed to the instruction here given, we would have no time to turn aside unto vain jangling, nor to be seeking worldly honor, and the applause

of men. Is not the riches of grace worth more to us than all the wealth and honor this poor sin-stricken world can bestow? Christ has promised us if we forsake all for his sake and the gospel's, a hundred fold in this present world and in the world to come life everlasting; but it seems so very hard for us to trust in God. We so often get uneasy about ourselves and the temporal welfare of our families, and through our own spiritual weakness, or a kind of distrust in the promises of God, we try to make provisions of our own to the neglect of our ministerial duties. I am sorry to say that some of our preachers have got so alarmingly uneasy about their temporal support that they seem to have lost sight of every thing but the duty of the church to the minister. Such exhortations are often carried to such unwarranted extremes that the church is disgusted and discouraged. Hasn't God promised to supply the needs of his ministers? Will he not open the hearts of his people to contribute to our necessities if we abide in our calling and preach the word as commanded? I believe with all my heart he will. Then let us go on preaching the gospel in its power and simplicity without charge that we be not burdensome to the church, not minding high things, but condescending to men of low estate. Almighty God, the creator of the universe, to whom all things belong, has promised to supply our needs, not our wants, and if we get but little it is an evidence that we need but little. Yet in the subject under consideration Paul says reprove, rebuke, exhort with all long suffering and doctrine. When we see our brother in error gently reprove him in a spirit of meekness and brotherly love, first considering our own imperfection,

and the fallibility of man. When such is the case we will most surely gain the erring one. If we had more of the spirit of humbleness, more of that long suffering, self-sacrificing principle in us, more of the bowels of mercy and long forbearance, how much better it would be for us. Exhortation is often needful in the church, but we should be careful not to mistake a curse for exhortation. An exhortation given in the proper spirit is beneficial, for sometimes brethren are awakened to a sense of their duty thereby, that they had not seen before. We should be careful to pay our just debts and any church that has members that will not pay, nor try to pay their debts, should look after them and see that they do pay them. Such wilful neglect in members is a very poor mark of a Baptist, and is a reproach to the cause. We ought also to fill our seats at our church meetings. It is discouraging to a pastor to see half the members of his church absent on meeting days, some absent under one pretense and some another. Churches should look after their poor, relieve their wants by administering to their necessities. The poor of our churches are sometimes sadly neglected which thing ought not to be done. It is not according to the teachings of the scripture to give to preachers when they are not in actual need to the neglect of poor destitute and helpless members, yet some instances of this kind have come under my observation. I do not mean that our pastors will not need our assistance. It is our duty to administer to them of our carnal things as they are in need, but not support them because they are preachers as some argue. I have failed so far to find that argument based anywhere in the scripture. I do not want to be burdensome to the church, but in-

stead feel it my duty to set examples out of the pulpit as well as in it by earning my bread by the sweat of my face. Our preaching is not worth anything unless our daily walk and conduct correspond with it. We must remember that in the charge to Timothy Paul says that preaching and exhortation should be done in all long suffering and doctrine. The patience and long-suffering of the minister of God are pre-requisite to his influence. When we become ambitious of making ourselves leaders in the church, and in our own conceit climb to that dangerous pinnacle of self esteem we are sure to fall and bring trouble with us. In that condition we lose sight of true greatness. It is not the man that is most learned, or has the most powerful intellect, nor the one that holds fast the form of sound words in a pure conscience laboring for the peace and fellowship of his brethren, preaching the gospel in weakness, in fear and much trembling, having no desire to be praised by men, not greedy of filthy lucre, but patient, meek and willing to endure all things for the churches' sake. What a great and precious gift? What an ornament to the church is such a one. The poor minister must be partaker of the afflictions of God's people before he can comfort them if they are distressed or persecuted. He must likewise be distressed, persecuted to comfort them. Sometimes when I have been tempted and distressed, and the gloomy threatening clouds of darkness gathered over me my soul, burdened almost beyond the power of endurance I would cry unto the Lord for deliverance. How helpless, how unprofitable and dependent I am—that needful lesson of my dependence upon the mercies of the Lord has to be taught me daily. I have often left

home suffering intensely in mind and body to fill my appointments, and to my surprise the burden, the darkness and the threatening clouds were all banished, and the glorious light of the gospel shone in upon my soul. What precious, unspeakable fullness is found in the gospel to the poor hungering soul. In conclusion I wish to say that this poor scribble has been written in much affliction both in mind and body. I have not yet recovered from a recent attack of Pneumonia, but our afflictions which are light will endure but for a moment.

May the grace of God sustain us and bind in oneness all of his chosen ones against the day of tribulation. Yours in gospel bonds and affliction.

RUFUS HUTCHINS,

Palmetto Patrie Co. Va.

ELDER P. D. GOLD, DEAR BROTHER:—By request I send you the above which is the writing of Elder R. H. Hutchins, a short time before his death, for publication in ZION'S LANDMARK.

Yours in love.

E. M. BARNARD.

On Jan. 9th 1896, the Council of Elders called by Dover Church to investigate matters of difference between Elder J. D. Draughn and brethren and churches who have complaints against him met at request of the church and when their names were called Elders P. G. Lester, Isaac Webb, G. O. Key, M. G. Harbour, C. B. Denny and A. L. Moore were present. The council organized by choosing Elder P. G. Lester Moderator and L. H. Hardy, of Durham Church Clerk.

Question. Does the Dover Church desire to act in connection with the Council? Answer. Council act on matters of orthodoxy and in other matters to advise. Question. Is the church willing to abide

the decision and accept the advice of the council? Answer. Church does so agree. Question. Will Elder J. D. Draughn also abide the decision and advice of the council? He agrees to do so.

Council called for the report from the different churches on which Dover Church has called for complaints. Letters had been received from Mt. Lebanon and Durham Churches, said letters were produced. Elder C. B. Denny raised the point of order that where there were no witnesses present to sustain charges no instrument of writing should be read before the council. The point of order was sustained and Moderator stated that as to Mt. Lebanon and Durham churches there are no charges.

A letter was handed in by the church at Union of Fisher's River Asso. Elder A. L. Moore moved to have the letter read, seconded by Eld. Denny. The Clerk then read the letter which charges Elder J. D. Draughn with saying that "The churches ought to support their pastors." Elder Draughn neither denies nor owns the charge. He was requested by the council to state what he really meant by what he said. He made his statement which was an explanation of his understanding of the duties of churches to pastors. Deacon K. D. Key of Union church did not understand him then as he understands him now and, is now satisfied with Elder Draughn's explanation. Deacon J. W. Jones of Union Church did not understand him then as he understands him now. Neither did he understand him as brother Key did. He also accepts his explanation. The two deacons of Dover church understood Elder Draughn in his sermon just as he has now declared his position. The council, in setting forth their position on the question

of ministerial support, make the following statements: that we would consider it a very wrong thing for one of our preachers to preach for money or other worldly goods, but to discharge his duty to God and the brethren without reward or the hope of reward, and that when he has faithfully preached the gospel to the brethren it is their unbounded duty to minister unto him of their carnal things. That it is not the duty of the church to give to a minister because of his poverty, but because they have received his spiritual things. That ministers should not make speculation of the gospel, and churches should not uphold their members in covetousness, that the brethren shall be judges of his preaching by their own feelings, and that the preachers and brethren should be willing to stand on equality.

There being no other business before the Council, on motion of Elder Isaac Webb the council then adjourned.

P. G. LESTER, Mod.

L. H. HARDY, Cl'k.

Elder Gold, it is the request of the church at Dover that you publish this.

P. G. L

PLEASE RETURN.

Brother G. C. Farthing, of Durham, N. C. loaned his copy of the Church History and life of Elder Wilson Thompson several years ago. They have never been returned. He does not remember who borrowed them. He requests whoever has them in possession to please return them to him.

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

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

WHAT IS PREDESTINATION ?

This question was asked me some time back by Mr. R. B. Hargrave in this way, "I am led to write you this letter asking you to please explain what is meant to your mind, or the church with which you are identified, by predestination."

If I should state that it refers to good things only, to the exclusion of every thing that is evil in itself, or intended by the doer thereof to be evil, then all such things as are evil in themselves, or intended for evil by the men and devils engaged therein, are controlled only by wicked men and devils, and the Lord has nothing to do with them. Then all such things are free and uncontrolled, and can roam at large, while the things that God hath predetermined are limited, and liable to be encroached upon by these actions of the wicked that are evil, and their nature and tendency is to the destruction of all good things which God has predestinated. All the dogs, wild beasts, serpents &c. are loose and unrestrained, but the sheep and lambs of God are fasten-

ed, tied and limited so that they cannot move.

Would not a predestination thus limited too far restrain the good, and too far indulge the evil? We need a predestination that determines and directs the good, and limits and restrains the evil, so that the evil in itself and nature shall be so controlled by PREDESTINATION as to be made do that which if left to itself it would fail to do. If evil or sin is left unrestrained, its nature being to oppose the good, it would offset and defeat the tendency of that which is good. But if the good is manifested to be good by the opposition and contrast of the evil, then evil being made to enhance the good, and make it also appear the good, what shall we say? If Job's days of evil were followed by days so good they are called his best days, then is there not a sense in which we receive both good and evil at the hand of the Lord that the good may the more abound?

If Jacob's sons, who meant for evil the selling of their brother into Egypt, are not at all embraced in the purpose of God, and their conduct has no part nor place, or is in no sense a factor in working out the purpose of God in promoting Joseph to be governor over the land of Egypt, and saving much people alive, then why did Joseph tell his brethren that though they meant it for evil God meant it for good. If the wisdom of God is so limited, and his power so restricted that he cannot use wicked men and devils to accomplish his purpose through in any sense, and if in no sense he is able to make the wrath of man praise him, then there are many things wicked on earth, yea, the majority of events and agencies of men being evil, God is excluded from any dominion over them so that his sovereign-

ty is much hampered, and he does not do all his pleasure, nor is his wisdom possessed of the heights and depths holy men have ascribed to it.

The predestination of God it seems to me directly concerns Jesus Christ and his church. For whom he did foreknow he did also predestinate to be conformed to the image of his son. Jesus is the appointed heir of all things and is full of grace and truth, and to be conformable unto him is the greatest and most wonderful thing to be desired, and the purpose of predestination of God that embraces this must be above all other considerations. Now how much is involved or embraced in the doing of this—or in accomplishing this who can tell. It is needful for man to be tried, tempted, distressed, as a sinner, to be fallen, polluted and delivered therefrom, or pardoned of sin. He must be different from the image of God's Son in order to be conformed thereto, and if there is much display of wisdom and power in this conformity then the farther from that holy Son man is by nature the greater the display of wisdom and grace in bringing him in to that conformity.

He could not be persecuted unless there were wicked men to do this. He could not be tempted unless there is a tempter:

The Lord God cannot be tempted with evil, neither tempteth he any man. God cannot do wrong. He works in his people both to will and to do of his good pleasure. But he does not work in wicked men to sin, still he uses the wickedness of men to serve his purpose, or the wicked are his sword, and he makes the wrath of man to praise him and restrains the remainder of wrath.

If there were no supreme, perfect will to work all things according

to that counsel, what disorders and havoc, yea what destruction would be wrought in the earth? To our darkened minds there appears much disorder and failure. But we see not as God sees. His pleasure is done and all his works shall praise him, and all his Saints shall bless him.

Yet no man with a sound mind would make any claim that we should commit sin that grace might abound, or could charge God foolishly: but wisdom is justified of her children, and they worship him who hath made all things for himself, and for his own glory they were created or made.

P. D. G.

REMARKS ON ELDER J. C. HALL'S LETTER.

Brother Lester writes that we should not wait till our friends die before we crown their lives with the tributes they are worthy of. I love such brethren as those of whom we can say good things in truth while they are living, and after they are dead too.

Every point in brother Hall's letter is of interest to me and many others. He has been and is now a model citizen, preacher, and christian. It is no trouble to think well of a man who has lived as he has.

He has taken heed to himself and to the doctrine, and continued in that good way. He has been blest with a prudent wife. That is so good for a preacher to have, for it helps him in so many ways. Then a gospel preacher blest with good, obedient children is greatly favored. He has attended on his ministry, and not meddled with genealogies and old wives fables, or traditions and perversions of the law.

I once owned a poor pig that when food was given to the lot of hogs would, if it could, seize a bone

and gnaw it, while the thriving hogs would eat the better food. That pig always remained a runt and poor.

A wise and useful preacher avoids things that cause confusion and bones of contention. It is so good to see a gospel preacher possessing every qualification required, and then waiting on his ministry.
P. D. G.

A GREAT DAY.

Friend H. W. Brooks requests my view of Micah 4 : 1-5.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they beat their sword into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it.

For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

Jerusalem was a type of better things. Its destruction and the throwing down of the temple is proof of the end of that dispensation. Jacob prophesied that the sceptre (government) should not depart from Judah, nor the law-giver from between his feet until the Shiloh come. But the government and existence of Judah is no more as a tribe, hence Jesus must have come. The removal of that system of the law shows it could be shaken, or was not per-

fect, and therefore made nothing perfect: For that which makes other things perfect must itself be perfect. The law did what it was intended to do, and then it was fulfilled by Jesus, good measure pressed down, running over, and folded away.

The better resurrection follows. The new covenant of grace comes in. This constitutes the last days named here by the prophet Micah, and foretold by all the prophets. For all the prophets foretold the destruction of the Jewish temple, nation and worship, and the incoming of the gospel days.

In the last days (ever since the resurrection and ascension of Jesus more than 1800 years ago,) the mountain of the house of the Lord shall be established in the top of the mountains. The house of the Lord, (the church or temple of Jesus,) a glorious mountain of holiness, shall be established in the top of the mountains, that is it shall be higher than any thing on earth, or above the earth. Its foundation is in the holy hill of God's purpose, and the kingdom is cut out of the mountain without hands. Its principles, glory, power, privileges and joys shall be above the world, and is exalted above the hills. Surely the inhabitant of Mount Zion in the gospel is above the world. He is risen with Christ, hence he should seek those things which are above where Christ sitteth on the right hand of the majesty of God. Such a citizen may walk about Zion and mark well her bulwarks, and con-

sider her palaces, and behold her towers.

People shall flow unto this house of the Lord. People of God are here meant. They shall flow. This is strange. How could water flow from a lower to a higher plane—from the base of a mountain—or in a valley—to the mountain top—or hill-top? It could not naturally do so. It would require a power outside of and contrary to and above itself to cause water to flow up a steep, high hill. So the power that causes the people to flow or come to Jesus and be caught up to this glorious temple is a divine and gracious power. Jesus said, "And I, if I be lifted up, will draw all men unto me." "No man can come to me except the Father which sent me draw him, and all that the Father giveth me shall come to me," is in substance the language of Jesus. And many nations shall come and say, come and let us go up to the mountain of the Lord. These people are Gentiles that have come to this holy Mount, and do dwell in Jerusalem above which is free. They sit down with Abraham, Isaac and Jacob in the kingdom of God who teaches them. For all the Lord's people shall be taught of him, and they walk in his paths of peace, because God makes a new covenant with them, and puts his laws in their mind, and writes them in their hearts. For the law goes forth out of Zion, and the word of the Lord goes from Jerusalem. The word of the Lord guides, teaches and saves them. Out of Zion, the perfection

of beauty, God shines.

God shall judge among many people and rebuke strong nations. God judges his people. He searches them and sets up a judgment throne, for his throne is prepared in the heavens, and his kingdom rules over all. He searches Jerusalem as with candles. When he brings man into judgment then man knows that God is righteous, and that no thought of the heart can be withholden. This judgment is now being held in the subjects of this kingdom, and they see the justice of God in their condemnation in Adam, and the righteousness of God in their justification in Jesus. These inhabitants of Zion are the nations that beat their swords into ploughshares, and their spears into pruning hooks, and learn war no more.

A man said to me recently, that Jesus had not come, because the prophet said that, when he came, nations should learn war no more, but should beat their swords into ploughshares, and their spears into pruning-hooks: but that the nations of the earth still studied the science, and practised the art of war, expending large amounts of money, and arming many men for that purpose. Yes that is true, and there shall be wars and rumors of wars unto the end of the world. But it is also true that the people or nations here alluded to do beat their swords into ploughshares, &c. They are the people of God that have been killed to violence and war, for God hath made war in them to cease to the ends of the

earth. Instead of using the sword to fight others they are taught to do business at home. In their trouble they have felt the word of the Lord plowing their backs and the mattock digging deep in their hearts, and God has sown the seed of peace in a fruitful soil, and hence the ploughshare is to cut up the briers and thorns in their own natures, or to exercise themselves unto godliness. Instead of the spear, which is used to pierce others with, they have the pruning-hook to cut off and prune their own corrupt natures. These people or nations are lovers of peace. They pray for their enemies. They learn war no more, for they are meek and lowly.

But they shall sit every man under his vine and fig tree. That is they sit down in peace, and are not up and doing, or running here and there, or following the lo heres and theres. The vine and fig tree are for culture yielding fruits of nourishment, and good cheer. To sit down under the shade of these denotes a state of rest and plenty, of comfort, and safety, no war, nor famine, no fear or distress. They live by the word of the Lord which brings peace and joy.

For all people will walk every one in the name of his god. Every man will serve his god, or walk in that name. They that have false gods therefore walk in the name of such gods. Ones religion is known by his walk, and the nature of his god is thus proclaimed. This declaration proves that in this great and notable day, every natural man of the world,

or every descendant of Adam, will not be a child of God, or follower of Jesus. For every one will walk at that time in the name of his god. There perhaps never was a time when there were more false gods than now, and by the laws of the nations of earth each can walk after any god he desires to follow.

We will walk in the name of the Lord our God forever. There is no God like the God of Israel, therefore there is no people like unto this people whose God is the Lord. As our God is above all gods therefore we are not greatly distressed because of trouble; because our God having all power declares that no weapon formed against thee shall prosper. We will not fear though the mountains be removed. Let the inhabitants of the rock sing and shout for joy. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.

P. D. G.

OBITUARIES.

JOHN H. ROSS.

It becomes my painful lot to write the death of my son John H. Ross. He departed this life Dec. 16th, 1894. He was born June 16th, 1874 making his stay on earth 20 years and 6 months. He leaves a father, mother, five brothers and three sisters to mourn their loss. John was a good moral boy from a small boy up, he was very smart, truthful and honest in all his dealings. O no one knows how sad it is to part from our loved ones, but he that has passed through the same trouble, though we don't mourn as those who have no hope, for I believe his spirit is now enjoying the peaceful presence of his Saviour. He took his bed the 16th, of November with the typhoid fever, he had

all the care that could be given by a good doctor, family, and kind friends. He was the most patient person in his sickness I ever saw. In his first sickness he talked a great deal about his troubles. He would exclaim O the trouble I see, O nobody knows the trouble I see. Three weeks before he died he told his sister that he felt like he was going to die and leave us all. The last two weeks of sickness he would talk a great deal about his Saviour. He would say O my blessed Saviour, O the sanctified place. He would sing and pray and speak of the cross. The day before he died I asked him, do you feel willing to trust your Saviour? He said O yes. Do you feel that your sins are forgiven? He said yes. The same evening a neighboring lady came in. He told her that he believed with all his heart that Jesus Christ was the Son of God. While his sister was placing the pillow under his head he told her that he was going to die, she began to cry. He told her not to cry for I am going to a better place than this troublesome world. He had not made any public confession, though I have a hope that his soul has been washed in regeneration. And now my prayer is that the God of all comfort, so far as his will that he may so lead, guide, and control, and put his law in our minds and write them in our hearts and draw us by his loving kindness that we may reach that place of rest where patting is known no more forever.

Wm C. Ross.

ETTA S. CLAYTON.

On the 11th day of September 1892, Etta S. Clayton, the beloved daughter of W. H. Clayton passed away from sin, sickness and suffering to meet the saints in Heaven. Etta was born July 7, 1873, making her stay on earth 19 years, 2 months and 4 days. Her disease was Consumption with which parents, relatives and friends contended for about 9 months, with all affection and skill, but alas, God saw fit to take her from us. She said but little about dying. Some of her friends asked her many times about it. The only reply would be that at times she felt willing and prepared to depart from this life, at others she was not. She had strong faith in the Primitive Baptists, though never made an open profession. Etta was an industrious girl. Many times did her parents try to persuade her to be contented

idle, but she would always say that she could not be contented without trying to do something, even though it was little. Her mother left her when quite young, but in a short while she had a kind and loving step mother in her dear mother's stead. She was always a loving and obedient daughter. Her step-mother says she has never had a cross word from her, but has always been treated as a mother. She tried to do everything in her power to lessen the work of her mother. It is said that when on her dying bed she talked to her younger sister in regard to her mother and begged her to be more industrious, and keep her mother from so much domestic work when her health was not sufficient to take it, and wished many a time that she might soon recover and be able to do herself. I never knew any one to have a sweeter disposition. From her youth to her death, she was a singular girl, seldom had any conversation with any one, was never frolicsome as other children, but always wore a sad countenance as if in trouble about something. While at school I never heard her teacher give her a cross word, and never saw her act in the least ill with any of the children. She always studied diligently and seldom ever missed any lesson, but on the other hand recited almost perfectly, and had always the praise of both teacher and school mates. She is not forgotten though she be dead, will always be remembered by those who had the pleasure of knowing her. May the dear bereaved ones look to him who doeth all things well for comfort, and submit to His will. We know not where she has gone but can only trust in Him who knoweth all things.

BEULAH T. HAMLEN.

CHARLES EPHRAIM OWENS.

Charlie Ephraim Owens, the beloved son of H. R. and Adeine Owens departed this life Dec. 5 1895, after an illness of four days. He was born Nov. 5 1879, making his stay on earth sixteen years and one month. Oh, hard it was to give him up. His disease was Typhoid Pneumonia. If good attention would have saved him, he would have been in our midst to day. He said his time had arrived and he must depart, where sorrow, pain and strife are ended. Let us all be resigned to God's will, and remember the Lord giveth, and the Lord taketh away, blessed be his name. His mother and father have lost a good

and kind son, one always from his youth up willing to obey his parents, and by so doing they had accumulated all the necessities of life anyone could ask for. But Alas! his parents and only brother's earthly comforts is now destroyed. The brightest and the happiest hour was when they assembled around the fire-side, and then called Charlie and he would respond in his mid-night slumber by saying what is it mother, what can I do for you? He was always ready to help his parents at their call. He refused to be associated with rowdy crowds. Instead of going off on any occasion with the young people, he would stay around home if he knew it was against his parents' will. He never used any profane language. He was strictly moral, honest and upright in every respect. His character was above reproach, and now I deeply sympathize with the bereaved family in the hour of their afflictions and bereavement, having known h'm from his youth up. I am told he bore his sickness with great patience, and seemed to be resigned to the will of God. May God bless this dear family in all their trials and troubles.

A FRIEND.

It is sad to lose an obedient child just entering into manhood or womanhood. It is sad to lose one at any time. We know it is appointed unto man once to die. We should be mindful of the truth that the Lord gives and the Lord takes away. It is better if one dies to remember that he was obedient. May the Lord bless the afflicted parents.

P. D. G.

APPOINTMENTS.

W. J. STEPHENSON.

Salem	Monday after 3rd Sunday in Feb.
Creches	Tuesday
Beulah	Wednesday
Healthy Plains	Thursday
Contentnea	Friday
Wilson	Sat. and 4th Sun.
Union	Monday
Mill Branch	Tuesday
Falls	Wednesday
Pleasant Hill	Thursday
Lower Town Creek	Friday
Autrey's Creek	Sat. and 1st Sun. in March

E. E. LUNDY & J. D. VASS.

Saints Delight	Feb. 18
Abbotts Creek	19
Brother N. Skeens	20 at 4 P. M.

New Shepherd	21
Rock Hill	22
MtTabor	24
Pleasant Hill	24
White Oak Spring	25
Suggs Creek	26
Big Creek	27
Mountain Creek	29
Freedom	Mar. 1
Liberty Hill	2
Jones Hill	3
Jerusalem	4
Lawyers Spring	5
High Ridge	6
Mountain Spring	7
Liberty	8
Union Grove	9
High Hill	10
Watson	11
Crooked Creek	12
Meadows Creek	13
Bear Creek	14
Flat Creek	15
Toms Creek	16
Brother Workmans	17
Pine	18
Mt Vernon	19 at 2 P. M.
Clear Spring	20
Flat Shoal	21
Volunteer	22
Conveyance needed.	

T. N. WALTON.

Dan River	Feb. 8
Wolf Island	9
Reidsville at night	
Lick Fork	10
Pleasant Grove	11
Arbor	12
Lynches Creek	13
Prospect Hill	14
Whealers	15
Mt Lebanon	16
Eno	17
Durham	18
Oak Grove	20
Raleigh	21
Neuse	22
Salem	23
Beulah	24
Upper Black Creek	25
Scotts	26
Wilson	27
White Oak	28
Union	29
Town Creek	Mar. 1
Tarboro	2
Lawrences	3
Williams	4
Falls	5
Nashville	6
Castilia	7
Hickory Rock	8
Dutchville	10
Camp Creek	11
Flat River	12
Roxboro	13
Ebenezer	14
Moon's Creek	15

J. M. WYATT & Wm. LUNDAY.

Mewborns	Feb. Saturday
Nahunta.....	2nd, Sunday
Aycocks	Monday
Memorial	Tuesday
Lower Black Creek.....	Wednesday
Wilson.....	Thursday
Scotts.....	Friday
Upper Black Creek	Saturday
Beulah.....	3rd Sunday
Bethany.....	Monday
Smithfield.....	Tuesday
Little Ceeck	Wednesday
Clement	Thursday
Rehoboth.....	Friday
Fellowship.....	Sat. and 4th Sunday
Middle Creek.....	Monday
Raleigh.....	Monday night
He will need conveyance.	

J. M. CROUSE AND J. M. ROYAL.

Sand Hill.....	Jan. 25 and 26
Muddy Creek.....	27
Goldsboro.....	28
Chapel.....	29
Cross Roads.....	30
Pine Level.....	31
Old Union.....	Feb 1 and 2
Smithfield.....	3
Little Creek.....	4
Clement.....	5
Rehoboth.....	6
Fellowship.....	7
Middle Creek.....	8 and 9
Raleigh.....	Sun, night and Mon. 10
Neuse.....	11
Cedar Grove.....	12
Dutchville.....	13
Camp Creek.....	14
Tar River.....	15 and 16
Surl.....	17
Flat River.....	18
Roxboro.....	at night 19
Stories Creek.....	20
Ebenezer.....	Feb. 21
Country Line.....	22 and 23
Moon's Creek.....	24
Malmalson.....	26
Banister.....	27
Whitethrone.....	28
Weatheford.....	29
Old Union.....	Mar. 1
Gallie.....	2
Strawberry.....	3
Mt Arrart.....	4
Cascade.....	5
Goodwill.....	6
Ridge Way.....	Sat. & 2nd Sun. 7 and 8
Camp Creek.....	10
Reed Creek.....	11
River View.....	12
Center.....	13
Spoon Creek.....	Sat. and 3rd Sun. 14 and 15
Mountain View.....	17
Flower Gap.....	18
Fisher's Gap.....	19
Mitchel's River.....	Sat. and 4th Sun.
Conveyance needed.	

P. W. WILLIARD.

McRays.....	Sat and 3rd Sunday in Feb.
Harmony.....	Monday
Lynchs Creek.....	Tuesday
Prospect Hill.....	Wednesday
Whealers.....	Thursday
Mt Lebanon.....	Friday
Camp Creek.....	Saturday
Tar River.....	4th Sunday
Cross Roads.....	Monday
Surl.....	Tuesday
Flat River.....	Wednesday
Roxboro.....	Thursday
Shiloh.....	Friday
Stories Creek.....	Sat. and 1st Sunday in Mar.

GILLIAM'S ACADEMY FOR BOTH SEXES.

The 19th Session will open Wednesday, Oct. 30, 1895, 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. 29, and conveyed gratis, and at close of term to railroad gratis, provided each one writes one week previous.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 mystry of the faith in God and the Father, Jesus the Mediator, and the Hold 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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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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.

LESS THAN THE LEAST.

To deny ourselves and take the cross,
We must count all things of earth but dross;
And to live to Christ and him alone,
We cannot by the world be known.
The foxes and birds have a place he said,
But I've nowhere to lay my head:
I left the Father and came to spill
My cleansing blood and do his will.
Yea from me flowed the crimson tide,
And that alone for my lovely bride.
In covenant contract I did agree,
That all her sins should fall on me.
Sacrifices thou wouldst not,
But oh Father, it is my lot
To bow the heavens and come down,
To receive the thorny crown,
And the spear that pierced the side,
From which flows the cleansing tide.
All this I've done, for I must atone
For my sheep the world has never known.
Thine eyes oh Father, alone didst see
My substance from eternity,
And in thy book thou didst record
Thy children's names, Almighty Lord.
Thine they were, thou gavest them me,
Which is the record of the trinity.
When as yet not one was made,
Not even earth's foundation laid.
Jesus paid it all, and all to him we owe,
Then may we ever follow, as pilgrims here
below,
For he is captain, and high priest,
Of all who feel less than the least.

T. C. HART.

La Grange, N. C.

EXPERIENCE.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I have an experience written by sister Eva Malone which has been of great comfort and consolation to me, and I think will be a feast to the household of faith; therefore I send it to you for publication by permission of her. I think it is wonderful considering her tender age, being only 18 years old. May the Lord bless

you in your labors is my humble desire. Yours in hope of eternal life.

A. V. MOORE.

Hurdles Mills, N. C.

MY DEAR BROTHER MOORE:—I expect you will be surprised to hear from me, but after considering the request you made of me last night, I feel constrained to write you some of what I trust has been the Lord's dealings with me.

From early childhood I would have serious thoughts of death, and felt that I had a soul to be saved or lost, and I felt that I desired to get religion before I died; but thought I would go on and enjoy the pleasures of this world, and when I was older I would get religion. Sometimes I would think perhaps I had better not put it off. I didn't know at what hour death would come, and I would try to pray for the Lord to make me willing to give up the sinful pleasures of this world, but it seemed to do me no good, and it would wear off, and I would think I would not exchange places with many of the church members. They did many things I would not do, but in August, 1894, I hope it pleased the Lord to show me my condition. I felt that I was a lost sinner without God or hope in the world, and felt that I had sinned against God and man, and I was the worst sinner in the whole world, that my whole life had been full of sin, and there

was no good thing I had ever done, and I was made to cry unto the Lord for mercy, and for conviction for my sins; though I could not think that I was convicted, and I would try to throw my trouble away, and I would go on in gay company and take an active part in all their pleasures, and my troubles would wear off, and I would not feel concerned, but would always have an uneasy feeling that all was not well. After a while my troubles would come back with more force than ever, and I was looking forward for some judgment to be sent on me for my sins, and I felt that it was just. I would often go to preaching, hoping and trying to pray that the minister would say something to convict me, for I believed if the Lord commenced a good work, he would perform it unto the day of Jesus Christ. I would often feel a desire to ask Papa to pray for me, but thought he saw me daily, knew how wicked and sinful I was, and could not have confidence in me. I would often try to read the Bible, but didn't want any one to see me reading. When I read I would get no comfort. Everything was against me, and there was no mercy for me. I went on in this way for some time until it seemed that I could not live much longer under the dreadful weight of guilt and condemnation, and I felt that I would have to go for my sins, and my cry was, Lord, have mercy on my soul. On Saturday night before the 4th Sunday in September, 1895, I could not sleep. There seemed to be such a weight on me that was bearing me down, and it seemed that the very pulsations of my heart were a cry to God for mercy. I continued this way till Sunday evening. I went to my room feeling that I could live no longer under the burden I was carrying. Oh,

I can never find words to express my feelings. I knew I was justly condemned before the law of God. There was no point in which I had not disobeyed. I was made willing for his will to be done. I felt that if I was lost it was just, if saved it was mercy; but felt that I would die begging for mercy, and felt that I would ask God to have mercy on me once more. I knelt down, and before I spoke the words came to me, "Your sins and your iniquities I will remember against you no more." Oh, that I had language to express my feelings. In a moment my whole heart was filled with praise and thanksgiving. I thought, "is this religion? Will I not be tempted to take part in the sinful pleasures I have enjoyed?" Then the words came to me, "When the commandment came, sin revived and I died." I felt that I was indeed dead to sin, and knew that the things I had once enjoyed I could have no more pleasure in. Oh, I did feel wholly without blame before God in love, that he had forgiven all my sins; though they were as crimson he had made them white as wool. I thought I might be deceived about it and would keep it to myself, and not deceive any one else; but I was made willing to tell it and felt that I wanted to proclaim it to the whole world. I went down stairs and told Mama and Papa to help me praise the Lord for his goodness and mercy. I felt that it was finished. I would never see any more trouble. I believe I viewed our blessed Saviour nailed to the cross and his blood spilled for my atonement. I felt that he was my Saviour, and had risen for my justification, and felt that he had taken my feet out of the miry clay, placed my feet on a rock, put a new song in my mouth, even praise unto God, and felt that I could never praise him

enough, or speak enough to his name's honor and glory. If I can feel that way when death comes I can say, O, death, where is thy sting? O, grave, where is thy victory? Oh, I felt innocent as though I had never committed one sin, and could say, I know my redeemer lives. I felt it in my own heart, and oh, the comfort and happiness, that blessed assurance gave me can never be expressed. When I went to my room again I felt light and easy, there was nothing to mar my happiness. I felt that the Lord was my shepherd and I should never wan; that God's everlasting arm was underneath me, and would be with me even unto the end of the world. I awoke early Monday morning and thought everything looked new and bright, and it did seem that everything was praising God, and I felt that I wanted to know God's will, and would never do anything against it. I felt this way till Wednesday, except for a few moments, I would think perhaps it was all imagination, and I had never been born again, but my mind would go back to the night of my deliverance, I hope, from nature's darkness into the marvelous light and liberty of Jesus, and my hope would be renewed and strengthened. Wednesday I felt that I wanted to join the church and be baptized, and felt that if I joined any I would have to join the Primitive Baptists, and I didn't want to do that, for I thought I would be scorned and looked upon as an "old Hard Shell," and my young friends and former associates would turn against me, so I decided that I would not join any church; I could live a christian out of the church as well as in the church, and then I was in darkness, and was made to doubt and fear that I had never been changed, and I would try to pray if I was deceived for

the Lord to undeceive me. One night, while meditating on my condition, and thinking what evidence had I to believe I was a child of God? I had thought I would see no more trouble, would sin no more, would always be reconciled to God's will, and I just felt that perhaps I was deceived about it all; but I had a little hope, and the words came to me, "What I have cleansed call thou neither common or unclean." I felt encouraged and thought I would never call my hope little again, if I had Jesus, if he loved me, it was sufficient, and I would try to pray to know his will, and to make me submissive to his will. On Monday night before the 2nd Sunday in October, 1895, I was reading the Bible, and read these words, "Whoso is ashamed of me and of my words in this sinful and adulterous generation, of him also will the Son of man be ashamed when he comes with power and glory." I felt then that I was not ashamed to own him, but felt unworthy to be called his disciple, and I read, "If any man would come after me let him deny himself, take up his cross and follow me." Oh, I felt that I was willing to do anything to follow Jesus, and was made to say that I would go, I would deny myself anything to follow Christ, and I thought then I would join, or rather offer myself to the church the next Saturday. I went to preaching and I believe it was the first sermon I had heard with understanding. I had confidence in the minister and believed he was a man of God, and he told my fellings much better than I could express it myself, and I thought surely if he is a christian I am. When they opened the door of the church for the reception of members I thought it was a beautiful sight, all seemed to be love and peace, and felt that I loved them,

and believed they were the people of God, and I wanted a home among them, but felt unworthy to ask them for a home even at their feet, and I didn't go, and after dismission it seemed that I could not leave until I had talked with them, but I came home, and I made a solemn promise if I ever had another opportunity I would certainly take advantage of it. Our pastor, dear brother Moore, came with us home, and told me if I desired to talk to the church he would have the church-door opened Sunday morning, and I could be baptized: so Sunday morning I told the church some of what I have written, was received and baptized by brother Moore. After I came out of the water I felt happy and thankful. I felt that I had done my duty, that I had done what our blessed Savior commanded me to do. I felt a sweet peace, rest and comfort that I had never felt before. My advice to all those who have a hope that God has forgiven their sins is to go home to their friends and tell what great things the Lord has done for them. Monday after I was baptized I said something about Mr. Moore, and Grandma told me she wanted to hear me say brother Moore. Now I don't feel ashamed, but rather unworthy to claim relationship with those who seem so far superior to me in every way. I know this is a scattering letter, but I hope you will excuse it as I have done the best I could. Now brother Moore, I feel unworthy to give you advice, but I do want to tell you to do your duty. Whatever your hands find to do, do with your might. In your experience you know you have derived comfort from obedience, hope renewed, evidence brightened, and I do believe you are a child of God, and are chastened on account of disobedience. I have been think-

ing of the song, Oh for a closer walk with God, all the morning. I think the poet felt very much like you do now. He had wandered from God by living in disobedience still he desired the soul's refreshing view of Jesus and his word. You remember the comfort you felt when you were made willing to do God's will, to take his yoke upon you. You remember the sweet peace you felt when you were walking close with God, when you were buried with Christ in baptism, and felt that you had done your duty. You know you can never, no never forget the comfort and peace of mind you had then. No you can never realize that comfort out of duty. The whole world never can fill that aching void. In his blessed word God has said "Draw nigh unto him, and he will draw near unto you." God is not slack concerning his promises and I believe we must draw nigh unto him by living in obedience to his commands, and if you bear the reproaches of Christ it is an evidence you are his child. It is a blessed consolation that God changeth not. If he has loved us he loves us still. O how I desire to see you built up in the most holy faith, to hear you say you have a foretaste of the riches of his kingdom. If it is not asking too much of you I want you to pray that I may live so as to not bring reproach on the cause of Christ, that I may let my light so shine that others seeing my good works may glorify our Father which is in heaven. I know that in my flesh dwelleth no good thing, and that I must be kept and guided by God's unerring spirit if I walk in the straight way. May the Lord bless you and yours is my humble desire. Your little sister in hope of a blest immortality beyond the grave.

EV A MALONE.

Gordonton, N. C.

Remarks

It was my pleasure a few days ago to meet this precious young sister at Wheelers church, in Person Co. N. C. where her membership is. It seems to me that hearing her tell her experience paid me for the toil and labor in going there.

There are several young members in that section. The church at Wheelers is a pleasant and warm body of brethren, and it is good to visit them.

P. D. G.

DEAR BROTHER GOLD:—As this is a beautiful Sunday morning and I am at home having no appointment to day I feel impressed to address a few lines to the scattered saints through the LANDMARK. The text used by me at Atlanta, Rev. 3:2nd is still resting upon my mind and I feel to write in connection with that text. It does seem to me that there are at the present time some things existing among us that are detrimental to the peace, prosperity, and upbuilding of Zion, and through my short vision such things need to be counteracted in order that love, peace, union and prosperity may abound in all the churches of the saints. The language of the text is; "Be watchful and strengthen the things which remain that are ready to die, for I have not found they work perfect before God." This language is directly addressed to one of the seven churches in Asia (viz) Sardis. It is thought by some brethren that those messages in Rev. are addressed only to the ministers or pastors of those churches. While the "angels" of those churches are addressed it is evident that the churches are addressed through them. "John to the seven churches which are in Asia &c." Also, "He that hath an

ear to hear let him hear what the Spirit saith unto the churches." That the ministers or pastors are responsible to a considerable degree for the doctrine and practice of the churches we do not deny and for this very reason the "angel" of the church is addressed. The "angels" or pastors and teachers in the the church have not only paved the way for all the soundness, fundamental principles of the gospel, and right doings in the churches, but they have paved the way for all the errors and false theories, both in doctrine, faith and practice, and all the wrong doings in the church from the time that Jesus Christ ascended back to heaven, from whence he came, till the present time. Then how all important that preachers should do and act and speak right things. They should be "examples to the flock, both in doctrine, faith and practice," in order that the saints may be led to show forth the praise of Him who hath called them out of darkness into His marvelous light. We notice in the address to these seven churches in Asia there was something found against each of them as a body, except perhaps one. The church at Ephesus had "left her first love." She is admonished to remember from whence she is fallen and "repent and do the first works." The penalty is or else I will come unto thee quickly and will remove thy candlesticks out of his place except thou repent." The sin of the church in Pergamos was that she had there those that held the doctrine of Balaam &c." The church in Thyatira had the spirit of Jezebel among them. The church in Sardis had a "name to live" and was dead. There is nothing against the church in Philadelphia. The church of the Laodiceans was neither cold nor hot, but lukewarm.

Now these were all recognized churches of Christ, but their works were imperfect. False doctrine and practice were found in them and they were reprov'd, admonish'd and warn'd with a penalty annex'd in case of failure to repent. Not only this, but the particular sins of each church were specified and pointed out. Churches nor individuals do not like to have their sins pointed out, but, whether pointed out or not, they may "be sure" that "their sins will find them out," sooner or later. "He that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons with God." In one place the prophet is commanded to "comfort ye, comfort ye my people," but in another place he is commanded to "cry aloud and spare not, lift up thy voice like a trumpet, show my people their transgressions, and the house of Jacob their sins." We presume that the same things in substance trouble the churches now that troubled the seven churches of Asia, but under different forms and names, and perhaps all these rebukes that are given to the seven churches in Asia would find an application among the old Baptist churches of to day, and now dear brother Gold, I have not travelled very extensively among the old Baptists, but I have been among them 25 years, and 15 years of that time I have been actively engaged in trying to preach among them, and have read from one to 4 of their periodicals almost continuously ever since my sojourn among them, and while I have experienced much joy and comfort in the blessed assemblies, have seen and felt, and heard many things that make the heart sick and have brought desolation, destruction, death and ruin to the churches and individual members, and I do hope I am

prompted by the spirit of Christ, in humility and meekness, to point out some of those hurtful things that grow out of jealousy, envy, prejudice and tradition, which all being in the the pulpit, terminate in the confusion and distraction of the flock, with general coldness, and alienation, heart-aches, and trouble and sorrow. There is one subject that I wish to mention in this connection, (and I do it with fear and trembling) that seems to be a "bone of contention" among Primitive Baptists at this time, and the only reason that I mention it is because that I have heard it intimated on both sides that it will sooner or later bring a division. Would to God I could speak in this letter so as to quell the fears of the weak and to "stop the mouths of gainsayers," and to impress upon the minds of all the spirit of forbearance, and not to make that a test of fellowship which has been the Gibraltar of the church since the days of the apostles. I refer to Predestination. Why should the people of God contend about this doctrine to the hurt of the daughters of Zion? I do believe that the difference is more imaginary than real. Brethren imbued with a spirit of controversy, and perhaps with more "zeal" than knowledge, and then they are so prejudiced that they cannot discuss the subject without misrepresenting the views of those who differ with them. I shall never forget what I heard Elder I. J. Taylor once say in his preaching at Nazareth church, Tuscaloosa Co. Ala. He said, "Prejudice has neither eyes, nor ears." The expression made a lasting impression on my mind, I have never forgotten it, and I have found it too true. Those who are called "absolute Predestinarians" of the one side will call the other side Arminians, and those who are

called limited predestinarians will brand the other side with "fatalism, and say they make God the author of sin, and all the wickedness that is done in the world. Brethren, do not all sound Baptists believe in the perfect sovereignty of God over all things, all beings, and all worlds, and in His fixed purposes respecting all things, beings and events? Is this too hard? Is it fatalism? Is it too soft? Is it Arminianism? Is this not bible doctrine? Does not this cover all the ground that the strongest advocate of the Predestination of all things desires to cover? And does it cover too much ground for any sound old school or Primitive Baptist? If you answer in the affirmative why then "strive about words to no profit?" We all know that "sin is the transgression of the law," and that sin interred into the world through the offence of the one man Adam. But behind it all was the grand and glorious purpose of God in the salvation and redemption of his people. We know that Saul was a wicked King over Israel, and he envied and persecuted David, the man "after God's own heart," and David was a type of Christ, and his sufferings were a type of the sufferings of Christ, and behind it all was the immutable purpose of God to bring David to the throne, and to establish his typical kingdom in Israel. We know that God commanded Abraham to slay his son Isaac, but behind it all was His purpose to prevent him and relieve Isaac in a figure, and just as He provided the ram in the place of Isaac so He has provided Jesus as the "one offering for sin," and who has "by one offering perfected forever them that are sanctified." Through envy and jealousy Joseph's brethren sold him as a slave in Egypt, thinking to get rid of him forever, and to

bring his inspired dreams to naught; but God was with him, and his grand and glorious purposes were behind in all to provide temporal salvation for his chosen people Israel in the time of famine, which had not yet come, when Joseph's Brethren did their dirty work. The betrayal and crucifixion of Jesus was a wicked work. "Him ye have taken and by wicked hands have crucified and slain," but behind it all was the eternal purpose, and "determinate counsel and foreknowledge of God," to redeem and save with an everlasting salvation all the chosen people of God, who were "chosen in Christ before the foundation of the world that they should be holy and without blame before him in love." Paul was arraigned before Felix and Agrippa and tried for his life. He appealed unto Ceasar. He went bound as a prisoner to Rome, yet behind it all was the purpose and declaration of the Lord, "Fear not Paul, for as thou hast testified of me in Jerusalem so must thou also testify of me in Rome." But why multiply scriptural instances? Are not these things so? Then why dispute about them? Let us stop and consider and remember that we be brethren. Let us search the scriptures, "and if any man lack wisdom let him ask of God who giveth to all liberally, and it shall be given him." I fear we are too much inclined to be "self-willing" in these things. Whoever heard a Baptist say that God is the author of sin, or that that God forces men to sin? Whoever heard a Baptist preach a "general atonement," or a conditional system of salvation? No man can relieve any thing except it be given him from heaven. No man can believe or preach anything that God has not revealed to him. "Let us follow after the things that make for peace, and things

wherewith one may edify another." I am satisfied from observation that the misconstruction some of God's dear children place upon God's purposes and predestination leads them to erroneous practices, or rather no practice at all; while others no doubt like Abraham and Sarah get uneasy for fear the Lord will not bring his work to pass in time, and go to work to help the Lord bring in the promised seed. The result either way is always a failure on the part of the creature. "To obey is better than sacrifice, and to hearken than the fat of rams." It is right to do enough, and it is wrong to do too much. We cannot be too careful in this matter. Some preachers are afraid to exhort the living children of God to obedience for fear of preaching Arminianism. Some churches are afraid to have prayer meetings in the church because the Arminians do that way. Some churches are opposed to giving an opportunity for membership only at regular conference once a month, or to hold a meeting over 2 or 3 days for fear too many will join the church. Some Primitive Baptist parents are afraid to bring their children up in the "nurture and admonition of the Lord," for fear they will make christians of them. They will go to their own meetings and hear the truth preached, and send their children to Arminian churches, and turn them over to the influence of other denominations, and then after a while when their children are led off and entrapped in their snares, these same Primitive Baptist parents will cry because their children have joined some Methodist or Missionary society; yet there are others who are willing for their offspring to be thus led astray in the "Broad way" for the sake of recognition in the circles of society. Others still say, "If my children

belong to the chosen of God He will bring them to the church in His own good time." Granting this to be true, is that any reason we should "do evil that good may come?" Christ could have commanded stones to made bread, for he "turned the water into wine." He could have cast himself down from the pinnacle of the temple, but this would have been tempting God. Does not the scriptures say, bring your children up in the admonition of the Lord?" "Bring up a child in the way it should go, and when it is old it will not depart from it." Does not the scripture say; "Open ye the gates, that the righteous nation which keepeth the truth may enter in?" Did not the church "pray without ceasing to God for Peter when he cast into prison?" And was not Peter released from prison while they were gathered together praying for him? Was this not a prayer meeting indeed? And for a special purpose at that? Was not the establishment of the organized church designed for a temporary home for the "weary and heavy laden" to come and "find rest unto their souls," and should we not hold out the olive branch of peace to them, instead of holding them at arms' length, closing the door against them until certain times and days, and telling them to stay away from the church as long as they can, &c. There must be something in the church to draw the people of God, and confusions and bickerings, and a loose life, or cold unconcern will not do it. It is not so much what the church does as what she is. Where a church walks in gospel order clothed in the "garments of salvation," and the "spirit of praise," and holding to the things that are "lovely and of good report," where the songs of Zion are sung with

the "spirit and with the understanding also," and the prayers of the saints ascend the "hill of Zion," and the matchless grace of God in the salvation of sinners is promulgated from the stand, and where jealousies and envies, evil surmising, and partiality are unknown; and where love flows from breast to breast, and each member is found at the feet of his brethren; and traditions (worthless) are ignored, "enticing words" and persuasive influence is not needed to draw the people of God. No unauthorized sabbath schools, man made musical instruments, church choirs, fanciful men made or theological bred preachers, or other inventive genius is needed to draw the people of God to the church. Such things might draw the "world of the ungodly," but they will never be a necessary adjunct to the "church of God which is the pillar and ground of the truth." I have noticed within the past 2 or 3 years an element among the Baptists that want instrumental music in our churches. One Elder told me not long since that he wished every Primitive Baptist church had an organ in it. If influential and leading preaches teach these things what may we expect in the near future? The music of the religious world is not suitable for old Baptist churches. But there is among us a neglect of the encouragement of singing in our churches. We sit down and close our eyes to the fact (the stubborn fact) that aliens are teaching our children to "handle the harp and the organ," and using every inducement offered to draw away our offspring from us, and to cause them to disdain our religion and mode of worship, and seeing that our singing is defective, some would cure the evil by introducing popular music in our churches, and a

man-made machine to grind it out to save the lungs of the singers. My dear brethren, this is not the remedy for the evil. "Doing evil" again that "good may come." Begin where you left off. "Repent and do the first works." The cure of one evil will not be effected by the introduction of a more malignant evil. The remedy would be worse than the disease. "Ask for the old Paths, wherein is the good way and walk therein." Do you ask me to point out a remedy? If so here it is. Go to your own meetings, take your family, wife and children with you if possible. Get a dozen copies of the Old Sacred Harp, or Durand & Lesters' Hymn and Tune Book. If these books do not suit you encourage some brother or brethren to get up another containing suitable hymns and tunes for old Baptist churches. Meet at your meeting houses at 9 a. m. Having singing one hour, led by some brother or competent leader. Spend another hour in prayer meeting. Then let your preacher preach. If your house of worship is poor with no lights, sorry seats, and no stove or heater, make some sacrifice to have a good, comfortable house of worship, so that aged and delicate females and children can be comfortable while there. Fix up your rotten steps, and clean away the broom sedge and grass and leaves from the door and yard, and let your place of worship look like it was a pleasure to meet there. Don't ordain preachers that can't preach the gospel, and then ignore them yourself, and try to palm them off on some other church or community. If you have an acceptable gospel minister near you, or who is a member with you, don't go and call another preacher from 20 to 100 miles distant to serve you just to have a preacher come from a distance whose rail road ex-

penses would almost support a preacher at home. Respect your home preacher if you expect others to respect them. If you have a true gospel minister respect him and help him live, untie his hands, so that he can serve as a pastor should, but do not support him or his family in laziness. Preachers are peculiar people, yet nothing but men, and they all have their weak points. They are all susceptible of flattery, and are liable to become puffed up, and sometimes brethren are "puffed up for one against another." Such a course pursued by churches causes some preachers to conclude that the churches do not get along without them. But for them everything would go to rack, while others are made to feel that the churches can't get along with them and nobody wants them. "Do nothing by partiality." We ought to "crucify the old man with the affections and lusts." "Let all things be done decently and in order." Dear brother Gold, I have written much more than I expected. I do not know that I have touched the text. But it is certainly needful that we "be watchful" and "strengthen the things which remain, that are ready to die." Are there not somethings in the church to day that though they "remain" "are ready to die?" How can we strengthen these things only by having our attention called to them, and then giving heed to the things which we have heard, lest at any time we should let them slip." I have written I hope with no other desire than to call attention to some things that seem to me to be a drawback to the peace and prosperity of our churches. Sometimes I feel (or think I do) like the Prophet when he said, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not keep silence, until the righteousness

thereof go forth as brightness, and the salvation thereof as a lamp that burneth." I am in a perfectly good humor, and have written with the best of feeling. "Not mad, but speak forth the words of truth and soberness." I submit this to your judgment, if it should find its way into the waste basket all right. Your brother I hope in the kingdom and patience of Jesus Christ.

H. J. REDD.

Remarks.

Will our brethren please give good heed to the above communication. We are dying of strangulation, because we are neglecting our plain duties. Worldly cares are choking us to death. Coveteousness reigns in the preachers that preach for money, and coveteousness just as bad reigns in every member opposed to helping with his labor, time and money in keeping up the public worship of God.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST, I humbly trust, I have decided to have my experience published before I lay down this mortal body to moulder in the dust. I want to leave a record before I depart this life. The doctrine or faith which I hope my little hope is built upon, also the doctrine the bible sets forth as the christian's guide, or the written will of Jesus Christ, the saviour of sinners. As touching election I believe God before all worlds chose His people, that is the whole church triumphant in Christ Jesus, and that God ordained the means whereby they are saved, and none of them will ever be lost, but will be raised up at the last day, and that they are kept by the power of God, and not man. As touching dead sin-

ners, I believe they are totally dead in trespasses and sins, without hope and without God, in the gall of bitterness and bond of iniquity, having eyes and see not, ears and hear not, and a heart as hard as adamant, which nothing can soften but the power of God. I believe God has ordained this people before the foundation of the world to eternal life. I believe in the effectual calling both of the dead sinner and also of the minister of the gospel. I am opposed to all the new institutions of men in the churches, such as bible and tract societies, Sunday schools, Missionary societies, both Home and Foreign. I am opposed to instrumental music, such as organs, and all other music except vocal music, and that which is laid down in the old books. I believe all this new music is the offspring of the Catholic society and never ought to be used in the church of Jesus Christ. I hope and trust I was convicted for sin in the latter part of the year 1846, and I trust my sins were pardoned some time in the summer of 1847. I was baptized in September 1847, and in 1850 the second Saturday in January, if I am not mistaken, I was licensed to preach and in 1853 I was ordained to the full work of the ministry. I have always felt that my baptism which I received in 1847, and my ordination was good. This is the reason I never joined the Primitive Baptists. I am as strong a Primitive Baptist I think as any one. I left the Missionary Baptist several years ago. I always go to hear the old Primitive Baptists when ever I can. Yours truly.

J. J. JONES.

ADOPTION.

DEAR LANDMARK:—To adopt means to take a stranger into ones family as son and heir is to take one

who is not a child and treat him as one. We are not the children of God by creation, but are only creatures; hence we are no more akin to God prior to regeneration than other creatures. God is the only uncreated, while all things else both in heaven and earth are his creatures. Some have thought that God breathed a part of his own nature into man, but if that were true then all men would possess eternal life; for his nature is a living nature, and he is eternal: hence all men would possess eternal life. Eternal life could not sin, hence could not be corrupted, or die in any sense: but if the unregenerate possess it, as well as the regenerate, then man would enter hell with eternal life, and God's nature in him: hence I conclude that the soul was created as well as the body. The translators tried to make Luke say that Adam was the son of God by supplying the words, the son, but Luke only said Adam was of God. It is certainly contrary to the law of the kingdom of God for one who is unclean to enter into it. No one can enter the invisible or spiritual kingdom until washed by regeneration, or cleansed from his sins, and, as the invisible kingdom is spiritual, one must be made spiritual before entering into it: hence must be born of the spirit. Natural or legal adoption is to make one an heir by the law. Spiritual adoption is to make one who was not a child an heir of the glory world, but he must be cleansed by regeneration before he could be said to be adopted. If this is not true then God adopts devils, man being a devil prior to regeneration. I conclude that when one is regenerated then he is adopted into the invisible or spiritual kingdom, adopted as soon as regenerated, and that regeneration is the process by which he is adopted. Regeneration and adoption are two

things, it is true, still we could not be adopted in the absence of it. Some have thought that adoption applies only to the bodies of the Saints, and not to their souls, in other words that the inner man is made a son one way, and the outer man another, but this sounds very strangely to me, because both the outer and the inner-man were created, and both are born of earthly parents, and the Saviour declared that man must be born again hence every thing that it takes to constitute a man was born of earthly parents, his body, as well as soul, and the man, not a part of him, but the body as well as the soul must be born again. I will now introduce some scriptures to prove that the inner man is the first that is adopted. But when the fulness of 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 might receive the adoption of sons: Gal 4:4,5, or become sons by adoption. And because ye are (not were) sons God hath sent forth the spirit of his son into your hearts crying Abba, Father, which means Father, Father. What is it that cries Abba, Father? Is it the Spirit that is sent into our hearts or is it we who thus cry? Let Rom 8:15 answer. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby (by which) ye cry Abba, Father. So it is the adopted ones who thus address God as Father. Some have thought that we have not yet received the adoption, but only the spirit of adoption, but if that be true then we cry Abba, Father too soon. If we have the spirit of adoption we have adoption too. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; Eph 1:5, which means

to become children by adoption. The following scripture teaches the adoption of the bodies of the saints. And not only so, but ourselves, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body: Rom. 8:23. If as the text first quoted says, the redemption of the body is the adoption of it, why is not the redemption of the soul the adoption of it as well? If the redemption of the outer man is the adoption of it, then surely the redemption of the inner man is the adoption of it. Hence when Paul said Christ hath redeemed us from the curse of the law he meant to include adoption. We read the redemption of the soul is precious which includes the adoption of the soul. But are we not God's children in another sense than adoption? Certainly. We are Sons of God in Christ, hence we read, "When Christ who is our life shall appear, then shall we also appear with him in glory." He is our life and he is in us, not that he is merely life for us, but he is in us. Christ is eternal life, and that eternal life is in the soul or inner man, hence we read, though our outer man perish our inner man is renewed day by day. Some have thought that Christ is the inner man: if so then Christ is renewed every day. Again, we read of his spirit (God's spirit) in the inner man. This is very plain, that it is the soul and not the body that has been created anew in Christ Jesus. Again, we read, 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 which dwelleth in you; Rom, 8:11. Which shows that the quickening spirit dwells in the saint and that quickening spirit shall also dwell

in the body when he raises it from the dead. That spirit is eternal life or Christ, and he is in the inner man, and is the eternal life of the inner man; hence Paul declared that himself lived, yet not not I, said he, but Christ liveth in me. Christ being the eternal life of the inner man constitutes the inner man a son of God in Christ. I am a saint, not simply righteousness for me, but I am righteous in him, beyond the law in him, and he is my resurrection. If Christ is mine and is in me, and has quickened me, or raised me then I am united to him by his life, hence everything that he has and everything he is I am in him. That life is called God's seed, and that seed is in the saint, hence he cannot sin because God's seed remains in him; 1 Jno 3: 8. Surely God's seed can be nothing less than eternal life simply. God is himself eternal life, but that seed is not the saint, hence the saint is not eternal life, therefore as God's creatures we are sons by adoption. We as creatures are Adam multiplied, but we are in no sense God multiplied, for we are not Deities. When the bodies of the saints shall be quickened, risen, born again, they shall be God's children by adoption, and that they shall be begotten or born again I will now try to show by the scriptures. And he (Christ) is the head of the body the church, who is the beginning, the first born from the dead, etc. Col. 1:18. This text doubtless refers to his resurrection as we read in another place of his being the first to rise from the dead: again the first fruits of them that slept. Now in what sense was he the first who arose from the dead? Surely it could not be in the sense of being restored to natural life, because Lazarus and others were restored to life before he was, and Lazarus came out of his grave,

therefore it means his spiritual resurrection. His natural body being quickened by eternal life the birth of his body hence, we read (Rev. 1:5,) And Jesus Christ who is the faithful witness, and the first begotten of the dead. His dead body then was begotten by immortal life in which sense it became immortal, for it was not immortal before, for if it had been it could not have died. As he is the first born from the dead, the first begotten of the dead, I conclude that the bodies of the saints shall be those begotten afterwards, which certainly teaches that the outer as well as the inner man shall be born again: hence the members which were given to him in the covenant shall both in the outer and inner man become the sons of God in Christ, adopted by the spirit. When Christ joins himself to the soul it receives the atonement, but not before. When in the covenant of redemption Christ agreed to be the life of those whom the Father gave him, he agreed that their sins should be his, in which sense he took their sins upon himself, and Christ was their life in a covenant sense before the world was made, and before the elect (his members) were created. Christ came under the law in a covenant sense before the world was made, and he bore their sins and died for them, arose from the dead, ascended into glory, descended again, and raised them from the dead, and carried them into heaven, and when he was made of a woman, made under the law, to redeem them which were under the law, it was then that he actually came under the law. So God was under the law by being made flesh, for the Word was made flesh and dwelt amongst us: Jno 1. The Word was in the beginning with God, and was God, but became man

by uniting with the seed of Adam in the womb of Mary, hence God in his humanity died for us. Since his divinity did not die, but God's body died, and it was God's blood that atoned for sins, hence we read God purchased the church with his own blood: Acts. 20:28. When he arose from the dead redemption and adoption were complete, and when Jesus or eternal life who paid all our debts in his human soul and body is united to us, as he is in regeneration, then we are clean and pure, and sinless. It was alone by the suffering and death of that sinless life, that eternal life, that word that was made flesh, his suffering in the sense that the God-man suffered that we could escape, and all that is included in the term death. That victorious life by uniting with my inner and outer man will by so doing quicken, raise, regenerate, beget and adopt both so that I shall be complete in him, and an honored and honorable child of God in the glory world, and shall possess infinite joy and happiness, and shall see Jesus and be like him.

I. J. Taylor.

ELDER P. D. GOLD, Dear Brother: There are a few of us Primitive Baptists here in this town, and we have no place to meet for the worship of the dear Lord. There is a hall here, a very convenient place, that we can rent for (75) a year, and our brethren and friends think there is a prospect to build up the church here if we had some place for regular meeting. So we ask you please to speak of it to your churches and brethren generally, and ask them to assist us to pay the rent. Please speak of it through the LANDMARK also. If any one is willing to help us they can send to me. W. C.

Boyd, or W. N. Keaton: all three are now living in the town. Yours as ever.

Joshua T. Rowe.

P. S.—I hope my dear brethren in the ministry will speak of this matter to the'r churches and help me what they can.

J. T. R.

Elizabeth City, N. C.

Remark.

I think it will be a good deed to help these brethren and friends at Elizabeth City. Elder Rowe is a choice preacher, and he has located there. Any one feeling inclined to send some help will please do so.

P. D. G.

EXPERIENCE OF ELDER J. J. JONES.

One night as I was sitting around my fire side I heard a friend relating the troubles he had had. The spirit reached my heart and then it was I cried.

I felt that I was lost.

I thought my case was bad.

They left the place and went away.

I then began to try to pray.

I rose up, went to the silent woods to pray there if I could.

As I knelt down I heard a voice there.

I thought it was some one.

I then would go elsewhere.

I went some other place to find where they would not disturb my mind.

I bowed my head once more, I thought my soul to cure.

I promised God that I would sin no more. But soon I was sinning just as I did before.

I heard a brother telling his troubles here below.

I thought I was ordained to torment, and must go.

The devil still continued to drag me down to woe.

But Jesus held me and would not let me go.

I took my bible in my hand and thought I would instruction find.

I turned and read from page to page, but no relief could find.

Then satan said to me that now I was too late, that once I might have been saved from such a wretched state.

One night I went to preaching just as I did before.

I went up with God's people to pray to the Lord once more.

I then began to tremble, and felt my sins anew.

Then there is nothing good I could do.

I still continued trying religion to obtain till my dear Jesus taught me I must give all to him.

At length as I was lying upon my bed at night, I thought I saw my Jesus O what a lovely sight.

I felt as if I was upon something that shined as bright as gold.

I wondered what it was that caused me to feel so.

I heard a still small voice as if 'twas at my bed.

This is the arm of Jesus, they will not let me go.

This brightness soon left me, I thought it was adream.

I still was ten years trying religion to obtain.

One day I went to meeting As soon as I was in one that I had left a mourning took me by the hand.

His actions seemed to say to me that he had been from sin set free.

I then was able to throw this unbelief away. Love then began to kindle. I was all in a flame. Come then dear mourners and trust in Jesus name.

I ask of you my brethren, come tell me if I have been following after Jesus, or in the path of sin?

You have heard most of my travel, you are able now, am I a christian, or simply doomed to hell.

At length I followed Jesus, was laid beneath the stream, united with God's people to praise the Saviour's name.

And though in many conflicts to meet upon the road, I try to do my duty and leave the rest with God.

J. J. JONES

Ellenboro, Rutherford Co. N. C.

ELDER A. B. PHILPOT.

Brother Philpot sent me several months ago a reply to Mr. J. Lee Taylor, a Missionary Baptist, concerning a matter of contention between them about Mr. Taylor's father, a horse trade, Elder John Turner &c. &c. The matter is of local interest in many respects, and his reply is very lengthy. It appears to me therefore that it is better not to publish it. Brother Philpot establishes his case, and shows that he has told the truth in the matter as it appears to him.

He has the endorsement of good and true men in his own section. The following statement made by Elder Peter Corn, the Moderator of his own Association, speaks for itself. Also the statement of Elder Wm. S. Winter.

NOTICE.

I hereby certify that I am pastor of Town Creek church, Baptized Elder A. B. Philpot, and in company with Elder P. G. Lester, Amos Dickinson and others ordained him to the ministry, and do hereby certify he is an able minister and held in high esteem by the brethren who know him.

PETER CORN.

Mod. of Pig River Association

I do hereby certify the above is a correct matter.

ELDER Wm. S. WINTER.
Mountain Valley, Va.

These and many other good and true men, indeed, so far as I know all the brethren of his Association, consider him as a good, truthful brother.

I would suggest that the least we have to do with reviling and railing the better for the cause of truth, especially that we revile not when we are reviled, that we return not railing for railing—that we speak evil of no man—that we study to be quiet, patient, no brawlers, meek and humble—that we speak the truth every man to his neighbor; and if we suffer persecution let it be for the truth's sake.

I do not wish to publish anything for strife, but to speak and write those things that make for peace, and whereby one may edify another.

P. D. G.

“O Praise 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 for ever. Praise ye the Lord.”—Psa. CXVII.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., FEB. 15, 1896.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL

MR. GOLD, will you please inform me whether there were any people on the earth before Adam was made: Gen. 1 chap. 26, 27, and 28 verses. In the 26th verse it says, "And God said, Let us make man in our image, after our likeness; and let them have dominion &c," Does it mean that God made more than one man at this time? 2nd Chap. 5-6-7 verses. In the 5 verses it says, "And there was not a man to till the ground." 3 Chap. 20 and 22 verses. "And Adam called his wife's name Eve because she was the mother of all living." And the Lord God said, Behold the man is become as one of us." To whom was he talking? 4th Chap. 17 verse "And Cain knew his wife." Of what family was she? 6 Chap. 1, 2, 3, and 4 verses. Please explain the difference between the sons of God and the daughters of men.

Remarks.

Adam was the first man. Literally or actually there was one man Adam made and one woman Eve for that man: yet the language appears to set forth two orders of beings or more than one creation.

wards revealed in the gospel before the covenant of works, as declared by Moses in the giving of the law, or a pre-existing state of perfection before the earthy existence of imperfection, and the remedy provided before the disease appeared in man the creature. The man that God created male and female in his own image and blest does not appear as that man formed of the dust of the earth to till the soil, who is such a sinner that the earth is cursed for his sake. The Jerusalem above which is free and the mother of all the heavenly family is not the Jerusalem that is in bondage on earth with all her children. Nor the church of God in heaven as that imperfect and blundering, sorrowful and distressed people compassed with infirmity, nor the perfect man in Jesus as the vile sinner beset with temptations herein the flesh, nor Job the perfect man sitting in the gate as a judge, as the naked man full of sores scraping himself with a potsherd, nor Jesus the ancient of days in the brightness of the Father's glory and the express image of his person, as the poor man, a worm and no man as he is crucified between two thieves, nor the corpse of one laid in his grave and decaying into corrupt dust, and one whose vile body is changed until it bears the exact likeness of Jesus Lord of glory. However it is true that there is only one Adam—one Christ—one true church—and the sinner is saved.

But in the purpose and perfection of God that which is—or that

which hath not actually been on this earth, or in the manifestation, hath already been and now is in God's account or mind. Hence God's work is perfect or complete in the beginning, and "That which hath been is now; and that which is to be hath already been; and God requireth that which is past:" Eccl. 3: 15. God will bring all his works in earth to this perfection however much it may be marred in the earth. It is still in the Father's hand, and he will fashion it a vessel to suit himself.

Therefore we see the divine declaration concerning God's predestination can apply only to God. Neither man nor devil can predestinate any thing. Whom God did foreknow he did predestinate to be conformed to the image of his Son, that he should be the first born among many brethren. There is a people formed for himself that shall show forth his praise and glory. They are his people, his habitation and he dwells in them as his temple. The transgression of this people called for the manifestation of Jesus in the flesh to take away their sins. His humiliation unto death for this purpose calls for the exaltation of Jesus unto glory in the resurrection and their glorification in him.

In our experience we know there is a halting, limping Jacob who says, I am not worthy of the least of God's mercies, and there is also an Israelite, in whom is no guile nor iniquity, and this Jacob or the sinner is saved. As Laban said to Jacob, I have learned by experi-

ence that for thy sake the Lord has blest me, so we learn that God for Jesus sake has blest us. The Lord sent a word into Jacob, and it hath lighted on Israel. God gave Jacob a law, and to Israel an everlasting covenant. Jacob is subject to law, Israel is nursed in the everlasting covenant, and the less is included in the greater, so that Jacob eats of the crumbs that fall from the master's table, receives of that bounty, and as the less shall be controlled by the greater, Jacob shall go up in Israel, for the two are so joined that all Israel shall be saved, because God loves the dust of Jacob.

We see in the manifestation of God's dealings with his people, or in the providence of that God who is wonderful in counsel, and excellent in execution, that God's purpose always anticipates and provides a remedy equal to the need or disease, a salvation adequate to the distress. If a flood is to come by God's will, a Noah must have an Ark ready to the saving his house and seed for populating another world. If Israel by appointment must go into captivity, a Moses must be born and preserved to deliver his people. If Israel must go into death, a redeemer must destroy him that has power of death, and deliver them who through fear of death were all their lifetime subject to bondage. John sees great wrath to be poured out on the earth and its inhabitants in many ways, but always the servants of God are saved before hand, and raised above the plagues and destruction. In heaven is the foun-

tain of perfection. There John beholds the saints in the Lord above the world of destruction. Therefore we are exhorted if we be risen with Christ to seek those things which are above, and not on earth, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God: and when Christ who is our life shall appear, then shall ye also appear with him in glory. But you have members on earth, an old man consisting of fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness. This old man you are to mortify, which you will do in proportion as you feel, O wretched man that I am, who shall deliver me from the body of this death. For that which you hate you do not wish to please nor serve. Our conversation should be in heaven, whence we expect the Lord Jesus. We dwell in him, and are not at home while here in the flesh.

We have in Adam the type of these things, since he is the figure of him that was (then was) to come. Adam is the first man in manifestation, and Jesus is the second; and we know not Jesus as a Saviour until, and as, we know Adam as a sinner; and as we are one in Adam in sin and death, so we are one in Christ and with him in the sense that one dies for the many; for since by man came death, by man came the resurrection of the dead; and as by the disobedience of one many were made sinners, so by the obedience of one (Jesus) shall many be made righteous. All that

are in or of Adam were made sinners in the transgression, for that all have sinned: so all that are in Jesus are made righteous by his obedience, and of his fulness receive, and grace for grace—grace given us in Christ Jesus before the world began, and treasured up in him for us in time as we need it.

We never see our^{self} ves as we would while we see only ourselves, or look on things that appear. It is only as we see Jesus that we see what we desire. When he appears then we see heaven and those blessed things which are perfect and shall never perish. Hence our living is by faith and not by sight.

As the law was first and the gospel after, that which is natural and then that which is spiritual—the literal heavens and earth, and then the new heavens and new earth; so we know that the things which do appear are temporal, and shall perish, and that the new heaven and new earth shall remain: but that which is last shall be first, for it was first in purpose; and these things were shadowed forth in the six days of creation. The doctrine of Christ is both old and new—not old in the sense of decay—not new in the sense it hath never been before, but both one in the sense it is eternal and therefore everlasting.

“And the Lord God said, Behold the man is become as one of us.”

In the first chapter of Genesis there is proof of the presence of Jesus with the Father. In the beginning was the Word, and the Word was with God, and the Word was God. Without him (the Word

or the Christ,) was not anything made that was made. That word was made flesh (Jesus Christ,) and dwelt among us, God manifest in the flesh. When God said, let us make man in our likeness Jesus was present. There is one God revealed as Father, Son and Holy Ghost, the Father of whom are all things and we of him, the Son by whom are all things and we by him, the Holy Ghost, the Comforter, who shows these things to us. Jesus is given as the covenant for the people, and therefore our Redeemer is the God of the whole earth.

The Lord God said, seeing the man is become as one of us. The phrase, "The Lord God," refers to Jesus specially, as first revealed in forming the man of the dust of the ground, that in which so much of sorrows and death is manifested and felt, and that which is saved by exceeding sorrow of Jesus, the man of sorrows who was found in fashion as a man. It is the Lord God who said, seeing the man is become as one of us to know good and evil. Adam knew good and evil as having lost the good, and now felt the evil. Jesus was equal with the Father and knew the good, but he was afflicted in all of our affliction. He was a man of sorrows and acquainted with grief. Job said, shall we receive Good at the hand of the Lord, and shall we not receive Evil? It pleased the Lord to bruise Jesus, and he put his soul to grief.

The devil shot wide of his mark. He thought and schemed in his subtlety to destroy God's creatures.

But he fell into the pit which he had digged. For Adam is now found in that condition to be a subject of redemption, and Jesus being touched with the feeling of our infirmity he, the Lord God, appears as the promised seed that shall bruise the serpent's head, because he is the surety for the man, the husband of this beguiled and aggrieved woman.

But now lest the man put forth his hand and take also of the tree of life and eat and live forever. Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. Man must appear in his real character now, a sinner, and a subject of toil, sorrow and death. He can never by his own act live forever, or make himself righteous, or go back to Eden. Nothing he can ever do or suffer can restore him to life.

The second man, the Lord God himself, takes the curse from the earth by being made a curse for us. We eat the bread of life as we eat the flesh and drink the blood, or partake of the sufferings, of Jesus. In his face we eat bread and live forever. His sweat became as great drops of blood, that we might eat and live before God. The sword of Justice awakes against the fellow of God, who is bathed in his own blood. Jesus gives to him that overcometh to eat of the tree of life (himself) in the Paradise of God.

Who was Cain's wife? Eve was the mother of all living. Cain therefore married his sister. When it states that Cain knew his wife in the land of Nod it does not mean

so much that he found her there, or married her there, as it means what it says—that he knew her there—as when it says, “And Adam knew his wife and she conceived and bare Cain.” So Cain knew his wife and she conceived. As proof that this is the bible meaning of that word knew, or know, see Mary’s reply to the angel who announced to this virgin that she should bring forth a son and call his name Jesus. “Then said Mary unto the angel, How shall this be, seeing I know not a man?” Luke 1:34.

What is the difference between the sons of God and the daughters of men?

When Eve brought forth Cain she said, “I have gotten a man from the Lord.” She thought Cain was the promised seed that would bruise the serpent’s head. But how disappointed. He was of that wicked one—and therefore slew his brother.

After the death of Abel, who was a man of faith, Adam knew his wife again and she bore a Son, and called his name Seth. That word Seth means appointed. She said God has appointed me another seed instead of Abel. Eve had been taught by her sorrows and disappointments, and now she spake according to truth. When Seth begot a Son then men began to call on the name of the Lord—that is the men born of this line, or the descendents of Seth called on the name of the Lord, and are thus appointed of the Lord and manifested as the Sons of God. These men

or Sons of God saw the daughters of men or descendents of Cain, and saw that they were fair or beautiful, and married them, and began to be corrupted with this evil stock, and great wickedness followed, which called for the flood to destroy them.

So generally much wickedness is caused in the earth by the people of God being married or joined to the idols or false religions of earth, for these faiths and idols are daughters of men and fair to look upon, but they cause much corruption.

P. D. G.

We have received the first copy of “The Primitive Baptist Quarterly Review,” edited by Elder J. T. Bazemore, Griffin, Ga. It is published 4 times a year, in neat pamphlet form of 36 pages, price \$1.00 per annum. It is a very neat pamphlet, and makes a good appearance. Elder Bazemore is well known among our Southern people as a writer. We wish he may be prosperous.

P. D. G.

MARRIED.

Mr. Reuel H. Jenkins and Miss Anna Parker, at bride’s father’s, in Edgecombe county, N. C., Jan. 22, 1896, by P. D. Gold.

Mr. Bertie Coley and Miss Alice Temple, Jan. 16th, 1896, at brother R. F. Temple’s, by Elder W. J. Stephenson.

January 16th, 1896, by Elder Wm. R. Welborn, near Roaring Gap, N. C., Mr. Wm. Horton Woodruff, of Roaring Gap, N. C., and Miss Callie Woodruff, of Parks, N. C.

UNION MEETINGS.

The Toisnot Union is appointed to be held with the church at White Oak, Saturday and 5th Sunday in March.

Skewarky Union is appointed to be held with the church at Cross Roads, N. C., Friday, Saturday and 5th Sunday in March.

The Contentnea Union is appointed to be held with the church at Mewborns, Saturday and 5th Sunday in March.

The Black Creek Union is to be held with the church at Healthy Plains, Saturday and 5th Sunday in March.

The Piney Grove Union is to be held with the church at Piney Grove, (col) Saturday 5th Sunday in March.

ELDER P. D. GOLD, DEAR BROTHER:—Please say through the LANDMARK that my post office is changed from Aurora, N. C., to Elizabeth City, N. C., where my correspondents will address me. Yours in gospel bonds,
J. T. ROWE.

I find the present number of LANDMARK very interesting and especially Elder J. C. Hall's letter: it is as much in accord with my feelings as anything I have seen in quite a long time. We are all well. Yours in love.

Seth Woodall.

Smithfield, N. C.

OXYDONORS.

Do you want one? If so give me your order. They are good for all diseases except consumption that I have known them tried for. They act as a tonic strengthening the

system so that this helps to overcome diseases.

Price.

No. 1. Nickel plated	\$12.00
No. 2.	\$23.00

AN ERROR.

On page 160 there is a break between bottom of first column and top of second column. It should read:

"Before there was a man on earth to till the ground the Lord God had created man in his own image, and before the deep sleep fell on Adam, or Eve had an actual existence, it seems the Lord God had created man, or them, male and female. This typifies the choice of the church in Christ Jesus before the actual existence of man on earth, and the covenant of grace after."

NEW DISCOVERY FOR DROPSY.

Removes from 1½ to 3 gallons a day, followed by the most rapid and wonderful recovery even in the worst case of dropsy of the heart in its last stages and when given up by the doctors to die. Trial package sent free to any one giving name, age, symptoms and address with 10 cents mailing expenses. Address C. W. Anderson, Dutton Madison Co., Ark.

OBITUARIES.

NANCY JANE TILLEY.

It is with heartfelt sorrow, yet I feel it my duty to write to you for publication the obituary notice of the death of our much beloved and highly esteemed sister in Christ, which occurred at her home in Orange Co. N. C. on the 3rd day of March 1895. She was born Oct 23rd 1839 and was married to brother Abner J. Tilley. She was the mother of 12 children, 3 dead and nine living together with her husband, two brothers and one sister survive her. She obtained a hope in Christ in 1881 or 82 after seeking and doing all she could from her youth, and she ever after had no confidence in works for eternal salvation; but was ever ready to ascribe all praise to whom it is due. She was one of the best women I ever knew. Truthfully it might be said of her she has done what she could in visiting the sick and administering to their need. She was a mother to me and I loved her as one. Well did she adorn the doctrine of Christ our Saviour by a well ordered walk and godly conversation. She was the

strongest Baptist I ever knew, or believer in salvation by grace. In her days she would not go to hear any but the Baptists preach except to funerals. She joined the Presbyterians shortly after she obtained a hope and lived with them as long as she could be satisfied or until 1890, and in May 1890 she went before the church at Mt Lebanon and was received and baptized the following summer by Elder S. P. Terry. The joy and peace it seemed to give her when she went home to her friends and told them what great things the Lord had done for her she often spoke of with delight. She was taken with a cough in the fall of 1894 and was never well any more. She told me shortly afterwards she believed she was going into consumption like some of her folks had gone, but said if it was God's will she was willing to go, she seemed as willing to go as I would be to go to hear a sermon preached, and when I come to die if I am as willing to go as she was I won't mind dying. Brother Isaac Jones preached an able sermon at her home while she was sick. God's love was manifested that night and she was so calm and peaceful and full of joy at the close of his sermon. She was during her sickness so cheerful and patient, to converse with her one would almost forget she was so near the grave. I spent the sixth day of last June with her and shall long remember that day with pleasure. She said she had a feast, the Saviour's words had come to her with so much force, in my Father's house are many mansions: if it were not so I would have told you, and if I go I will come again and receive you to myself, that where I am there you may be also. Kind hands and loving hearts did all they could for her, her husband stayed in her room the most of the time for several months and waited on her, and her single daughter Ida was as attentive to her as could be but they could not stay the hand of death. She died rejoicing, slapping her hands together and fell asleep in Jesus. To her children I would say she is not dead but sleeping, you all try to follow her good example, and if it is consistent with thy will O Lord may her family meet her around God's throne in heaven, there to praise our blessed redeemer for ever and ever, and my prayer is I may meet you when my days on earth are over, where there is no death, sickness nor sorrow, but sweet rest for ever more.

K. E. B.

ELDER WILLIAM E. BELLAMY.

The subject of this notice died at his home in Halifax Co. N. C. on Dec. 7th, at 5.30 a. m. in the presence of his kind and affectionate family, consisting of his wife 5 sons and 3 daughters. He in the presence of his family and a large gathering of friends was laid away in the family burying ground on Dec. 8th, to await his Father's call, to go home to glory. He was a faithful and consistent member of the Primitive Baptist church at Rocky Swamp, Halifax Co. N. C. He was partially paralyzed about eight years ago from which he never recovered. He loved to hear the gospel of Jesus preached. Though much affected by paralysis he always attended his church meetings, and bore much testimony that he had been with Jesus and learned of him, and was an humble, lowly and meek follower of Jesus, which is further proved by the fact that he evidently passed from time to eternity without pain or a struggle, proving his relationship with the Son of God, also the truth of the words of Jesus when he said, "O death I will be thy plague, O grave I will be thy destruction" Hos. 13 14. He gives us the promises of life which are verified in life, the promises of death, which are verified in death, the promises of the grave, which are verified in the grave, the promises of the resurrection, which are verified in the resurrection. So brethren and sisters, who are now living, you know his promises regarding your state while living have been amply verified, you have witnessed them verified with our brethren and sisters in the hour of death, this is as far as sight and knowledge can carry you. Faith in the Lord Jesus must carry you farther, and enable you by faith to see them verified in your case in death and the resurrection. So brethren, let of good cheer for Jesus has overcome life, death and the grave for you, as I feel he has done in the case of brother Bellamy, and will prove it all to you at the proper time. I was with brother Bellamy often during the last 2 years and talked with him much about the bible, which I feel he had a good understanding of. He bore his afflictions patiently, yet hoped he might recover, because he was like the rest of the Lord's people, for he could not know the blessings and glories of the kingdom of heaven were his, because the veil of flesh still clouded his view of heaven, and limited it to the knowledge which is by

faith the substance of things hoped for, through evidence of things not seen. Heb. 11 : 1. Let me say to his family that are left behind, not to weep but rather rejoice because the Lord has called brother Bellamy from the cares, conflicts, and trials of life to participate in the blessings of the kingdom of heaven through Jesus, but hope to the end that you may in the fullness of time join him around the eternal throne of God to ascribe perfect thankfulness and praise to God for his blessed mercy to us, poor wretched and undeserving sinners for his great grace and that not in vain.

J. D. ARMSTRONG.

MRS. J. M. WILSON.

By request I will write a short obituary notice of the death of Mrs. J. M. Wilson. She was born 30th, day of Dec. 1857. Was married to J. M. Wilson Jan. 9th, 1873. She joined the Methodists in the month of Aug. 1876. We believe she had the walk of a christian up to the day of her death which was on the first day of July 1895. She died of that dreadful disease consumption. She bore her afflictions with great patience and fortitude. We believe that she was as clear of sectarianism as any person we ever talked with. She was a strong believer in salvation by grace. She became very strongly attached to the Primitive Baptists in her last days. She desired a short time before her death to see Elder Dameron, and he went and talked with her and prayed, from which she seemed very much comforted. She leaves a husband and five children to mourn their sad loss, but we hope their loss is her eternal gain, and we pray that the God of all grace may guide and direct her husband and children in the way of all truth.

T. F. WARD.

VEULAH ANN POWELL.

I send you for publication the death of my darling baby, Veulah Ann Powell, the only girl and only child I had, who took her flight to that happy home, October 28th 1895, age 10 months and 28 days. She had long suffering before her death. Her disease was eczema. She had all the attention that human aid could give, but we could not save her life. The Lord's will must be done, not ours. She was just an angel loaned to me for a while, then taken away. Oh ! how lonely my home is without her. She was such an affectionate

child. It seemed so hard to give her up. The Lord giveth, and the Lord taketh away, and blessed be his Holy name. Oh ! it seemed like every thing was against me, and nothing for me.

LAURA E. POWELL.

APPOINTMENTS.

E. E. LUNDY & J. D. VASS,

Freedom.....	Mar. 1
Liberty Hill.....	2
Jones Hill.....	3
Jerusalem.....	4
Lawyers Spring.....	5
High Ridge.....	6
Mountain Spring.....	7
Liberty.....	8
Union Grove.....	9
High Hill.....	10
Watson.....	11
Crooked Creek.....	12
Meadows Creek.....	13
Bear Creek.....	14
Flat Creek.....	15
Toms Creek.....	16
Brother Workmans.....	17
Pine.....	18
Mt Vernon.....	19 at 2 P. M.
Clear Spring.....	20
Flat Shoal.....	21
Volunteer.....	22

Conveyance needed.

T. N. WALTON.

Town Creek.....	Mar. 1
Tarboro.....	2
Lawrences.....	3
Williams.....	4
Falls.....	5
Nashville.....	6
Castilla.....	7
Hickory Rock.....	8
Dutchville.....	10
Camp Creek.....	11
Flat River.....	12
Roxboro.....	13
Ebenezer.....	14
Moon's Creek.....	15

J. M. CROUSE AND J. M. ROYAL.

Old Union.....	Mar. 1
Galilee.....	2
Strawberry.....	3
Mt Arrart.....	4
Cascade.....	5
Goodwill.....	6
Ridge Way.....	Sat. & 2nd Sun. 7 and 8
Camp Creek.....	10
Reed Creek.....	11
River View.....	12
Center.....	13
Spoon Creek.....	Sat. and 3rd Sun. 14 and 15
Mountain View.....	17
Flower Gap.....	18
Fisher's Gap.....	19
Mitchel's River.....	Sat. and 4th Sun.

Conveyance needed.

G. W. Gail & Ax's

Extra--Strong.
 Superior,-Plain.
 Compeer,-Salt.
 Blue Ribbon,-Sweet.
 Scotch Snuffs
 ——— ARE ———

Unequaled in Purity,
 Strength and Flavor.

BEWARE OF IMITATIONS

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S. A. L.

SEABOARD AIR LINE.

SCHEDULE IN EFFECT MAY 5, 1895.

TRAINS LEAVE RALEIGH.

1.26 A. M., DAILY.

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing-room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a. m., Baltimore 12 noon, Philadelphia 2.20 p. m., New York 4.53 p. m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.31 A. M. DAILY.

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore; with Norfolk & Washington Steamboat company for Washington; with N. Y. P. & N. railroad for Philadelphia and points north; also at Weldon

with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth. Pullman sleeping car Atlanta to Portsmouth

5.35 A. M. DAILY.

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Wilmington, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3:40 P. M. DAILY.

For Wilmington, Charlotte, Chester, Greenwood, Athens, Atlanta and all intermediate stations. Connects at Union station Atlanta with diverging lines. Pullman sleeping car Portsmouth to Atlanta.

TRAINS REACH RALEIGH:

5:30 A. M. DAILY

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3:35 P. M. DAILY

From Portsmouth and points north via Bay Line, and N. Y. P. and N. Railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and eastern Carolina points via Weldon.

1:21 A. M. DAILY.

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south.

11.26 A. M. DAILY.

From Charlotte, Athens, Atlanta and intermediate stations.

The "Atlanta Special" leaving Raleigh at 5:35 a. m. makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 8.00 p. m.; also at Monroe for Charlotte, Shelby and Lincoln. Also for Wilmington and local stations C. C. R. R.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, etc., apply to ticket agent, or A. J. Cook, S. P. A. Raleigh, N. C.

JOHN H. WINDER,
 General Manager.
 T. J. ANDERSON,
 General Passenger Agent.

E. ST. JOHN Vice-President.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

THOUGHTS ON THE MILLENNIUM.

DEAR BROTHER GOLD:—Mr. James H. Bussey of Va. has requested me to write my views on the subject of the Millennium, or Thousand year period spoken of in Revelation 20th chapter. Although I am writing, yet I fear that it is presumption in one who is so weak, ignorant and unlearned as I, to aim to write, much less to offer to fathom the deep and wonderful mysteries contained in this chapter, since the greatest bible scholars and ablest divines that have lived since the days of the apostles have written, and have differed in their views in regard to the Thousand years spoken of in the chapter referred to, some believing that there would be a resurrection of the saints at the beginning of that period, and that Christ would come upon the earth and live with his saints to the end of the Thousand years, while satan, who had been bound and shut up, would be loosed for a little season, and go forth to deceive the nations that dwell on earth. I suppose they believe the rest of the dead spoken of to be the wicked who will be raised at the end of the Thousand year period. And others believe that the Thousand years will take place before the resurrection of the bodies of any either saint or sinner; and when the Thousand years have ended, then

satan will be loosed and go forth to deceive the nations for a little season. Then the resurrection will be, for the end will have come. I think this the most consistent view which I will try to show. As Christ must have the preeminence in all things, of course the dead in Christ shall rise first. As I have been asked by my friend to give my view, I shall in all sincerity try to do so. Of course I may be allowed to refer to the views of others, and when they agree with my own endorse and adopt them. I cannot find in the 20th chapter of Revelation that Christ in the Thousand year reign is to put on human flesh again, and be in person here on this earth again. "John saw satan bound for a thousand years, saw him cast into the bottomless pit, and shut up, and a seal set upon him, that he should deceive the nations no more till the Thousand years should be fulfilled, and after that must be loosed for a little season, Rev. 20:1-2,3. I cannot say that this thousand years is to be composed of twelve calendar months each. But I think in all probability we are to understand it thus. Though we read that "One day is with the Lord as a thousand years, and a thousand years, as one day." 2nd Pet, 3:8. But we will say it refers to a thousand years of twelve months each year. Will this Thousand years be with the risen saints; or will it be with the saints before the resurrection of those

who are dead and in their graves, seems to me to be the question at issue, or to be discussed. I feel compelled to take the position that it will be before the resurrection of those who are asleep in death. John says at the 4th verse of Rev. 20th. "And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were h-headed for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." We should be careful to note the fact that he saw the souls, says nothing about their bodies. But tells us in the 5th verse, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now we should bear in mind that it was the souls of them that had been be-headed for the witness of Jesus and for the word of God, &c, that were to live and reign with him a thousand years. The apostle plainly tells us that the rest of the dead lived not again until the thousand years were ended. This it seems to me is incontrovertable testimony that the thousand year period is to be before the resurrection of the dead. I will take the liberty to refer to the writings of others to be able to state my views in a clearer light than I otherwise could. But before I do this I will say that it is my firm conviction that Christ is the resurrection which is here described as the first resurrection. Then "Blessed and holy is he that hath part in Christ, or the first resurrection, for on such the second

death (eternal damnation) hath no power. "Christ said," "I am the resurrection and the life," John 11:25. Then how are we to understand that those who were to be with him and reign with him during the thousand years, unless they did so in the saints who were here on earth during that period. Now let me draw upon Hassell's History a little, page 259, beginning at 39th line from the top. "These scholars believe that the very difficult passage in Rev. 20:1-10 has the following meaning. That Christ has in reserve for his church a period of universal acceptance, and of preeminent spiritual prosperity. When the spirit and character of the noble army of Martyrs shall be reproduced again in the great body of God's people in an unprecedented measure (as Elias is said to have lived again in John the Baptist,) and when these Martyrs shall in the general triumph of their case and in the overthrow of that their enemies, receive judgment over their foes, and reign in the earth: while the party of satan called the rest of the dead shall not flourish again until the thousand years be ended, when it shall prevail again for a little season." I borrowed this from history, yet it seems to me very consistent, and I adopt the view. And if true it to my mind will clear up the subject for us. I cannot conceive for a moment how we can reconcile the idea of Christ and his people living in mortal bodies here on this earth after the resurrection of their bodies. The scriptures it seems to me will not allow the idea. I cannot see why it should be so. I believe the Millenium as it is called will be before the resurrection. I confidently believe that there is to be before the coming of Christ, a period of a thousand years of universal peace upon the earth when

the church of Christ will enjoy the spiritual presence of Christ, her king, in a degree surpassing any other that has ever been enjoyed by the saints on earth since the creation of the world. When it will be clearly shown that her light has come, and the church will be endowed with surpassing light, joy and peace and she will be permitted to triumph over all enemies for one thousand years. But it will not take place after the resurrection, but before. I cannot see no scripture that proves to me that the dead (I mean corporeally dead,) are to ever put on mortal bodies again. But when once they have put off their mortal bodies they will never be put on again. The scriptures do certainly teach that our bodies are natural. "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1st Cor. 15:44. Can we believe that when our natural bodies die that they ever will be raised natural bodies again? I think not. It must certainly follow that if the thousand year period, called the Millennium, is to be after the resurrection of the saints that it must be after they have received spiritual bodies. I think this would be contrary to the scriptures, and therefore proves that we are to understand the 20th chapter of Revelation to refer to the spiritual reign of Christ with the saints before the resurrection, and not after. This certainly proves the triumphant reign of grace. The apostle Paul said that he will show a mystery, saying, "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." 1st Cor. 15:51-52. This

it seems to me must be at the second coming of Christ. I cannot see any reason to think that this will ever necessitate their putting on corruptable bodies again. The apostle still goes on in his beautiful and soul-comforting strain and says, beginning at the 53 verse, same chapter, "For this corruptable must put on incorruption, and this mortal must put on immortality." I think this must be when they are raised from the dead. Why should they dwell longer on the earth? Why should they have a second stay on the earth? When it seems to be certainly made clear that with these immortal bodies that they are fully prepared for a reunion with the soul that has gone before to glory, yea fully prepared to occupy that house not made with hands, the building of God, eternal in the heavens, yea to enter that blessed abode where the wicked cease from troubling and the weary are at rest. But if they are again to dwell on earth after they have been raised incorruptible, it seems to me that their enemies are to have still a little season of life against them in deceiving once more. But the apostle says again while on the subject, "So when this corruptable shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written," Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? 54,55 verses. Blessed state. Can we believe this will take place before their resurrection? I think not. Can we think they will dwell on earth after this? No, I think not. Then I think that while there is no doubt about the fulfillment of the 20 chapter of Revelation, yet I think it will be fulfilled in the peaceable reign of Christ spiritually while they are in a militant state, before their resur-

rection from the dead. The Savior declared that he had finished the work which his Father gave him to do. Saying, I have glorified thee on earth, I have finished the work which thou gavest me to do. John 17:4. It would seem that if he had done so, that it would be strange indeed if he has yet to return in person and reign with risen saints in person on the earth. This it seems to me would of necessity contradict his words. For if he in person is to live and reign on this earth again I must confess that I cannot see how he had finished the work. Now, I have been accustomed to believe and teach that Christ would raise his people at the last day. Jesus said, "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. And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life: and I will raise him up at the last day." John 6:38,39,40. Now I may be wide off the mark, yet it is my view of the subject that this raising it up again at the last day and the raising him up at the last day, must have reference to the resurrection day. If I am correct in this view then I think that the thousand year period will take place before the resurrection. For there will certainly be no other day after the last day, and if no other day after that last day then no thousand years after that grand display of God's great power and glory so awfully displayed. We are told that, "a short work will the Lord make upon the earth." Rom. 9:28. I think the scriptures referred to are ample testimony to warrant the

belief that the thousand year period will not be after the resurrection of the saints, yet I will still offer more testimony that I think will warrant the conclusion that the saints are not to remain on earth after their resurrection from their graves. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." For this we say unto you by the word of the Lord, we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds (not on earth) to meet the Lord in the air (not on earth,) and so shall we ever be with the Lord. Wherefore comfort one another with these words, 1st. Thess. 4:14 to 18th inclusive. This to my mind is clear and shows to me that it is to take place at the coming of the Lord Christ, and it seems plain that they all are to be caught up to meet the Lord, and are ever to be with the Lord, not to dwell upon the earth with him. I conclude that these scriptures must show that Rev. 20th must have reference to a period which is to be enjoyed by the saints before the coming of the Lord to raise the dead. When the son of man shall come with power and great glory to dwell in his grand and glorious reign on the earth for a thousand years, it is my opinion that it will be a time of a great pouring out of his Spirit upon the church, and she will arise and shine in his glorious light. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell

with the lamb, and the leopard (spotted or mixed characters,) shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them, (the child Jesus.) And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt, nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isaiah 11th chapt. If these scriptures have yet to be fulfilled it is my opinion it will be during the thousand year period, and while the church is in a militant state. When I was young I used to sit under the ministry of that great man of God, as I suppose, the late Elder Owen Sumner. He was mighty in the scriptures, and a firm believer in the thousand year period of prosperity and peace with the saints on earth. But always taught that Christ would live and reign with the saints spiritually, and not in person, and at the end of the thousand years satan would be loosed from his chain, and go forth to deceive the nations for a little season, would gather Gog and Magog to battle, and that they would compass the camp of the saints, and that then the last day would be here, and Christ would descend with a shout, and wake the sleeping nations, or wake the dead, and that the dead in Christ would rise first, and be caught up above the general conflagration which would consume the world, and burn the wicked enemies of Christ as if they were stubble. But the wheat would all be safely housed in heaven. I received much comfort from this doctrine

then: it comforts me now. For it sets forth the wonderful and glorious reign of grace through the meritorious and conquering Son of God, shows that Christ will have the preeminence in all things, as it is meet that he should have, for he must reign. I have no quarrel with those who believe that the Millennial period will usher in immediately after the second coming of Christ, and that this will be a thousand years before the general resurrection, or a thousand years with the risen saints, and then the general resurrection or final resurrection will take place. Many great and good men have believed that thus it would be. But I cannot understand the scriptures to teach that God will have any more use for this earth after he has raised all his saints. But, having raised the dead in Christ, will immediately raise the wicked, and will receive all his saints into their eternal, glorious, and everlasting rest, and the wicked will go away into shame and everlasting contempt; and all this will take place in a moment, when the last trump shall sound. For says the Saviour, "marvel not at this for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," John 5:28-29. The saints will not stop to dwell on earth longer, but will arise to meet their glorious Lord and dwell on earth no more, world without end. Thus Brother Gold, I have in great weakness and much fear and trembling given such views as I have upon the wonderful and mysterious subject, hoping if you think proper to print it that if Mr. Bussey can receive any comfort from it that he with me may

be able to give God the glory. And if not that my poor views may stimulate some one of God's dear ones to take up the subject and unfold the mystery to the comfort of the saints, and throw the mantle of charity over my great weakness, that God may be glorified, is my sincere prayer for Christ's sake, amen. Yours in bonds of gospel fellowship, I hope.

J. C. HALL.

Gogginsville, Va.

THE BRIDE AND HER BELOVED.

"Depart from me, for I am a sinful man, O Lord." Luke 5:8.

"Behold I am vile; what shall I answer thee?" Job. 40:4.

"See, O Lord, and consider; for I am become vile." Lam. 1:11.

The above are the exclamations of the Elect Lady (2nd John 1st) as she looked at herself when the bright shining countenance of her Beloved drew near to meet her. Thus we see she began to hide herself and to cry out, "Lord, I am not worthy that thou shouldst come under my roof." Math. 8:8. Luke 7:6. But notwithstanding all that her Lover said to her, "Thou art the wife of youth, even when thou wast refused, and thy Maker is thy Husband, the Lord of Host is his name, and He hath called thee as a woman forsaken and grieved in spirit. He hid from thee in just a little wrath only for a moment, but in His great mercies He will gather thee and with everlasting kindness He will have mercy on thee." Isa. 54th chap.

Woman, "But how canst thou love me, for my whole head is sick, and my whole heart faint? From the sole of the foot even unto the head there is no soundness in me, Isa. 1:5,6. My heart is deceitful above all things and desperately wicked, Jer. 17:9. I am not good

in any sense; my throat is an open sepulcher; with my tongue I have used deceit; the poison of asps is under my lips: my mouth is full of cursing and bitterness: my feet are swift to shed blood: destruction and misery are in my ways: and the way of peace I have not known: and there was no fear of God before my eyes. Rom. 3:12-18. Depart from me for I am sinful, behold I am vile, I am vile." Thus the Elect Lady speaks of herself for thus she sees herself as she stands before her Beloved, and His glorious countenance falls upon her and exposes every part so that not even a secret thought is hid. She tries to hide her nakedness, but at each effort she only exposes some other part or becomes so weak that she cannot turn while her Beloved looks into her imperfections and makes her sink the more lowly as she sees her true condition, and then looks upon the perfection of beauty which she sees in her Beloved. She longs to dwell in His presence and hungers for His righteousness, but seeing her nakedness and the shame of her corruption makes her cry, "Depart from me." Only her vileness could cause her to speak thus to her Beloved, for of all places in the world she hungers most for His presence. Will He leave her because of her vileness, her nakedness, her poverty, her hungerings, her thirstings and all her great complaints? No, He hears all she says and when she complains of her sinfulness He says to her, "I am not come to call the righteous, but sinners to repentance." Math. 9:13. And I gave myself for thee to redeem thee from all iniquity, and purify thee unto myself a peculiar bride zealous of good works, Tit. 2:14. As thou comest up from the wilderness thou shalt lean on me. Cant. 8:5. I will make a new covenant with thee and will be thy

God and thou shalt be mine, I will teach thee to know me and will be merciful to thy unrighteousness, and thy sins and thine iniquities will I remember no more. Heb. 8: 10-12. I will give thee my wisdom, my righteousness, 1 Cor. 1:30. And thou shalt not appear in thine own garments anymore. Phil. 3:9. For "When I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness: Yea, I swear unto thee, and entered into a covenant with thee, and thou becamest mine." Ezk. 16: 8. Now behold we are one for I am in thee and thou art in me even as I am in My Father and My Father is in me, and I and My Father are one. Jno. 17: 21-23.

Now come abroad with me my sister and I will show thee thy likeness. Lookout upon the splendid pastures of Mount Gilead (her heart witnesses) and behold that beautiful flock of goats as they feed all in regular order and are so fat that they shine in the sunlight. Thy hair is like unto them. Dost thou behold that beautiful flock of sheep that have just been even shorn and thoroughly washed until they are perfectly white and beautiful? See every one of them bears twins and there is not a barren one in the whole flock. Thy teeth are like unto them. Dost thou behold this beautiful scarlet thread with all of its freshness? Thy lips are like it and as thou speakest of love thy speech is comely, also just within thy locks are thy temples looking as comely as a piece of pomegranate. Then thy neck is as a tower of ivory and the jewels thereof as the bucklers which are shields of mighty men. Look now upon the two young roes that are twins feeding among the lilies: thy two breast are like them. They are

not for strangers but for me alone, and they satisfy me at all times and I am ravished with thy love. Prov. 5: 19. And how beautiful are thy feet with shoes, O prince's daughter! Hast thou considered the precious jewels which cunning workmen make, how perfect they are? So are the joints of thy thighs. As a goblet ready filled and needeth no mixture so is thy navel. Look upon that beautiful bed of wheat in which every grain is full of fruit, even so is thy belly and it is all set with beautiful lilies. Song. The beautiful description of her blessedness so ravished her heart and filled her heart with love that she cried out, I am my Beloved's and His desire is toward me. Come My Beloved, let us go forth into the field, let us lodge in the villages. Let us get up early to the vineyards, let us see if the vine flourish, whether the tender grape appears, and the pomegranates bud forth, there will I give thee my love. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my Beloved. Song 7: 10, 13.

Her Beloved says in a song of love, "Thou art all fair my love, thou art all fair, there is no spot in thee." Washed in His blood she is as fair as the moon, clear as the sun, and terrible as an army with banners, as she rests under His mighty power and is partaker of His strength. Her sins were as scarlet, but now they are white as snow for they are washed in His blood.

How good to have a hope that we are members of this bride and that we live in the countenance of her Beloved? His love begets love in our hearts and we love Him and, walking in His love, we bear fruit unto His honor and glory. So by

their fruits ye shall know them.
Affectionately,

L. H. HARDY.

Durham, N. C.

ELDER GEO. ROBBINS, DEAR SIR:—Seeing your views on some portions of Revelation I think very much of them, and think that you quoted the scriptures true, and I want you, if so disposed, to give me your view on close communion, for you know some denominations do not believe in close communion like the Primitive Baptists do. How that some can flock together, and eat and drink, several churches all together, some one and some another, and take the passover all mixed up, and think it all well. The Free Wills take all in with them, though they profess to be the right church. I cannot see how they can be in peace with all sorts of people far enough to take the Lord's supper and wash feet. Also your views on Isaiah 54:1. Please give your views through the LANDMARK. And oblige a friend.

Newlight, Wake Co. N. C.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD JESUS CHRIST:—A friend of Wake Co. N. C. requests my view on close communion, also on Isai. 54:1. First, we notice close communion. There are a great many different denominations in the world today, and where did they come from? All confusion comes of the flesh, and the flesh lusts against the spirit, and the spirit against the flesh. When strife and contention seize the children of men it calls for division and a new religious sect. Jesus built the true church and it is composed of true believers in the Lord Jesus Christ, such as John baptised confessing their sins. The great number of churches or denominations that call themselves

churches are not in the scripture of divine truth. There were only two in the early age of the world, and there are but two now, and their names are the church of Christ and they of antichrist. The church of light and the church of darkness, the church of wisdom and that church of ignorance. The church of wisdom does not go about establishing her own righteousness, but the righteousness of Christ. But men being ignorant of God's righteousness, go about to establish their own righteousness. Dear friend, when we commune with any person, set of people or institution we show our fellowship for them in the highest manner. Now can we say it is right for wisdom and ignorance to make an agreement together? Is there any communion between light and darkness? The chief apostle exhorts the church at Corinth, saying be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with belial, or what part hath he that believeth with an infidel; 2nd Cor. 6:14-15. This shows where the church stands, and she should hold close communion. Can we commune with any set of people when we have no fellowship for them? Now is it right for the saints of God to commune with devils? No. We, the Primitive Baptists, hold close communion because we believe it is right. Why, because we believe it is the communion of the Lord's body. Second that body was for one people, and they were his people. He gave himself for them a ransom, his body was broken for them, and this people shall be taught of the Lord, and great shall be the peace of thy children. The Old Baptists

are not so righteous in their own estimation as the other sects. They are poor, fallible beings. They feel that they are sinners, and unable to do anything aright without the Lord. We feel very small within ourselves. This other people are rich in good works, and with plenty of righteousness of their own, able to assist the Lord in saving themselves and others, wise in their own conceits. They only believe Jesus is half a Saviour. The children of God believe Christ to be their whole Saviour, their all and in all. Then tell me with all this difference between us that it is right to commune together. No, it is not. The Primitive Baptists do not know directly what they are. Sometimes they are hoping, then again they are doubting. Sometimes they are strong, then again they are weak. Sometimes they are praising, and then again they are mourning. So we only can say that it is by the grace of God that we are what we are. We have a little hope, which hope we have is the anchor of our souls both sure and steadfast, and that enters into the vail, and this hope is operated by faith of God's elect. There is no difference in any of the so-called churches, except the Old Baptist. The others hold open communion. They ought to do so for they are in fellowship, they all believe alike, they understand alike, and they feel alike about the work of the Lord. We believe that a person ought to be savingly converted and baptised before he has a right to the communion of the Lord's body. We see no change in these other denominations. They can do anything they want to, and live at ease in their so called churches. The scriptures say he that is righteous let him be righteous still, he that is filthy let him be filthy still. The dead is pure

within its self, or in its own eyes, a rich mans heart is right in its own conceit, while at the same time it is a fountain of corruption. The communion table is called the table of the Lord, or it is the Lord's table. Now if it is his table, what right have we to invite every body to it? Why not let the Lord do the bidding, or invite whom he will, and whom the Lord invites to come in and take of his dinner will come in having on a wedding garment, because the Lord has clothed their naked souls. They call us selfish, and narrow-contracted, and hard-headed. Why? Because we will not call them brother and sister, and commune with them. It takes like kindred spirits to commune. Just listen when we Old Baptists and an Arminian get to talking: they are no kindred at all. One has seen himself a sinner totally depraved, the other has seen himself partly a sinner, and partly righteous: one depends on the righteousness of Christ, the other depends partly on the righteousness of Christ and partly on self. One has a hope of heaven and immortal glory, and the other knows he is going to glory by the good deeds he is doing. Now is there not a great difference, and shall one say they ought to commune together? No, I do not say so. The Lord instructs his people to come out of Babylon, and be not partakers of her sins any more. The Lord's people are a separate and distinct people from the world, and though the world or mystery Babylon has sought many schemes and inventions to harmonize these differences with the true church, She, the church has always stood aloof from new inventions of men, and has no desire to follow any man any further than he follows Christ. What is the difference in the various denominations and the

world, leaving out the Old School Baptists? Do you see any? They unite with the world in drinking exceedingly, they unite with the world in old jokes and vain assertions, and profane language, they unite with the world in base ball playing, and fairs and shows, and concerts and dancing. Are the Old School Baptists in love with these things, and can we commune with such? When Adam was created the world was created in him, and today every man that is born of woman is of the earth earthy, or the world is in their hearts, and all men's hearts are fashioned alike by creation, for that which is born of the flesh is flesh, and nature cannot act above its self; and so long as a man can take pleasure in unrighteousness we judge he is of the world. The children of the Lord are a people that are not born of the flesh, nor of blood, nor of the will of the flesh, but born of God, not of a corruptible seed, but an incorruptible seed by the word of God which liveth and abides for ev. r. Does not a child of God hate that he first loved, and love that he once hated? Certainly he does. Jesus says, ye are not of the world little children, because I have chosen you out of the world, therefore the world hates you, for it hated me before it did you. Therefore know ye that ye are not of the world. What is the difference between the Methodists and Missionary Baptists? Very little, if any, yet they bite and devour each other from the pulpit, and from the press, still the doctrines they both preach are the same in substance. The early Methodists would not baptise but would only sprinkle, now they will do either. They receive each others work, they hold protracted meetings together, hence they ought to commune together. The

Primitive church is composed of baptised believers in the Lord Jesus Christ. The Primitive or Old School Baptists have made no agreement with any. We have one Lord, one faith, and one Baptism, one God and Father of all, who is above all, through all, and in all of his children, and his children walk together because they agree. They commune together, they are in fellowship with each other. We can't commune with any one we have no fellowship for. For the above causes we hold close communion. I hope if it is the will of the Lord this will give you satisfaction on the point of close communion.

Now let us proceed to notice Isai. 54:1. It reads as follows, "Sing O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the child of the married wife, saith the Lord." Singing is the highest manifestation of rejoicing. When one is enabled to sing and rejoice it is evidence that all is well with them. One cannot sing while in trouble or distress. When one knows he is barren, rejected and desolate it is no time for singing with such. When the children of Israel were carried away captive down by the river of Babylon, it was no time for them to sing the Lord's song. They hung their harps upon willows, an emblem of weeping in the midst thereof, for there they that carried us away required for us a song, and they that wasted us requested of us mirth saying, sing us one of the songs of Zion, Psa. 137:2,3,4,5. Did they sing as requested? No, Why? They were in trouble, and it was no time for them to sing because they were in a strange land. Hence it would

be well to consider for a while who are the barren here under consideration. If you will read the bible carefully my friend, you will soon learn that the children of God are a barren people.

Let us notice Sarah, Abraham's wife. She was barren, and did not so much as have a hope of bringing forth a child when the Lord told her she should have a son. She could not believe one as old as she was could bring forth, or even give suck. But the thing which the Lord told her pleased her because she believed in the Lord. The thing also pleased Abraham. When the Lord made this promise unto Abraham and his wife he believed it would come to pass. He did not consider the deadness of himself, neither the deadness of Sarah's womb. National Israel is a type of Spiritual Israel. It was strange news to Sarah in her old age to hear that she should have a son, for it had ceased to be with her after the manner of younger women. Sarah had great reason to say how can this be, seeing I am old and have never borne children? She might have said the time has been when I might have borne a son, but now it is too late, the time is past. It is even so with a child of God (spiritual Israel,) when the Lord visits them with the Holy Ghost, and they conceive seed, even the seed of the Holy Ghost they cry out unto the Lord and say, Lord can it be so, can one who is a sinner be beloved. So they think the day of grace is past and it is too late; but my friend wherever the Lord begins a good work with the children of men he will carry it on until the day of Jesus Christ. Ishmael was not Sarah's son, though she gave Hagar over to Abraham that she might receive seed of her husband through her. Hagar was a bond woman to Sarah,

and of course what was Hagar's was Sarah's. Abraham went in unto Hagar, and Hagar concieved and bore a son (whose name was Ishmael.) This boy came according to the ordinary course of the carnal mind, showing the free will of the carnal mind. Do we suppose for a moment that such conception as this is acceptable with the Lord? No, it was abominable for Sarah to think such a course of doing was right. Ishmael was the manifestation of Abraham and Sarah's works (carnal works.) Their first works which are not ordered nor commended of the Lord. Did not Sarah know that really was not her child, and of course could take no real pleasure in it? But such is nature wanting to make haste, and do something for the Lord, and of course nature's work is not accepted, and the Lord can take no real pleasure in it. Sarah called Abraham lord. How dishonoring was that kind of work to Abraham and to Sarah also. Hagar was bond and her child was a slave. Abraham being Ishmael's father, did not make him free, nor set his generations free. A child's mother has got to be free for the children to be free.

In the manifestation of the coming forth of Ishmael and Isaac we see two seeds, one a natural seed, and the other a spiritual seed. One a child of the flesh, the other a child of promise. Ishmael was born of the flesh fleshly, Isaac was born of the will of God, and was Godly; that which is carnal or earthy is first, after that which is spiritual or Godly is last. Sarah, Abraham's wife recieving hope against hope, as one who was barren all her life time, she as we say brought forth a man child in her old age has great reason to rejoice. Ishmael is a type of false reigion, Isaac of the true, old-time, free

religion. Sarah does not have but one son. He born of blood and of the flesh, and the will of man, cannot even stay in the house any longer. Abraham has to rise early in the morning and carry the bond woman and her child away, and he carries them away in the thicket, and Hagar throws Ishmael under a shrub expecting he would soon perish, but the Lord hears the cry of Ishmael, and tells Hagar to fear not, he would make of him a great nation, and my friend, is he not a great nation? Abraham is called the father of the faithful, and his carrying Hagar and her bond child out of his house, or away from Sarah and Isaac, is a type of the work of Jesus, who bore the sins of the church away in the wilderness, and our sins were killed, for they were nailed to the cross. When the children of Israel saw their enemies drowned in the Red Sea their leader said to them, these Egyptians that you see today you shall see no more forever. The Lord forgives the sins of his children, and blots out their iniquity, and heals their back-sliding, nailing their sins to his cross, and staining the lintels of their doors with his precious blood. My friend, do not you know we ought to rejoice. This never has to be done but once; then it is well done. Jesus was not a bastard child, but the true child of promise. Before he made his advent into the world he saw the travail of his soul and was satisfied. A child of God does not need a great many religions, but one: Hence they have one faith, and that is the substance of things not seen. In my judgment this verse has direct reference to the Gentile church, other people which is the Lord's choice among the Gentiles. The Lord according to his own will and glory made choice of the Gentiles to take a people out

of them for his name sake. The Lord spake by the mouth of the apostle Paul saying, I will call them my people which were not my people. The Gentiles were not a barren people, they were cast off or barren. The oracles of God were not committed unto them. The Jews called them an unclean nation, and rejected the council of God against them, would not allow the brother Jew preachers to go among them and preach the gospel. Let us read Romans 9:24-27. "Even us whom he hath called, not of the Jews only, but also of the Gentiles. As he said in Hosea, I will call them my people which were not my people, and her beloved which was not beloved. And it shall come to pass that in the place where it was said ye are not my people, there shall they be called the children of the living God." "Easias cried also concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." The Lord manifested his choice with the Gentiles by sending Peter and Paul to preach unto them Jesus. The Jews seemed to censure Peter for going among the Gentiles to preach the gospel and to Baptize them in the name of Jesus, but Peter said, seeing they have recieved the Holy Ghost as well as we, who was I that I should withstand God. That people had reason to rejoice and shout and sing because God hath made them acceptable in the beloved. God through Christ Jesus broke down the middle wall of partition between Jews and Gentiles, and made of twain one new man, slaying the enmity that existed between the Jews and Gentiles, ever making peace there by. The Gentiles nor the Jews ever bore the right kind of fruits until Christ comes unto them, and changes their hearts and purges their conscience from dead

work to ~~seed~~ the true and living God. When faith comes to the children of men then they bring forth fruits unto God and the end thereof is everlasting life. The children of God all are barren until the Holy Ghost binds them and plants the seed of faith in their hearts, then they bring forth fruit unto God, for Jesus has done all things well.

Read Isaiah 35:3,4,5,6. "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of fearful hearts be strong, fear not, behold your God will come with vengeance, even God with a recompence: he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." When the Lord returns to his people in the strength of the gospel by Jesus Christ the lame man leaps for joy, and the tongue of the dumb can sing the praises of their Redeemer. The gospel to the poor is like water breaking out in the desert, and their poor thirsty dry souls become pools of water. Thirsty or parched grounds are barren or desolate, and can bring forth no fruits, nor seed; but when the Lord sends the snow and the rain from heaven it brings forth and buds and gives seed to the sower and bread to the eater. So is God's word. It does not return to him void, but accomplishes that which he pleases, and prospers in the thing whereunto he sends it. He says in the 7th verse, In the habitation of dragons where each fly shall be grass with reeds and rushes. My friend, I hope not to weary you, nor the editor of the LANDMARK. I only want to set

this matter before you and the readers of the LANDMARK as it appears to my judgment.

He says "Sing O barren, thou that didst not bear." He uses the term didst not bear, a thing in the past. He does not say that they are barren now, no not at all, for I believe the Lord has visited them, and has taken away their reproach, or has promised to do it, and we know the Lord is faithful concerning his promises.

O yes, the joy of Zion is as a bride rejoicing over her first born son. For she forgets the sorrow of her faithful travail and the pain of her hopeless delivery, and rejoices over the child that she has borne or brought forth. The chosen people of God are just as desolate as the non-elect until the Lord appears unto them and identifies himself with them. God will not forever cast his people off, and leave his sons forlorn, but he will visit his people and make them a fruitful vineyard. The Lord is his people's husband, and those whom the Lord marries are chaste virgins, and after the Lord marries them they never have but one child and that is a man-child, and of course we can get no increase through a man child. This is sticking to the line for one Lord, one faith and one baptism, one God and Father above all, through all and in you all, even as ye are called in one hope of your calling. Those refused and forsaken (non elect) desolate people have not got any husband consequently they have a good many children, and their children have no father, so they are bastards and not sons.

Just see how numerous false religions and false worshippers are now in the world. The children of the wicked are so numerous they killed a great number of innocent children, when it was only necessary to kill one to accomplish their

design. They wanted to kill Jesus and by killing him they would get rid of his fame and the old time religion. One of these desolate devils in the shape and person of Herod issued an edict to put to death all the male children from two years old and under. Now Herod knew Jesus was not that old, but there were so many of those Herodians I guess he supposed Jesus to be like himself of a great number, but ah, he did not know God's people were few and far between. How is it with the married wife who travails with the man child Jesus and cannot be delivered until a certain time. It seems to some of them like an untimely birth. Everybody can get religion but poor unworthy me. I never shall be delivered. Look at the Arminian so-called churches. They Baptise their 25, 30, 40, 50, 60 new converts every August, when they are bringing these children forth they remind me of a lot of frogs in a wet rainy season of the year. You get near a frog pond when it is wet and hot and you cannot hear anything else but frogs croaking. Where are all the frogs in a dry spell of weather? We cannot hear them in the winter. The Arminians are even so. Listen in the summer at them, and you can hear them 2 or 3 miles across the country. Get near their meeting house, and you cannot tell who is singing, praying, nor preaching. It is a jumbled up mess. Frogs croak all night. The Arminians whoop and hollow all night. Let us read Rev. 16:13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. Let us read the 14th verse of the same, for they are spirits of devils working miracles, which go forth unto the kings of the earth and the whole

world, and gather them to the battle of the great day of God almighty. My friend, is not this very much like that set of people that have children so fast? Of course it is, for they compass sea and land (the whole earth,) to make one proselyte, and when they have made him he is two fold more the child of hell than they themselves. Matt. 23:15. (My friend read the whole of the 23 chapter of Matthew for instruction.) How different from this are the Old School Baptists. They make no pretence in bringing forth their child. Instead of making long prayers and hollowing lo here and lo there, shame covers them as it does a virgin that is conceived by the Holy Ghost, before it is time for him who is her espoused husband to take her to wife, and they had rather hide themselves. May God bless all inquirers after truth is my prayer.

GEO. ROBBINS, (Col.

Dardens, N. C.

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VOLUME XXIXNo. 8

WILSON, N. C., MARCH 1, 1896.

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EDITORIAL

TREASURED MEMORIES.

However well we may have felt to know our friends, and however much we may have been assured in our own minds of our appreciation of their social and religious friendship, as flowing directly from them as from the fountain of life, yet now and then when one is taken from us, and we by way of remembrance review his or her life, our mind seems for the first time to enter the inner sanctuary of that life, and to discover within its sacred precincts many choice traits of character, the outward evidences of which we had not from some cause sufficiently scrutinized as to enable us to estimate and appreciate them according to their real and true merit. Whether the fault was ours, through dullness of perception, or theirs, by undue or partial reservation, through lack of confidence in the character of their own minds, we may never know, but we do feel assured that

for some cause we come short of that which was necessary to bring forth a full degree of appreciation of their real worth.

When the entire life, well rounded up, comparatively brief, comes before us we often feel as though we had only allowed ourselves to obtain a superficial knowledge of those whom we thought we knew best, and whose friendship and fellowship we most esteemed. It may be because of the indwelling of that spirit which we sometimes hope we have wherein we gladly esteem others as better than ourselves, and by which we are brought into a state of satisfaction as to the genuineness of their faith with less examination of them than of ourselves, and therefore in our failure to search after those things which charity covereth, we may thereby come short of a full knowledge of those things which love does not hide, but rather reveals, especially when they are properly sought after or called for. Their presence and conversation in life seem to so influence us as to hold our admiration more upon the outer life, and midst these influences we are disposed to linger as in the midst of a garden of sweet smelling flowers, and not until the ripened fruit is gathered into the garner, and the garden spices are treasured away, and the afflicting winds of approaching winter come upon us are we inclined to pass on to the consideration of those things which possess more enduring substance; so not until our friends are separated from us, and their lives as trees

of life are planted in the Paradise of God, or as the ripened wheat of the harvest, are gathered into the garner of the Lord, are we enabled to maturely consider the sterner realities of their lives, and to behold and fully admire the pleasant and abiding fruits thereof, and while thus beholding them in their spiritual and blessed abode we are often made to wonder as to whether we did really know them in this life as we should have known them, in order to have loved and fellowshiped them as fully and as purely as their gracious lives and characters righteously demanded. Whether we were of any benefit to them we may never be able to fully assure ourselves, but there is one thing of which we are fully assured, and that is we were and are benefitted by their lives. We often found their presence and their social and spiritual influence encouraging and comforting; and though they be dead yet they live in our minds and hearts, and with the poet we might say:

What peaceful hours we then enjoyed:

How sweet their memory still!

But now we find an aching void

The world can never fill.

The children of God, who lived in the days of Jesus, saw but little of the infinite fullness which was in him, notwithstanding he lived and moved in their midst, but after his crucifixion and resurrection, and the Holy Ghost was poured out upon them wherein the Christ was revealed, then they saw Jesus as they had never seen him before, and their sons and their daughters began to prophesy, and their young

men to see visions and their old men to dream dreams. Comforts and his brother must have so graciously and sweetly entertained that burning in their hearts when reminded of it in the revelation of Christ than when they simply felt it without the fuller knowledge of its cause.

Mary, the mother of Jesus, pondered in her heart the words and acts of the lad, and the sayings of Simeon and Anna, but not until he was taken from the earth and a sword had passed through her own soul "that the thoughts of many hearts might be revealed," could she so fully and sweetly know and appreciate the meaning of the salvation of the angel unto her. "Hail, thou that art highly honored, graciously accepted, or much graced." So it seems to me there is a greater degree of spiritual richness and beauty in the children of God, while here in the flesh, which are only revealed in their brighter light afterwards, coming into our hearts and minds as an after thought.

Though they be dead, yet through living influences of characteristics of life well exemplified while living among the dead by which they were endeared to us—they speak to us, and live in our hearts, and as by the impulses of the life which they now live in our minds we think of them, and that in a truer and more tender and charitable sense than we did while they lived and moved, and had their being as creatures of earth as we do and are now.

When we think of our loved ones who have gone on before, we only think of them through those avenues of life kept sacred for the free and exclusive exercise of love, and therefore we become more disposed to hold in fond remembrance that which we most admired, as evidenced by them in days gone by, and which we now esteem and hold treasured in our minds and hearts as precious mementoes of a gracious life, leaving that which is to the contrary for the contemplation of those whose minds prefer that which is purged away, rather than that from which it is purged.

The fellowship that binds together the hearts of the children of God in a bundle of love is not severed when one is translated from this life to that which is above, but in and with the mind of Christ even as we are in him we are still one together with him, for he is Lord both of the dead and of the living: "for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die we are the Lord's." It seems to me that as each lives unto him, even so each lives to the other, dwelling together in unity, even in him. Whether they be yet in this life or swallowed up of that.

When Lazarus became sick unto death the mind of Mary and Martha ran out unto Christ the great Physician bearing the suppliant intelligence, "He whom thou lovest is sick" and after his death their mind still rested upon their loved

one in the tomb, and their Lord who, had he been there, their brother had not died. How pathetic must have been the tender, trusting, faithful appeal of those dear and sorely bereaved sisters, "Lord if thou hadst been here my brother had not died, but I know, that even now, whatsoever thou wilt ask of God, he will give it thee."

It seems that those women who were among the disciples in the days of Christ lived nearer to him in a very precious sense than did the men. They were among the last to leave him on the cross, and the first at the sepulchre, and the first to whom he revealed himself, and to whom he gave commandment to tell even the apostles of his resurrection. A woman broke upon His hallowed head an alabaster box of precious ointment, thus anointing him for his burial. A woman washed his feet with her tears, and wiped them with the hairs of her head, and anointed them with oil. Women brought sweet and precious spices, and went early in the morning of the first day of the week for the purpose of performing the last holy rite as a token of their undying love to their crucified Lord, by anointing his precious body with the spices and ointments which their own hands had prepared, and though they were not allowed so great a privilege yet were they blessed in the vision of angels and their gracious salutations making glad their saddened hearts through the glorious announcement of the resurrection of their blessed Lord. The men did none of these things unto him, but rather mur-

mured at the apparent waste of such costly ointment as was poured upon his head, and were incredulous, doubting the truth of the intelligence brought to them by the women concurring his resurrection, and they were late at the sepulchre.

The women are more faithful, and careful to maintain good works to day than are the men. The religion of the chief women, of whom there are not a few, is purer than that of the men, and they outnumber the men in our membership, nearly two to one if not quite so, and their percentage of attendance at our stated meetings is generally better than that of the men. I believe their recognition and appreciation of the truth preached I have thought is more manifest and encouraging to the servant who in season and out of season is expected to, and does render faithful service in feeding the flock over the which the Holy Ghost has made him overseer. I have thought these points are especially true of the younger sisters who are less cumbered about much serving, however this does not serve as an excuse for those who cumber themselves rather than choose that good part which is the one thing needful, wherein one is found sitting at the feet of Jesus hearing his words. They are more active in practice and seem to be clearer in the doctrine. As a rule they are better read I think, and are more pronounced in their view of the way of life and salvation, and are less liable to fall into doctrinal errors than most of the brethren are. They are more vigilant and diligent than older women and those who have families, and are more inclined to determine what their duties are,

and are prompt to perform them.

It seems to me that a young lady just entering into the sphere of womanhood, and who is moved to deny herself and take up her cross and follow the meek and lowly Jesus, and in gentleness and meekness does it, exhibits in a greater and more pleasing degree the power, strength and virtue of the religion of Christ than any one else. She seems to me to have more of which to deny herself and, in a sense, would seem less able, much of which is real, and much is merely fanciful, and yet because of her sex, her youth and the attending vanities of the fashion and splendor of worldly things, she is forced in a greater or less degree to consider them, which because of their association with things real must be sacrificed, which for the time being must seem to be of great loss and consequent humiliation to the fleshly or carnal mind, but when considered by the mature spiritual mind afterwards they are driven away like the chaff before the wind of the summer threshing floor. The flesh suggests that one is too young to join the church, and to do so will require the unnecessary sacrifice of much happiness which could be enjoyed and afterwards religious matters could be attended to, and be more becoming to middle life and old age. Hence it seems to me when young women can tell of the wonderful works of God in their salvation, and of their love for the doctrine and the brethren and their desire to occupy a humble place among them, there is a beauty and grace in their coming which gives if possible superior strength and encouragement to churches and when the Lord is pleased to take them unto himself while they are yet in the bloom of youth, and first entering fully into a life of usefulness both in the

church and in the household, the loss seems to be more keenly felt than in other instances of similar nature. The adorning graces of the one seem to fit them for greater usefulness and appreciation in the other, so their loss is doubly great, and seemingly irreparable. Many young women seem to readily become indispensable to the success of those things to which their hands are turned, or so much so that when they are gone those most directly bereaved seem for a time that they should live again the years already lived in order to learn to do without them. But God is good in taking them unto himself, and in reconciling those bereaved to the manifestations of his divine pleasure, even as he doeth all things well.

To the memory of sister Anna Laytham these thoughts are affectionately dedicated.

P. G. L.

BETTER NOT HAVE KNOWN IT.

Brother Samuel Baynes requests my view of 2nd Peter 2:1 & 21.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction."

"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."

What is the use of a true proverb? It is to tell tersely that which is always found to be true and necessary to be written because of its importance to be well known. It is founded on experience that verifies its own observations, and proves the correctness of its conclusions by results that invariably follow known causes, such as that the surest

evidence that these are false teachers is that, as the dog returns to his vomit, and eats that which shortly before made it so sick that with much pain it disgorged it; or as the sow once so muddy but is washed from her filthiness, yet true to her instincts and nature soon returns to that same filthiness, and wallows in the mire. Now such a proverb as this is founded on that so fully illustrating this principle.

There have always been false men among God's people and they are more apt to be among prophets and teachers or preachers than among any other class of people, because they are fond of prominent places, love notoriety, and are not afraid of responsibility. They seek gain—and not to be useful to others.

The question that perhaps agitates the mind of brother Baynes and many others is this. Are such men God's people in disorder, or are they children of the wicked one in the camp of Israel? You say how could such characters be the children of God, yet how did the Lord buy them, and how could they deny him—if they are not the Lord's; again, how could they know the way of righteousness without being taught of the Lord?

We have examples in the old testament which are the typical of the new. Aaron's sons, Nadab and Abihu, are slain while they are in the priesthood. Noted men in the camp openly deny their leader Moses, and therefore deny the Lord that brought them out of Egypt, and the earth opens her

mouth and swallows them up quickly. We find examples in the new testament of a similar kind showing that holy men of old spake as they were moved, and therefore spoke the truth.

God's people may deny the Lord that bought them and bring upon themselves swift destruction. Such may be found among teachers or preachers too that follow the error of Balaam and for gain are unfaithful in the word of truth. How can one depart from the faith, giving heed to seducing spirits, who has not the faith? How can we depart from a place if we have not been there, says one? Jesus said, depart from me ye workers of iniquity—Now how could the workers of iniquity depart from the Lord unless they had been with him? They appear to be all together with the righteous, but the Lord slings them out of his sling and they are cast away.

The foundation of God standeth sure, having this seal namely that the Lord knowth them that are his. We do not know who his people are. Let every one though that names the name of Christ depart from iniquity. Each one that professes to be a child of God should look well to his going, and give diligence to make his calling and election sure. Be sure that the leading, controlling element of your character will discover itself. Many shall seek to enter in and shall not be able, or the last shall be first and the first last, or shall be saved as it were by fire. The just judge shall reward every man according to his work. It is a fearful thing to fall into the hands

of the living God, for our God is a consuming fire. He is revealed as the God of fire and answers by fire. Therefore all trash, wood, hay and stubble shall be burned when every man's work is tried as by fire. A man therefore had better have no work than to have wood, hay or stubble. He had better be without money than to have counterfeit. He had better never marry than to marry a harlot or commit fornication. He had better teach nothing than to teach falsehood. He had better never have known the way of righteousness than, after having known it, to turn from the holy commandment delivered unto him. But it happens or turns out according to the true proverb, that the prevailing disposition of the swine or dog will appear in those of that nature, even if they dwell in kings' palaces, or are numbered with the Lord's people.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I desire to express my hearty endorsement of Elder H. J. Redd's exposition and application of Rev. 3:2 in the LANDMARK of Feb. 15th. I have long been satisfied that the interminable contention among Primitive Baptists about predestination is mainly a strife of words to no profit, and that no genuine Primitive Baptist is either a Fatalist, denying the accountability of man, nor an Arminian, affirming a general atonement and the conditionality of eternal salvation. We ought to have comfortable houses of worship, and sing and pray more, and be careful in ordaining deacons and ministers, and discourage pride, envy and jealousy among our ministers, who should gladly preach the pure and blessed doctrine of a free and full, a holy and everlasting salvation, by the

blood and spirit of the Lord Jesus, for all sensible sinners, and rebuke covetousness in all its forms as idolatry, and earnestly inculcate upon all believers the exceeding importance of continual hearty obedience to the divine law of love of God and man, that they may thus show forth the praises of Him who hath called them out of darkness into His marvelous light. Yours in love.

SYLVESTER HASSEL.

BROTHER GOLD:—I left home on a trip through Eastern N. C. on a preaching tour, Nov. 5th 1895, accompanying Elder Ashburn on his appointments into Sampson Co. N. C. Then I turned and went to Elder Isaac Jones'. He made appointments for me in the White Oak Association—going by Newport and Morehead City, as far as to the straits. I traveled up and down the Atlantic Coast about 100 miles, and met a great many people that seemed to be very anxious for preaching. They paid strict attention, and were well behaved. I returned having appointments every day except two on the same line to Cypress Creek when I met Elder J. M. Wyatt, and have been with him now three weeks, and have had a good many excellent meetings. I have met but few preachers on the line. Elders Job Smith, I. Jones, James Cavanaugh, E. C. Smith, T. C. Hart and others all seemed very friendly and expressed a desire that I pass that way again.

We had an excellent quarterly meeting at South West. We are now at Wilson moving on up the country slowly, hoping to fill appointments all the way home. My health is good, and should I return home I will give you another little sketch. This is written in answer to numerous requests that I should

write to brethren and friends. Dear brethren and sisters, pray for me, a poor sinner, and for the prosperity of Zion.

WM LUNDY.

Elder James Wilson, as faithful a preacher and man as perhaps I ever knew was released from the jail of the flesh Feb. 21st.

Elder J. T. Coats writes as follows:

BROTHER GOLD:—I was well pleased with the position you took in regard to Elder Philpot's reply. Such contention with the world is not profitable unto Zion, for the weapons of our warfare are not carnal. Brother Redd's letter was words fitly spoken. Solomon says, a word fitly spoken is like apples of gold in pictures of silver.

Elder James Wilson departed this life Friday evening. While I feel that it is our loss, it is his gain. I visited him a few days before his death. He seemed to be as firm in the faith and doctrine as I ever saw him, and as much reconciled to God's will as I ever saw anyone. I requested him about five weeks ago to write out a brief sketch of his life, which he was blessed to do. I suppose you have it. This leaves myself and family well, hoping this may find you and family enjoying same blessing. My love to brother Charley Gold. I would be glad to see him. Yours in hope.

J. T. COATS.

Yes, brother, I received the sketch brother Wilson wrote and hope to publish the same soon.

P. D. G.

APPOINTMENTS CALLED IN.

Elders J. M. Crouse and J. M. Royall have called in their appointments.

P. D. GOLD, DEAR BROTHER:—
At the last session of Eno Association it was agreed to meet at Dutchville church, on Saturday before 5th Sunday in March 1896, to organize a union meeting to be held regularly on 5th, Saturday and Sundays by petitions from churches of our Association.

G. C. FARTHING.

Durham, N. C.

NOTICE.

Elder J. T. Rowe's address is Lock Box No. 28, Elizabeth City, N. C.

Brethren making contributions for place of worship at Elizabeth City, N. C. will please send them to H. C. Boyd or W. H. Keaton, at that place, or to Elder J. T. Rowe.

CONTRIBUTION.

Contributions for brethren I am sending the LANDMARK to that are unable to pay for it, but desire to read it.

A. A. Milliken	50cts.
Susan Edwards	\$3.50

UNION MEETINGS.

The Mill Branch Union is appointed to be held with the church at Pineway, Saturday and 5th Sunday in March.

Neuse, Dutchville and Cedar Grove are rather too far apart, and the roads too rough to have appointments from one church to another—from one day to another—in wintry weather.

I hope to be at Neuse at their regular March meeting.

OBITUARIES.

BESSIE JANE KERR.

By request of John T. Kerr, I send you for publication in the LANDMARK the obituary of his youngest daughter Bessie Jane, who died Nov. 28th 1895 aged nine years, five months and twenty two days. When taken sick a doctor was sent for who said her disease was acute intestinal catarrh, and although the disease appeared to be making rapid progress her parents did not entirely give up hope until the morning of the day on which she died. Her language that morning astonished all present. Her father sitting by her bedside and her mother hearing her complaining asked her, are you worse Bessie? To which she replied without a tear in her eye, but with a bright countenance apparently beaming with love and resignation to the divine will, she said in a clear voice, O ma, ma, you nor papa, nor the doctor can do me any good. I am going to my happy home, do not weep for me, repeating simliar words to each one present, saying they would soon follow her. To her sister Clara she said, I will never clasp your hand, nor go to that school with you any more. There are four in our family and I am the first to be taken. He mother said, how can I do without you Bessie? She replied you have a daughter beside you, meaning Clara who was standing by, that is better to you than I have been, she said I lost two uncles with this disease, and I am going with it too, I am not afraid to go down in the cold ground. After she had lain quietly a while she put over one of her hands to her father and asked, is my hand getting cold? after a little she threw both arms across the bed and said, good bye, I am going home. This we suppose was owing to a weak spell coming on her, for after lying quietly a short time she looked up at those at her bedside and said, I want you all to sing the fifth hymn, which commences with the words "The hour of my departure comes." This struck all present with astonishment, for we were not aware that she ever paid any attention to hymns. In accordance with her request with feelings of deep emotion mingled with joy we sang the hymn through, while the darling child laid motionless apparantly to enjoy it. She afterwards turning her face to her father as he sat at her bedside said

you are not my father now. I have a Father above, at the same time raising her right hand without a ripple on her countenance, but with the same calm composure which characterized her other utterances in this connection, and which caused us to feel as she was so much attached to her father, that she had then given up her last earthly tie, for as far as we can recollect these were the last words she spoke. She bore her sickness with the utmost patience, and what was striking to her father that during the whole time she was sick, she never once spoke about getting better. Among other things she said she knew when she got sick she would not get better, and appeared perfectly resigned to the divine will. It is a great source of consolation to the grief-stricken parents that they have good reason to hope that their darling Bessie is now beyond the reach of woe, and they mourn not as those that have no hope. They feel that the Lord gave, and the Lord takes away. Blessed be the name of the Lord. On Sunday morning after her death a large concourse of friends and neighbors gathered at the house, and on the way to the cemetery the remains were taken into the regular Baptist chapel, kindly lent for the occasion, an impressive discourse was preached by Elder Pollard from the 22nd verse of the 15th chapter of first Corinthians, after which the body of the loved one was laid in the grave. Your unworthy brother,

D. T. McCALL.

Wallacetown, Ont. Can.

BRADY HARRISON TAYLOR.

Little Brady, infant son of Mr. C. C. and Sarah E. Taylor, was born in Wilkes Co. near State Road, N. C. on March 23th 1895 and died Jan. 10th 1896, after a few days suffering with pneumonia fever, leaving a father, mother, two little sisters and two little brothers weeping and crying over the loss of their sweet darling here in this poor world of sin and sorrow. He was buried in the grave yard at State Road church in the presence of quite a number of neighbors and relatives on Jan. 11, 1896. The unworthy writer tried to speak words of comfort to the bereaved at the grave, and much feeling was manifest. I would say to the parents and all who mourn the loss of this little boy, weep not, because he has gone from the evils of this wicked and sin cursed world. O that it could have been the divine will of God to have taken me from this world of vanity

and vexation at the tender age of this little babe. Then I only would have just tasted of the birth of this mortal life, and as it is I have drunk the cup to its very dregs. I am your most unworthy brother in hope of that sweet rest in the bosom of Jesus.

WM R, WELBORN.

JERRY BARNES.

The subject of this notice, Jerry Barnes, was born in Rockingham Co. N. C. about the date of 1822, and lived there until he was married to Miss Mary A. Dearman. The result of this marriage was six children. Four of whom are now living. He moved to Surry Co. N. C. in the date 1860. He professed a hope in Christ about the date 1855, though never joined the church, but was a dear lover of the Baptists. His home was a home for the Baptists. The writer of this sketch has been acquainted with him for nine years, and I feel that I cannot say aught against such a man as he was, but suffice to say that he was a good citizen, a good neighbor, a good father, and a loving husband. He was honest in his dealings, but alas on the 15 day of August 1895 the summons came for him, and I will say to the dear family weep not though a precious one from us has gone.

A voice we love is still.

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

God in his wisdom has recalled
The boon his love had given:

And though the body slumbers now
The soul we believe is safe in heaven.

J. M. WYATT.

APPOINTMENTS.

A. N. HALL.

Cross Roads at Union Meeting.....	.....
Conoho.....	Monday after 5th Sunday
Hamilton.....	Tuesday
Spring Green.....	Thursday
Skewarkey.....	Friday
Flat Swamp.....	Sat. & 1st Sun. in Apr.
Bear Grass.....	Monday
Briery Swamp.....	Tuesday
Great Swamp.....	Thursday
Little Creek.....	Saturday
Tarboro.....	2nd Sunday
Old Sparta.....	Monday
Autrys Creek.....	Tuesday
Lower Town Creek.....	Thursday
Union.....	Sat. & 3rd Sun.
Pleasant Hill.....	Monday
Mill Branch.....	Tuesday
Falls.....	Wednesday
Nashville.....	Thursday
Castalia.....	Friday

Peach Tree.....Sat. & 4th Sun.
He will need conveyance when off from R. R.

J. M. WYATT & Wm. LUNDAY.

Neuse.....Tues. after 4th Sun. in Feb.
Cedar Grove.....Wednesday
Dutchville.....Thursday
Caup Creek.....Friday
Tar River.....Saturday
Surl.....1st Sun. in March
Roxboro.....Sunday night
Stories Creek.....Monday
Ebenezer.....Tuesday
Country Line.....Wednesday
Pleasant Grove.....Thursday
Dan River.....Friday
Wolf Island.....Saturday
Pleasantville.....2nd Sunday
Wilson.....Monday
Piney Grove.....Tuesday

W. J. STEPHENSON.

Autry Creek.....Sat. & 1st Sun. in March
Moore's.....Monday
White Oak.....Tuesday
Meadow.....Wednesday
Tysons.....Thursday
Aliens School House.....Friday
Red Banks.....Sat. & 2nd Sun.
Great Swamp.....Monday
Flat Swamp.....Tuesday
Spring Greer.....Wednesday
Mt Zion.....Thursday
Lawrence.....Friday
Kehukee.....Sat. & 3rd Sun.
Williams.....Monday
Hopeland.....Tuesday
Aycocks.....Wednesday
Memorial.....Thursday
Chapel.....Friday
Cross Roads.....Sat. & 4th Sun.

Wm. LUNDY,

Pilot Mountain....Wed. after 2nd Sun in Mar.
Stewarts Creek.....Thursday
Flowers Gap.....Friday
Lansburg.....Sat. & 2nd Sun.

J. E. ADAMS.

Morattock.....Tues. after 2nd Sun in Mar.
Brother Benjamin Bateman's & Wed. at night
Concord.....Thursday
Bethlehem (Tyrell Co.).....Sat. & 3rd Sun.
At Union (Bethlehem Tyrell Co.).....Sat. & 5th Sun. in March
Church on North Lake (Hyde Co).....Thurs. & Fri. before 1st Sun. in April
Masons Point.....Sat. & 1st Sun. in Apr.
Juniper Bay.....Monday
Tiney Oak S. H.Tuesday
Rose Bay.....Wednesday
New Lake.....Thurs. & Fri.
Beulah.....Sat. & 2nd Sun.
Goose Creek Island.....Monday
Jones Bay.....At night
Thence to Cedar Island.....To 3rd Sunday
Hunting Quarter.....Monday
Nelson Bay.....Tuesday
Straits.....Wednesday
North River.....Thursday
Morehead.....Fri. at night
Newport.....Sat. & 4th Sun.

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Compeer,-Salt.

Blue Ribbon,-Sweet.

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LANDMARK JOB OFFICE,

Wilson, N. C.

P. D. GOLD & SON, Prop's.

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MARCH 15, 1896.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

DEAR BRETHREN GOLD, LESTER AND BREHTREN GENERALLY:—For sometime I have had a desire to write a short article for the LAND-MARK, and since yesterday morning my whole heart seemed drawn out in prayer to God that if the feeling was of Him that He would increase its strength and guide my pen. I was born March 11th, 1873 of Baptists, and so was often in the company of this lovely people. Never since I can remember was I healthy, and from five or six years old, when I would be taken sick I would have serious thoughts about death, but when I was better it would pass from my mind. While hearing a religious conversation by Baptists I would get in a corner where I would not be noticed and listen. If they told, or read an experience I would think "That is the way I desire to feel, and when I am eighteen or twenty years old I shall feel as they do." I think that I had a hope that the Lord would give me a hope; but when I was about sixteen I grew tired of waiting and did all in my power to gain a hope for myself, but the more I strove for a hope the further I seemed from one until I gave up all hope of ever receiving one, and was in such a condition that I could only mourn because I felt that I could not mourn. I would go to preaching with my parents and sit and look at the members and think,

"Oh, if I could feel as they look, I would be so glad." In October, 1889, I went with dear brother, Elder L. H. Hardy, and his daughter to visit his relatives in Beaufort county, and to the Association in Pamlico county. They were all so very kind to me. It seemed to me that I was committing a crime to be with them, unless they would know just what kind of a being I was, and if they did I felt that they could not want my company. We reached home Monday night after the association. The next Saturday when papa came home from the office I ran to meet him, and he handed me a letter postmarked in Beaufort Co. I ran in the kitchen, opened it and found it was from Brother George M. Hardy. I was so pleased to think I could hear from over there. In his letter he described his feelings and then said that he thought he saw signs of love in me for the Lord's little ones that if it had not already done so must one day ripen in a lively hope in Christ Jesus, and so on; and if I had been reading upon my death warrant it don't seem to me it would have sounded half so horrible. Papa came in and wanted to read it. I handed it to him, went to my room and lay down. Oh, I cannot describe the horror of that night. It seemed to me I had committed an unpardonable sin. On top of all the rest I had in some way deceived one of the

Lord's little ones. I do not remember how long I was in this condition, but gradually it seemed to be lifted from me. In June 1890, I took another visit with Brother L. H. Hardy and daughter. Saturday and fourth Sunday was the Hunting Quarter-quartely meeting, and during the conference they opened the door for the reception of members, and it seemed to me I could scarcely keep my seat. They looked to me to be the prettiest and best people I ever saw. My whole heart seemed to be overflowing with love and praise. On Sunday they communed and washed feet, and oh, it seemed to me it was the prettiest sight I had ever seen. When we went home I was not satisfied. It seemed to me I had neglected something I should have done. It was nearly constantly on my mind. I would try to ask the Lord to not let me do anything wrong, but if it was my duty to be baptised to make it plain to me. I felt that if there was anything in the world I did love it was the brethren. But, oh, I felt so little, so unfit to be with them. There was almost constantly a prayer in my heart to the Lord to teach me what was right. I was to be married to brother G. M. Hardy on the 18th of December, so I promised the Lord that if I had the same feeling for the church after I was married I would offer the first opportunity. Quarterly meeting came on Saturday after our marriage on Thursday. The door was opened, but oh, I had so little to tell, and I promised that if the Lord would forgive me that time I would go the very first opportunity when I was at my husband's home. Their meeting came the first Sunday after we reached home. The opportunity was given but I felt that I could not go, and when I left the meeting house to go home something seemed

to keep saying "liar liar." I never shall be able to tell how I did feel in February. I felt like I lied to God. I would say in my heart "Oh, if I could only be like they are. If I could only feel like they look." Saturday before the first Sunday in March I went before the church, but could not express my feelings. They asked me a few questions and received me. I went home and that evening felt like I was resting the first rest I had had for many months. On Sunday morning we met at the water for baptism. Dear brother J. R. Rowe was to baptize me, and on reaching the place I felt like I wished to go right in. I did not want to wait a minute. It looked like the prettiest water I had ever seen, and felt the best when the dear brother led me down into it. But when we turned around something seemed to rise up in me and say, "I thought you were going to feel better, but I'll be plagued if I see much answer of a good conscience in this." After I was baptised and came up out of the water I never thought of what an evil thought came in my mind while I was in the water. My whole mind and heart seemed to be praising the Lord for his goodness and mercies. My breast seemed to be in a flame of love. Not a doubt crossed my mind until Tuesday morning when about the first thing I remember on waking was, "If you were one of the Lord's children you would not have had such a sinful thought when you were in the water." I can never tell what I suffered the next few days. I felt that I was not only deceived myself, but had deceived the whole church. My first thought was to go and tell the church what I had done, that I was a wolf in sheep's clothing. Something seemed to say, "You had better say nothing about it, they can see enough

without your telling them how mean you really are. I would try to pray to the Lord if I was deceived to undeceive me and give me strength to go to the church and confess what I had done," but something kept saying, "Why need you ever tell anything about it?" Oh, dear friends, this was indeed a dark time with me. I concluded that I would never tell what I have been trying to write. I have already been afraid at times to meet some of the brethren lest they should ask me to relate my feeling.

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

I sometimes feel like the servant that dug and hid his talent in the earth. Not long since my husband was reading in the LANDMARK about the marriage of the king's son, and the guest that was present without the wedding garment: when asked by the king how he came in, he was speechless. It seemed to me while he was reading that I was that guest, and that he and all the rest must know it. The words, "Be ready at all times to give a reason of the hope that is within you," is sometimes presented to me.

"Oh for a glance of heavenly day,
To take this stubborn stone away.
And thaw with flames of love divine,
This heart, this frozen heart, of mine."

Dear brethren and sisters, I sometimes feel that the stone is taken away for a little while, and then I feel like I can say it is enough. Dear brother Gold, do with this as you think best. Pray for me. In much love I am your little sister.

AGNES HARDY.

Remark.

Ah my dear sister, it is through much tribulation we must enter the kingdom of heaven. Temptations, trials, doubts and fears rise up all

along the road to prove us in our journey through the wilderness. But the Lord has said he will not suffer his little ones to be tempted above that which they are able to bear; but that he will with the temptation make a way for our escape.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please publish the enclosed letter of Elder L. H. Hardy written me from Baltimore after hearing of the death of my brother Thomas B. Farthing. It is in accord with my feelings, and being an eye witness to what he has written about my brother in the flesh (and I hope in the spirit) I feel that drother Hardy will not object to me giving it to the household of Faith.

G. C. FARTHING.

Durham, N. C.

DEAR BROTHER FARTHING:—From a letter received here on yesterday I suppose your brother has passed away. The news made me both sorry and glad. Sorry when I thought of you, your sisters, your mother, but most of all of his tender and loving wife and dear little ones. My mother was left a widow, and we children fatherless when we were small, and though we had plenty on which to live, yet, life's battles had to be fought and it proved a task to both mother and us. Thirty three years have nearly passed away and yet we feel the great loss of father. These years of personal experience make me feel more for Mrs. Farthing and the little ones than probably I otherwise would. I do humbly trust that God will manifest to her that He is a Father to the fatherless and a Husband to the widow, and

to you and your sisters that He is more than a brother, and to your dear mother who is growing feeble by reason of age that He is her strength and exceeding great reward. On the other hand the news made my heart glad. I now look back and remember our anxiety to know "has he an experience, a hope of eternal life?" which we talked about and the great desire which filled our hearts to go into his deep thoughts by inquiring after his spiritual condition, and how all of us were withheld from so doing, but there was an inquiry with almost every member of our spiritual family, "Have you heard him talk or say whether he has a hope?" Each had to say, "No." This was an evidence that Zion was in travail and pained to be delivered. As time grew on and the fleshly powers showed more signs of weakness, and the eyes more sunken, and the cough more aggravating, and the voice grew weaker, our pain for the delivery grew stronger. Sister stands near by, the grace of God which had filled his heart for only a few days now grows into a flaming power which all the fleshly powers and resolutions cannot confine any longer, and they burst forth and frame themselves into words which tell the pleasing story of days and weeks of sharp conviction, and fear and trembling on the very brink of woe, the mouth of hell. Every fleshly principle is seen and their corruptions felt until all is given up for lost. Just as all hope was fading from sight and the great play-card covered with the blackest sins was in full view a voice sweet, quick, powerful yet still and small is heard, it is the voice of Him for whom I have mourned, the voice of Jesus my Beloved, Oh how sweet His words, "My grace is sufficient for thee." The eye of faith is

opened and looks out, the play-card of crime has disappeared and the face and pain to the body, and the Lord of grace and glory spake again, "Child your Father calls, come home." The eyes are closed, the heart has ceased to send out its life-blood any more, and all fleshly powers are hushed in silence. The dust returns to its dust. There is a voice which enters into the gladdened ears of faith which tells another story. "The child is not dead, he has gone to the arms of his Beloved and is forever blessed." Joy fills our souls and the hands of faith are firmly clasped in sweet, humble submission, "Thy will be done." How good to hope we shall see each other there. I feel in my heart to weep with those who weep and to rejoice with those who rejoice. May God comfort you all. Your brother in a good hope.

L. H. HARDY.

Baltimore, Md.

ROMAN CATHOLICISM.

Roman Catholicism in a "Sheepskin," should be more thought upon and talked about by the Americans and daughters than all Millionaires and Gold Bugs that we hear so much talk about. As a false religion it has shed more blood and enslaved more honest working people than anything that ever was hatched in the brain of man. Christ said, "I am the vine, and ye are the branches." Now we all know that every branch that springs out of a vine will all bear the same kind of fruit, so that by their fruits ye shall know them; so the fruit of the Mother of Harlots is to sell indulgences to poor fallen men and women to get money; and all her daughters and grand-daughters are following right in her steps. The Theological School, the Sectarian Sunday School, and Foreign

Missions must have been or are the unclean spirits like frogs which came out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of devils working miracles, which go forth unto the kings of the earth and all the whole world. Read Rev. 16:13-14. Isaiah said "they are greedy dogs. The horse leach has two daughters crying, 'give, give;' and when money or its equivalent is made the base of salvation of poor sinners you will see a great striving to unite church and state. The prophets and apostles and Jesus Christ preached that the Lord saved sinners without money and without price; and that was the cause of more than forty men binding themselves under a great oath that they would neither eat nor drink till they had killed Paul, and they must have fasted longer than any one we ever hear of, or they all swore a lie; for Paul travelled and preached long after this secret oath-bound combination, and we have to believe that the scribes, pharisees and hypocrites would all have rejoiced if they had killed Paul. For where Paul preached they saw their craft was weakened to get money. Let us not forget that the love of money is the root of all evil, and what do we see and know? Our country is dotted all over with what they call churches. We would all do well to consider how they started. Some poor lazy sluggard who wants to get his living without work, takes a notion to preach, and so he joins the church, and he soon finds out that if he preaches the doctrine of the bible that his income is a little too small, for there are but few who believe God's word. And he begins to pervert the scriptures to wield an influence with the scribes, pharisees and hypocrites, which is

very easily done. And they give money to have Christ betrayed, and they will give money or its equivalent to betray the church into the hands of these money mongers. What follows? The church excludes the "Would be preachers," and off they go declaring they are right, and that a church mistreated them and they always draw some after them. So they set up what they call a church and take in the excluded members from other denominations. And now their greediness is so great for a large share and a light task and their pretended love is so great for the poor perishing sinners that they will pretend to fellowship the sons of temperance with their little gates set up, and the Grangers with a toll-gate, and the Farmers' Alliance with a toll-gate, and the Free Masons with a toll-gate, and Foreign Missions with many toll-gates, and Life Insurance party with a toll-gate, the Bank-rupts with a toll-gate, and witch doctors and necromancers. But they say these things are none of our business. That is the truth. Their business is to get money. Oh, what a great store-house full of love they have. But it is love for money. If it were love to God they would teach their brethren to keep themselves unspotted from the world, and not fellowship all the above worldly inventions. But the love of money must be the prime cause, but we now come to the most sacred and important subject ever known to poor, perishing sinners. That is the preacher being an instrument to save sinners from hell. Let us look out over our country and see how many of these instrumental "preachers" we have seen, and how far and how much have they travelled to save souls. But they say if we will loose their hands they will go to preach. That proves

they have no confidence in the god they are preaching for. They want the pay before they do the labor, and that proves that money is the ruling planet. Now this country knows that I never claim to be an instrument in the hands of God to save poor sinners from that lake that burns with fire and brimstone, as most of the so-called preachers of our day claim. God forbid that I should be found boasting before God and his people for what I have done as a poor humble servant of God and his people. I claim to be a little vessel of mercy in the house or church of God. But if I should affirm that I had traveled more than every instrumental preacher in this country, and preached in more countries and states than all of them put together I do not suppose any one would deny it except they do it on a sly, bush-whacking way, and I defy the world to say that I ever intimated it was the duty of any one to give me any thing. I have had many, poor, badly clothed people black, yellow and white to come and offer me a little mite after I was done preaching the glorious doctrine of election and predestination, and I refused to take it telling them I feared they needed it worse than I did, saying to them that Paul said I do not mean to burden some to ease others. But I have traveled with some they call preachers that reminded me of a hungry dog. I have seen dogs grab bread out of the little child's hand when it did not intend for the dog to have it. I reckon a wink is as good as a nod to a blind horse. This last sentence is too chaffy to be used on as important a subject as I am on, but no more insignificant than the lying, flat-headed, forked-tongue serpent that has gnawed and is gnawing the roots of the great tree of liberty in America, and is sucking the

life blood from the great and glorious principles of the Lord and his church. Now the most I have written is describing Babylon which means confusion. I often think of her with her huge pillars. But she will stand till the angel puts one foot on the land and swears by him that liveth for ever and ever that time shall be no longer. Then all their merchandise, and all their pomp, and all their glory and speculation, and all false doctrines, and all witch craft, and all her robbing the fatherless and the widow will cease. But she to-day has many thousand poor ignorant dupes in high ranks that are nothing but drones in the great Babylon hive to feather the nest for larger bees. Now if any of my heavenly Father's Children taste anything bitter in what I have written, you may know it is bitterness of your own conscience, and not the bitterness of my pen; for I feel the hand that guides this pen before this goes to press may be stilled in death. Now I know they that preach the gospel shall live of the gospel, but preaching the free will of man, and the power of man and the devil and graveyard tales is not preaching the gospel, and calling on the people to come and let us pray for you is of no kin to the gospel. But Oh ye instrumental believers, let this poor old begging sinner tell his mother country and the people, and the rising generation what your instrumental fellows are doing. We have your work before us, your anti-scriptural doctrines and practices. You can convert a poor, depraved sinner to the belief of a lie and make him a more deadly enemy to God's truth than he was before. You proselyte him, and Christ advertized you in the 23rd chapter of Matth. and 15th verse, and now we have your fruit with

your proselytes before us. What is it? The country filled with murder, rape, stealing, lying and every black crime. Just so they can escape present punishment, or the penitentiary. The purity of Christ is lost sight of, darkness covering the land, and gross darkness the people. I feel sure that the policy plan to get money is sending the nation to the devil as fast as the wheels of time can move. The man of sin is in sight, and the spirit of martyrdom is drawing nigh. I am satisfied that so-called preachers of this mountain country would rejoice to hear that I was dead, because I preach one faith, one Lord, one baptism, one church, one way to worship and serve God, one heaven to gain, one hell to shun. Now I have been living with the Old Baptists more than 48 years, and I have never given them any trouble except to reprove them for their unlawful deeds in this long space of time. Thirteen Judasas have shown their heads in the Old Baptist pulpit in Ashe, Alleghany, Wilkes and Watauga counties of N. C. Some of them are gone and some still survive. But a dark cloud of disgrace hangs over them in the mind of all the best people of the country. They all claim to have a commission to preach. Their acts have proved they had the same kind of a commission that Saul had before he was converted, and that was to persecute and waste the church of God. But after Saul was converted and become Paul he never claimed any commission, but was under a command, and so are all that tarry in the city of Jerusalem until they are endowed with wisdom or power from on high. But Oh how these forked tongued instrumental fellows love to claimed they have a commission. Why? Because they can bewitch the people by so doing, and

rob them and their little children of what they have worked for. If Old Baptists had taken the first fellow by the throat that claimed to have a commission in their ranks and silenced him the United States would have been in a better condition than they are to day, as the church is the light of the world and the salt of the earth. I will close. All you that fear the Lord, when you feel lonesome and desolate, think of me a poor old depraved sinner, who has a hope that God for Christ's sake has forgiven his sins.

A. J. TAYLOR.

City, Alleghany Co. N. C.

EXPERIENCE—MINISTRY.

By request of J. T. Coats and J. E. Adams I make an attempt to give a brief statement of my life, experience of grace, and call to and work of the ministry up to the present time. According to my father's record I was born Sept. 8th 1807. When but a small boy by my surroundings I was made to understand that there were two places that would contain all of the human family, one was called heaven—a place of peace and rest, the other called hell—a place of misery and distress. I resolved in my mind that I would prepare before I died to go to the good place, and escape the bad place; not dreaming but what it was within my reach. The thought of dying would often trouble me, especially when any one would die in my neighborhood. My understanding was to do good and be good. I was called a bad boy, and so I was; but I did not aim to do anything to injure any one, but to make sport and make people laugh was my delight. When about thirteen years old I had a hard spell of sickness of about 4 weeks, was not able to

raise my head from the pillow and thought I should die, and I suppose all who saw me thought so too. I remember saying that if I was prepared to die I would be willing to die, but I did not feel that I was prepared to die. I had a man sent for to come and pray for me. I promised the Lord that if he would spare me and raise me up that I would do better than I had done. He spared me and raised me up, but I was the same bad boy, though I would often go to secret places, kneel down and use a form of words. I suppose you would have thought I was praying, but alas it was borrowed, and I now think there was no prayer in it, but it was the best I knew, and the best I could do. I went on in this way making promises and breaking them, and became a proud Pharisee. I would not do things I saw some Baptists do. I used a form of prayer I suppose more than a thousand times. I tried to refrain from sin, as I thought my sinning made me a sinner, not knowing the corruption of my nature. I went on in this way until in the month of July 1826, one night while lying in my father house, and I suppose the family all asleep but myself, I believe my case was opened to my mind. I saw myself to be a sinner by nature, justly condemned before God. I could not see how a just God as I believed he was, could save such a sinner as I felt myself to be. I in my feelings began to sink down. I saw no place for hope but to hell I was going, and I exclaimed, I am going to hell with an audible voice so as to alarm the family who were asleep. To my mind this was the darkest time of my life. I truly was without hope and without God in the world, but unexpectedly a kind of vision appeared to me high up in the element, something like

a ball of fire; it seemed to be coming down with the most calmness and serenity of anything I ever saw, until it came near my breast, then it bursted open, and the darkness was all removed. I saw something like unto a bed-post about 3 feet high with a head to it bright as silver, and by virtue of that light something was found that was lost, it too was bright as silver, and put on the other and it remained there. This was explained to my mind (but I can't tell how,) that the first was Christ, and the second was me that was found and put on Christ, and in a moment all my trouble was gone. Here hope sprang up, no particular passage of scripture occurred to me at that time to comfort me, but I was in a rejoicing frame of feeling for several days. My mind was so filled with this subject that I was unfit for business. I was anxious to hear preaching, and went when opportunity offered. I began to have fears that I was deceived. I searched the scriptures to see if I could find any passage that would fit my case, and I found this passage, "know ye not that to whom ye yield yourselves servants to obey his servant ye are to whom ye obey, whether of sin unto death, or of obedience unto life." I then wanted to give up myself in obedience to God to be his servant. From then until now (if not deceived,) it has been my desire to to live in the service of God. But I have come far short of doing what I thought I desired to do. This you see was from July 1826. But I did not join the church until March 1827. I joined the Muddy Spring church in Moore county, N. C. was baptised by Elder George Brown on the last day of March 1827. I will here state that this church never belonged to any Association that I know of. Now as regards my call to the ministry, if

I have been called, and I believe I have, it has only been by an impression being made on my mind by the Spirit of God, having my mind opened by the power of God to understand the way of salvation through our Lord Jesus Christ, and being made to hope in the mercy of God through him. I was impressed with the honor and glory of God, and the good of souls. I was anxious to publish to others what a dear Saviour I had found. Others seeing that I was thus impressed would called on me to take part with them in public worship of God. Not thinking that I should be called a preacher, but unexpectedly to my surprise one day in conference a move was made that brother Wilson have license to preach, which was sanctioned unanimously. On the next day I think I was given a certificate by the clerk of the church certifying that I was at liberty to exercise my gift when and where the Lord cast my lot. I have said before that this church never had belonged to any Association that I know of, but from their articles of faith they were Primitive or Old School Baptist. I married in 1834, and left that section taking a letter of dismissal, but went occasionally to see my people and would try to preach to them. But two preachers of Missionary order visited that section (viz) William E. Oakly, and William Dupree, and led that church off into the Missionary institution. Here I and my relatives became divided in our religious sentiments. We have continued so ever since. I have contended for the doctrine of salvation by grace. In the date of 1832 I was ordained to the work of the ministry by the imposition of the hands of the Presbytery consisting of John Crumpler and George Brown. Soon after this I was called to take the care of

Reedy-Prong church in Johnston County, N. C. It belonged to the Little-River Association, Elder George Nance being pastor of Seven Mile church where my membership was. In 1827 the Association was held with Reedy-Prong. I was not in it. I saw the inconsistency. I determined that if the Seven Mile would not join the Association that I would ask them for a letter and put it in at Reedy-Prong. But before the next session they consented to join the Association and sent me with a petitionary letter to join the Association at Cross-Roads Meeting-house, Johnston Co. N. C. in 1838. Since that time I have attended every session of the Little River Association. I am sure no one has but me, and I am sure there is but one member beside me that was a member of the Association at that time, Elder Moore Stephenson. I have been acquainted with brethren preachers of this state and others and I believe I have the fellowship and confidence of them all, unworthy as I feel to be. I have traveled somewhat over the country trying to preach, from the mountains of this state and some in S. C. and some on the Sea-coast. But now in my 89th year I feel that my work on earth is about done. I think I love the brotherhood and love the doctrine I tried to preach so long. I believe the Lord has raised up and sent out to preach those who are enabled to preach more to my satisfaction than I ever could, though I was trying to preach before they were born, and I bless God's holy name that it is so. Brother Gold, I am going to send this to you. I had no idea of ever writing such a piece until last Sunday morning, at the time I thought if I began it I should leave it unfinished. I indeed have had some doubts since I began it that I would leave it un-

finished. But such as it is it is done. Look over it and if you think it is worth the space it will occupy publish it, if not throw it aside. I am very poorly. Hope you and yours are all well. My love to you and all inquiring friends if any. Yours in much love.

JAMES WILSON.

Stephenson, N. C.

Remarks.

The above invaluable letter is published about word for word, as this careful, nice, faithful brother sent it. He is gone from earth forever; but his name, labor of love, noble example all linger as perfume embalmed in the hearts of many dear Baptists who have known him so well. If any man in this country is worthy of imitation in good points of careful, prudent conduct he is a man of that sort.

He left the world Feb. the 21st. 1896.

P. D. G.

ELDERS GOLD AND LESTER,
DEAR BRETHREN:—I will write you a few thoughts which came into my mind. I have seen and read many things written for publication through the LANDMARK which comes to us regularly, and often gives us a real feast, and can say, goodness and mercy have followed me all the days of my life. We are all at peace so far as I know, and have had two additions to old Northfork by experience this fall, making a total of 31 in all, and I feel that there are many more around about there that have a hope, and yet they seem to hold off and hardly know whether to take up their cross upon the little hope that they have, and go home to their friends and tell them what

they hope the Lord has done for them in the pardon of their sins, and be baptized and receive the answer of a good conscience. The scriptures teach us that Christ Jesus was a man of sorrow and acquainted with grief, and that he learned obedience by the things which he suffered. The scriptures clearly indicate the truth that the life in Zion is one of uneasiness, of tribulation and afflictions in which the children of God, and by which they are exercised, and through which they must enter the kingdom of God. We read that whom he did foreknow them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. My Father's children only learn this as they are made to follow him through the regeneration, and learn by experience what constitutes a Saviour, and salvation, and what it is to be saved, and from what they are saved. Paul says, for if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection. The Spirit teaches that we are heirs of God and joint heirs with Christ, if so be that we suffer with him. As I have said before what we learn in this life as pertaining to that which is to come is entirely experimental, as by the leadings of the Spirit, and to be experimentally taught is to have Christ revealed in us. I shall insist that the saying, for as in Adam all die, applies only to the children of God, for there cannot be a new man without an old man, and while all men are sinners, yet all sinners are not such as those of whom Paul is chief. To be such a sinner is to be made partaker of Christ. Paul said, behold I show you a mystery. He tells us what shall and must be, but he does not tell us how these things are to be brought

about. When we awake in his likeness we shall be satisfied. What more can we desire than to be like Jesus? If brethren would think of these things they would certainly cease to strive about the doctrine of God, and accept what God says about it, and walk together in the fellowship of the gospel of Jesus Christ. Faith alone can see the star which is to guide us to a better land; for we should remember that God works all things after the counsel of his own will. To my mind the experience of every believer in Jesus is that this excludes all creature works, for the new covenant says they shall no more teach every man his neighbor and his brother saying, know the Lord, for they shall all know me, from the least of them to the greatest of them. God says I will put my law in his inward parts, and write them in his heart. This view of the subject is opposite to the general view entertained by the religious world. Yours in hope.

W. L. JOHNSON.

Mountain Valley, Va.

DEAR BROTHER GOLD:—At the last session of the Contentnea Association a motion was inserted in the Minutes that each church express in their letters to the next Association whether they wished or desired a change in the time of holding the Association from Saturday, Sunday and Monday to Friday, Saturday and Sunday. Now I wish to say this for the information of the churches, and in so doing I will give the experience of our forefathers that is left on record. I find that the 1st session of the Contentnea Association proper was commenced on Saturday before the 4th Sunday in October and it so continued to meet up to the 4th session, then it changed and con-

vened on Friday instead of Saturday before the 4th Sunday, and so continued to convene up to the 18th session, then it changed back to Saturday up to the 26 session, then changed back to Friday up to the 40th session, then back to Saturday up to the present, a change was made from the 4th Sunday to the second at the 27th session. I have failed to find any reason given why a single change was made, and the only reason, I can give or come to are these. Our fore-fathers were trying to please and make the meeting convenient for every body and in so doing they pleased none. Now we have been commencing our Associations on Saturday for about 26 years without a change and but little dissatisfaction, and I think for myself we had better let well enough alone and if a change is made I feel confident it will not prove satisfactory and be changed back again. We have had three sessions at our church, one commencing on Friday and adjourned on Sunday, two commencing on Saturday and adjourned on Monday, and my wife says give her the breaking up on Monday everytime in preference to Sunday. I will add if a change must come let it be to commence on Wednesday and adjourn on Friday then there will be but little need of Sunday travel, every body can if they want to be home on Monday and every church can have her regular meeting. Yours affectionately.

L. J. H. MEWBORN.

Jason, N. C.

DEAR BROTHER GOLD:—I feel that I would be glad to let the brethren, sisters and friends hear something of my pleasant tour South this winter. I left Burlington, N. C. my home, Tuesday after the first Sunday in Dec. 1895. I attended the Union meeting in At

lanta, Ga, a few days and nights, a great confirmation of the true Primitive Baptist doctrine, so many able ministers from so many of our United States. It proved to me that God saves by his grace his people every where. I then went south by the way of Macon, Ga. through Ebenezer, and Upper and Lower Canooche Associations, thence to S. C. Prince William Association, thence to state of Fla. Suwannee and San Pedro Associations. I am now filling appointments in Choctawhatchee, Ala on my way west to Atlanta, Ga. I feel like it is my duty to be thankful to the Lord and his people for their kindness to me. I have not suffered the least sickness, not even had a cold. The Baptists and friends receive me at every place kindly. I find the Baptists the same every where. When we reach their house we reach a good home. It brings to mind the word of the Saviour. If we leave our home for his name we find a hundred fold in this world.

J. A. BURCH.

Louisville, Ala.

ELDER P. D. GOLD, DEAR BROTHER:—As we consider that our beloved brother, Elder J. C. Williams, a member and minister of our church, has, as we are reliably informed, been untruthfully and slanderously misrepresented, we desire through the LANDMARK to publish that we hold him in good standing among us.

Done by order of the church of his membership in conference, Saturday before the 1st Sunday in Feb. 1896.

ELDER ELLIS WILLIAMS, MOD.

MYERS MEDLIN, CL'K.

Monroe, N. C.

ZION'S LANDMARK.

“Remove not the ancient Landmark which thy fathers have set.”

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 9

WILSON, N. C., MARCH 15, 1896.

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EDITORIAL.

BISHOPS,

There are subjects which are pleasant to treat upon when we have a mind according to the spirit of the subject, and there are subjects from which we are disposed to shrink, not because they are not true in themselves and their treatment unprofitable, but because of the weakness of the flesh which we are too liable to consult when we have a mind to speak of those things which might render us the subject of criticism adverse to our carnal nature. Faithfulness becomes the House of God, and when it is not faithful it is the duty of the watchman who sees the sword coming to faithfully warn the people, that the blood of the slain be not required at his hand, as well as that the people may escape if they heed his warnings. There seems to me to be a great wrong among us somewhere or somehow, and if I can find it and point it out so that it might be removed from us it is my duty to do so. I do not propose

to throw any stones, but if while digging among the rocks in search of the source of the evil I should have to do some blasting and some one gets hit I shall take the fact as conclusive evidence that he was in the way of passing stones.

During the twenty-two years which I have been in the ministry, as I believe, I cannot refer to any instance among the many disturbances which have been brought about among our people in the different sections of the country which did not originate with some preacher. If any one knows of an instance which cannot be traced to some preacher and the blame for which cannot be charged to him it should be sent in and placed upon record. This does not imply that preachers are worse than other men, nor that all preachers are chargeable with being the author of something distressing to the church, but that in all matters of distress some one or more preachers appears most prominent, and that the blame must be to their charge or to the church by the authority of which he or they go forth as preachers.

I desire to review the qualifications of a Bishop—or what we term an Elder as given in the scriptures, and leave with the reader to make such application as the scriptures themselves make, and if any are found bearing the name of Bishop or Elder and not the qualifications, they should be marked as walking disorderly, causing distress, confusion, and division and should be called to an account by the churches

to which they belong and taught by them that preachers are and should be amenable to the church and not the church amenable to the preacher. If I as an ordained Elder in the church where I hold my membership, act in a manner not becoming the position I occupy, or preach unsound doctrine, or contend for things which do not become sound doctrine the matter should be laid before my church where I should and can only be dealt with according to the gospel. My church is accountable to all other churches and individuals and should be so held, and I am accountable to my own church and should be so held.

The office of a bishop is truly a good work, and he who desires it desires a good thing. "A bishop then must be blameless." He must be one against whom no blame can be alleged and sustained in order that the rendering of the work may be together with the work alike good. Like a jewel in a swine's snout a work may be good, but may be rendered worthless by ones being assigned into it who is unskilled in such work, and whose reputation as associated with it is not equal to it.

He who would have men deal fairly with him must himself be given to fair and honest dealings. A man whose character for truth and honesty is lightly spoken of by the better element of business men of the world could hardly be of material benefit to the church as a private member, and as a preacher could not be other than a hindrance. A natural man however honest and

truthful can not believe the truth preached except by faith and therefore may question as to whether the servant of God has preached the truth as to spiritual things, but he can and will believe the truth as to natural things when told him by this same servant of God. But if he cannot believe him concerning natural things how shall he believe him of spiritual things? Should the man who handles natural truth with a carelessness which renders it questionable be regarded as a suitable one to whom to commit the keeping of spiritual truth? As is the leader so are those that follow, therefore the leader should exercise the greater care in his leading, lest that not only he should fall into disrepute, but that those who confidently follow him should fall into the same snare and condemnation, Paul says; Be ye followers of me as I also am of Christ. Paul was careful first to follow Christ and then to exhort the brethren to follow him. He did not say unto them; "Don't do as I do, but do as I tell you to do," but do as I do even as I do what I am commanded of Christ to do. Of what account is a pastor whose general deportment is indefensible by his flock?

The Bishop should be "vigilant." That is he should be watchful for the interest of the cause which he professes to believe and attempts to advocate, that it be not tarnished or in any way placed at a disadvantage by himself or any one else who should desire its advancement. The security of the sheep

rests as much, if not more, in the watchfulness of the shepherd as any other duty connected with his labors. He cannot presume on the time when the enemy may make an assault upon his flock, but must be watchful at all hours both day and night. The shepherd is supposed to know not only what are enemies to the sheep, but also the disposition and habits of each of them when they go forth in search of prey and the manner of attack, and therefore only has to use proper vigilance to render his knowledge subservient in securing the best results for the well being of the flock. Another important consideration for the welfare of the flock is the presence of the shepherd. If he is required to be present at all he should be there practically all the time. The sheep need his protection every day. They need to be fed regularly, and at the proper time should be led to the watering. If any should suddenly fall sick he should be on hand to administer the proper remedies in season. If one should fall into a pit or in any way become crippled his immediate attention is necessary. If you employ a man to take charge of your sheep you have the right to expect him to give those sheep his personal, vigilant attention, and he should feel duty-bound to attend closely to his charge. But suppose that man in whose care you have entrusted your sheep should leave leave them and be gone for weeks and months would you regard him as being faithful to his

trust? Could you say well done thou good and faithful servant? If a preacher accepts a call from a church to serve it as pastor he should make it his business to give that church his attention and to do that he must not be away from it more than he is with it. A pastor may arrange to be away a few days now and then, but he cannot be away for a month or two at a time, and half fulfill his obligation to that church. Is it consistent that the Lord should put it in the mind of the church to call a certain man to serve it as pastor and give that man a mind to accept, and then give him impressions to go and preach promiscuously all over the country to the neglect of that church half if not the greater part of the time? To my mind, if the first be true the other cannot be, and vice versa. Again, does the Lord in ordination of marriage cause a man to forsake father and mother and cleave unto his wife and the twain become one flesh, and then call that man to go and preach the gospel to the neglect of that woman? Is he to leave her without oil in the cruise or meal in the barrel? Is she required to render the most menial service for the support of herself and children and he go unrebuked and without blame? Can he leave his wife prostrated upon her bed under the claim that he must go and preach or die? Would it not be better for his wife if he was dead? Could the widow and the fatherless be in a worse condition? If this woman were a widow she

might marry some better man, but as it is her condition is miserable and her case hopeless. Can a preacher of the gospel consistently leave his wife to labor for daily bread for herself and children and what is worse can he, under any claim whatever, leave her physically unable to care for herself and be gone from her for weeks leaving her dependent upon others for attention and support? I have before me a letter from a man who has labored in the ministry, with ability equal to any of his day, for about forty four years, and not only is he a preacher of acknowledged ability as an expounder, or teacher, counselor and pastor, but his life both as a citizen and a member of the church behind that of being a minister of the gospel, exhibits a force of character which makes such a man a blessing in the hand of God to any community, church or people; in which he says: "I have not staid from home but one night in over two months. I have heard some of the Baptist preachers say that they had left their wives lying in bed not able to get up or walk; that they could not stay at home; and they would be gone weeks at a time. I confess that the spirit which prompted me to go and preach what I hope is the gospel has never prompted me to leave my wife for weeks at a time when I knew she needed my help to put her in and out of bed. I have had two trials of this kind and feel an acquitted conscience in staying with her." This humble faithful man of God lost his first

companion in the early part of his ministry, and his present one is a great sufferer, being unable to turn herself on her bed, to walk or stand alone. Is there a Primitive Baptist church in all this broad land of ours which could for a moment expect or wish this man to leave his dear suffering, though patient companion and come to preach for it? May I not, can I not safely answer no; I will answer no, and will further say that it is not his duty to go, and further more should he go from her to be gone for a day to serve any church, that church knowing the condition of his wife at home, should tell him to return to her and keep the vow which he made to her to love, cherish, nourish and keep her in sickness and in health so long as ye both shall live. Each church has the right and ought to know whether it has a member whom it has liberated, licensed, or ordained to preach who is guilty of such gross neglect of his family, and violation of the duty imposed upon him by virtue of the qualifications he is required to possess before he can be properly allowed to exercise the functions of a gospel minister; and every such church ought to know its duty in such a case, and do it promptly for the good of all concerned. It is scarcely reasonable to suppose that our enemies should know of such things and speak of them to the mortification of our friends in the community, and our brethren at a distance be made to groan under the reproach, and the immediate church or the members thereof be ignorant of the facts of

the case. If children and nephews deny the faith and are worse than infidels when they provide not for their own, and especially for those of their own house, 1 Tim. 5-6, to what shall the minister of the gospel be likened who does not provide for those of his house?

One might say, necessity is laid upon me, yea, woe is unto me, if I preach not the gospel. That may be true, and it may also be true that you have never told the church its duty toward the pastor and have been afraid to impress upon it the force of circumstances by staying at home and providing honestly such things as are necessary for the support of your family. If you preach to the church you serve the truth on all subjects just as Paul did, and that church does not readily and freely minister to you of its carnal things in aid of the support of your family, keeping your circumstances even with the members who have a day to rest now and then, you may rest assured that that church would be as well off without as with you. Your services are not appreciated, and you are not respected; therefore you should resign your pastorate, and let the church call some one whom it will respect, and whose services it will appreciate. But I shall insist that you have not been faithful in your ministry. You have not gotten from under the woe, because you have shunned to declare all the gospel; and the suffering of your family must be charged to you because you don't stay at home and labor for it, and not only that but you frequently rob your wife and children to pay your way to serve the church rather than be honest, truthful and faithful to your church and your God, by preaching the whole truth in meekness and love whether they will hear or whether they will for-

bear. Paul robbed one church to serve another, and to the shame of the one he served, and he had the boldness to tell it of his robbery. Go thou and do likewise.

P. G. L.

Remark.

Paul says she that marries not does better. She certainly does better than to marry a preacher guilty of what Elder Lester sets forth here.

P. D. G.

MR. P. D. GOLD:—I am a constant reader of the LANDMARK, and am much interested in the doctrine taught by the Primitive Baptists, but am sorry that I know so little about it. I am also ignorant concerning the doctrines and practices of the Missionary Baptists, and a desire to know more of both denominations prompts me to write this, and I shall indeed be pleased to have you answer through the LANDMARK, so that others will also be benefited by the disclosure which will be made by your able pen.

In the LANDMARK of April the 15th 1895 I have carefully read an editorial commenting on a piece that appeared in the Pen-Stroke which paper I have not seen, and the idea I gather from the LANDMARK is that the preachers of that denomination known as Missionary Baptists are selected by some of their members for their brightness and intelligence, and they are then sent to college, prepared and made preachers of without the slightest idea on their part, or that of the denomination as to whether they are called of God. Now I must say that I think such practice as that cannot be too strongly condemned. I had no idea that such is the way they send out their preachers. I know they have colleges

and seminaries and an educational board, but I thought the object of that board is to help poor young men obtain an education who first feel within themselves that God demands of them that they preach his word, and they fearing to disobey the impression, but having no means to obtain an education, apply to this board for assistance which the board renders, and they then go forth to equip themselves for the work whereunto God hath called them. This is what I thought was the object of their boards, colleges and seminaries, and you can imagine my surprise on reading the editorial to which I referred. I shall be glad indeed to have you reply to this by giving all the proof possible of the incorrectness of my ideas concerning the workings of this board which seems to be an abomination. From an earnest seeker for the truth.

FLORENCE HOLLOCK.

Remarks.

The words I used to which reference is made in issue of LANDMARK of April 15th, 1895 are, "One is selected by their people as a smart youth—they send him to school—they educate him in a college where they prepare preachers."

My young friend draws her inference from these words that this is all done without the young man's knowledge of what they intend. I did not say that or mean that. The young man says he has impressions to preach, but that he is not educated. If they (the body) like him and think he is smart they send him to college. What for? To prepare him to preach. Now is this a true statement or a false one? Let us see. Our young friend admits they have boards. Well, what are they for? What do you suppose they have boards for?

They are to manage agents, to collect money for education, &c, and to recommend such as they consider suitable to receive an education, and to direct or send them out to preach, when they consider them prepared. Their own publications prove this. Why have they Home Mission Boards, Foreign Mission Boards, Education Boards, &c if this is not their purpose?

Our young friend admits they have Seminaries, &c. They have one at Louisville, Ken. a Southern Baptist Theological Seminary. A Seminary is the ground where seed is sown to be transplanted—a seed plot—a nursery. A Theological Seminary is a place where divinity or theology is taught, and this is the nursery therefore where men are prepared and trained up to be preachers, and from this nursery they are transplanted into their fields of labor.

What do you suppose they have these Theological Seminaries for? It is they say to prepare young men to preach the gospel. If you state that to them they will say, to better prepare them to preach. The common idea is that men cannot preach until they are educated. Therefore education makes a preacher. If I cannot preach without education, but give me education and then I can preach, what has made me a preacher? If it is not education then what is it? These denominations want every body to feel that one cannot preach unless he is educated, so that every body will give money to enable them to qualify men to preach.

But they say that God calls young men to preach, and then it is the business of these schools to prepare them to preach. If that is so then who makes or prepares the preachers? But does God call a man to preach, and not enable him

to preach the gospel? How can this question be decided? Just like all bible questions are decided. All scripture is given by inspiration. It then can make no mistake, nor leave out any thing necessary to be known. For it is profitable, that the man of God may be perfect, thoroughly furnished unto all good works. Then if Theological Seminaries are needful to make preachers, or prepare them to preach, we can find the authority and example or case in the bible. Where is it in that book? It is not there. But on the contrary God's prophets and preachers directly disclaim receiving any fitness or preparation from man. No man ever wrote a chapter or book reported in the bible but as God commanded or directed. They received it of God, so it was with all the preachers he sent. They preached the preaching that God bade them preach. It came not of man, nor by men.

These young men prepared in the schools of men are very favorable to that. They want the education. It makes them popular. It delights the natural, carnal mind and taste both in them and their hearers. They are warm advocates of that system. There is a combination or confederacy in all this matter. In these days they form confederacies or societies so as to obtain influence and power, and all cry out, great is Diana of the Ephesians, by this is our craft. Of course they do not use that language, but any man taught of God to know the truth, and that sees the love of money and power, ease and fame in the human heart, knows that is the meaning of this cry.

There is no easy way to be a gospel preacher. God prepares his preachers. He bestows the gift of preaching, and that makes

room for itself, and asserts its ability. We have men among us claiming to be gospel preachers that glory in their ignorance, and give occasion seemingly to the world to say that a man cannot preach unless he is educated. The truth is no man can preach, educated or not educated, unless God prepares him. Ignorance is just as proud and conceited a thing as any other vanity.

Because a man is not educated furnishes in itself no plea at all that he is a gospel preacher. The only true evidence and proof that a man is called of God to preach is that he does preach the gospel, and he does not spend half his time in telling his ignorance, for he is ashamed of it.

For a man to say he is weighted with preaching, but cannot preach, and he does not preach, and yet churches allow him to go on trying, disappointing the people, and using the time that others that are gifted should use is a shame. Churches ought not to allow this. I hope our churches will not allow their preachers who are not gifted, and whom but few want to hear, to leave home and make long trips trying to preach and failing. Keep them at home and hear them yourselves, and when you feel that you are not benefitted stop them.

A man called of God to preach the gospel will study to show himself approved unto God. No man that is a natural fool is called of God to preach. No man is called of God to preach to whom God does not give such qualifications as he purposes the man to have, but he gives him what preparation of heart and tongue the man needs. This divine gift of preaching, like Samson's strength, breaks the green withs of human ignorance, and speaks in glorious utterance the great things of God that com-

fort the hearts of God's humble ones, and rebuke the pride of the stout-hearted. It is often wonderful to see a gospel preacher casting off Saul's armor, and going forth in the spiritual outfit of our conquering David, and slaying Goliath with sling-stones of the brook of God's fountain of grace, causing the faith of the hearer not to stand in the cold, dead, cut and dried wisdom of human learning in dead men's brains, but standing in the power of God as manifested in words which the Holy Ghost supplieth, and causing the hearer to take knowledge that these men have been with Jesus and have learned of him: or if they are learned in the literature of the world as Paul they utterly discard it, and appear clothed in the light of Jesus the sun of righteousness, and exalt him far above all worldly learning; they received it not of man, neither were taught it, but it came by revelation of Jesus Christ.

P. D. G.

DEAR BROTHER GOLD:—At the top of the second column of my communication in LANDMARK of Jan. 1st 1896 the arrangement to make the sense designed should be as follows: I had a great desire to go, and finally they said I could go, and I was very much gratified, and I now hope the Lord had a purpose in it. In the same column in line 16 from the top the word rightly should be richly. Yours in hope.

ASA D. SHORT.

Turtle Rock, Va.

MARRIED.

Mr. J. R. Rose and Miss Lou Gurley, at residence of bride's father, in Wayne Co. N. C. Feb. 26th, 1896, by Elder J. T. Edgerton

ELDER P. D. GOLD, DEAR BROTHER:—Brother S. D. Coley one of the Deacons of Neuse church was in Raleigh yesterday and requested me to write to you in regard to the Union on the 5th Sunday and Saturday before, in March. Their house of worship was destroyed by fire last Tuesday and they will hold the Union in the Primitive Baptist meeting house in Raleigh, and want you to publish it in the LANDMARK so as the brethren that wish to attend will know of the change.

A. H. TEMPLE.

DEAR BROTHER GOLD:—As many in your state write me from time to time, enquiring about our Hymn and Tune Books I have concluded to ask you to publish in a few issues of the LANDMARK that we have the books both round and shape notes always on hand, price per doz. \$9, sent at expense of purchaser. Price of single book sent by mail post paid \$1.10.

Also I have two or three hundred yet on hand of Mary Parker's "Reminiscences and letters" of which the price since her death has been reduced to 60 cts post paid. Also I have my book of Meditations on portions of the Word. Price \$1.00. Yours in hope.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

OBITUARIES.

MOLLIE A. SAULS.

Mollie A. Sauls was born May the 25th, 1869, and died Oct. 16th 1895, making her stay on earth 26 years, 4 months and 21 days. She was the only daughter of her parents, and was always a good and obedient child. The date of her conversion is unknown to the writer. She was married to brother Thomas D. Sauls the 23rd of Oct. 1890, and joined the Tumbling Creek church of Primitive Baptists, in Washington county Va., on the 4th Saturday in June 1895, and was baptized the same evening by Elder H. Taylor. She leaves

a husband, a father, 4 brothers and a host of friends to mourn her loss; but we should not grieve after the beloved sister, as she left the of evidence that she was going home to die no more. She was heard to say a short time before her departure, that she would soon be with her mother in the glory land. She asked the by-standers to sing for her, "I am going home to die no more." We have good reasons to believe that sister Mollie has gone to rest. A funeral discourse was preached by Elder H. Taylor on the 18th of Oct. just before her burial from Rev. 20:6. Then her remains were accompanied by a large number of friends a short distance to the grave to pay the last tribute of respect to the dear sister.

H. T.

LOUISA ALTIZER.

Sad and sorrowful it is to me to-day to sit down and try to write something of the sickness and death of our dear mother, Louisa Altizer. She passed from this land of sorrow and suffering to join the angel band to sing the great Redeemer's praise forevermore, on the 26th Dec. 1895. She was born in Floyd county Va., on the 16th of Aug. 1824, making her stay on earth 71 years, 4 months and 10 days. Many have been the times in my life I have heard her tell her christian experience, for she was a believer in Salvation by and through the Grace of God. I have often sat by her when a little child and heard her tell how seriously she was concerned about her eternal welfare when only seven years old, and when eleven years old she manifested the love of the Redeemer, and passing by the river siders selected the place to be baptized. Though some years passed she was baptized at the same place by Elder J. C. Hall, and has since been known in deed and in truth a mother in Israel. Dear mother was the best of mothers to her family and indeed a mother to all who knew her. Her mission on earth was doing all she could for her children (which were 7) by a good example and a godly conversation and administering to the sick and suffering elsewhere. Oh! it is with many tears that I try to write, but I can say blessed is the Lord forever, for the sweet assurance that he walked with my dear mother through the dark valley of death and wafted her through the pearly gate to the bright celestial city. She had been sick about twelve months. Her disease was catarrh of the head. Her

suffering is more than we can tell. In last April she lost the sight of her left eye by such great suffering in her head and eye, we had her treated by the best physicians we knew anything about, but nothing seemed to do her any good, tho, through all pain and suffering, her christian fortitude, patience, and love did not fail her. Her daily conversation was the loving kindness of the Lord and her hope of entering into that rest that remains to the people of God. She was a daily bible reader when in health and there was scarcely a text of scripture but what she could tell you where to find it. I know she had such great love for her church at White Oak Grove, Floyd county, Va., where she had been a most faithful member for 36 or 37 years. Her seat there was always filled if it was so she could get there, but now dear mother has gone to that glorious meeting that never breaks up, to sing the glad song of Moses and the Lamb forever. When she was not suffering so bad she would sing as long as she could speak. About a month before she died I heard her singing about mid-night. I got up and went to her and spoke to her and she awaked and said why did you awake me, I was not suffering, she said, I dreamed I was travelling and got with brother Hall and we commenced to talk to each other about the trials and sufferings of this life and the happy time to come, and we stopped at a spring and drank water and we both joined to sing. And I heard her singing one verse while she was asleep and this was the song,

That glorious day is drawing nigh,
When Zion's light shall come;
She shall arise and shine on high
Bright as the morning sun.
The north and south their sons resign
The earth's foundations bend,
Adorn'd as a bride Jerusalem,
All glorious shall descend.

She was totally blind for about 3 months before she died, but her mind was most wonderfully clear till the last. Often she talked to her family of their approaching separation, but always with calmness and assurance of a home beyond the skies. She would so often say Oh! Lou my precious child, it seems so far, but the night before she passed away, she called me to her and said Oh! it don't seem far now, its only a little way and I'll soon be there. She put her hand on my head and said she loved me so, but all her help was Jesus. At one o'clock next day her spirit took its flight, and Oh! the memory of

that light and look of recognition that passed over her face will never be forgotten by her children and friends that stood around her, a bright heavenly light shone on her face that all was well forever, all suffering is ended, (the blessed assurance,) almost might we hear the echo of "Well done, thou good and faithful servant. No more weary nights of pain and days of suffering are hers, for mother has entered into rest. The memory of her peaceful death will forever rest like a benediction on our deeply bereaved hearts. The grave is only a thin barrier between time and eternity, earth, and heaven, and has only hidden her from our mortal vision, but we feel her gentle spirit near us. May our Heavenly Father give us grace in this hour of trouble that we profit by our dear mother's dying counsel and her precious memory keep us from going astray, and may God in his infinite mercy watch over us and bring us home to him at last.

LOU A. ALTIZER.

ELDER JAMES WILSON.

DEAR BROTHER GOLD, it is with much regret that I have to write of the death of my aged father, Elder James Wilson. He died at his home on the evening of the 21st, of February in the 89th year of his age. He was born according to the family record on the 8th, day of September 1807, making his stay on earth 88 years, 5 months and 14 days. I think he told me that he was liberated to exercise his gift in the work of the ministry in July 1829, and was ordained to that work by a presbytery consisting of Elders John Crumpler and George Brown, at and with the church of Mill Creek Meeting House, in Sampson county, N. C., on the 17th day October 1832, making his ministerial work a little over 66 years, during which time he witnessed many church troubles. I stayed with him the greater part of the two last weeks of his life (as it seemed to me I could not stay away from him satisfied, notwithstanding our homes were about 17 miles apart) and during that time he spoke many words of comfort to me. He said he soon had to meet death, and he said the time had been when he dreaded to meet it, but, said he, I don't dread it now. He said his hope was strong. The morning of the day he died he shouted out aloud exclaiming, bless the Lord Oh my soul, two or three times, and spoke of having been so low down in the valley and in dark gloomy places so many times, and

the Lord had blessed him so highly in bringing him through all those places. He exclaimed, "I want to go home," and was asked home where? and he said, "I want to go home to heaven." That was before the sun rose, and I helped him up and to the fire, and he sat up all day, except about one hour and fifty minutes. He was helped back to his bed, and had not been lying long when he threw up his hands at full length of his arms with a shout as best understood, and breathed his last, I suppose with but very little straggle. He was buried on Sunday evening, Feb. 23rd, not very far from where he lived, in the presence of his few surviving children, two sons and one daughter, and some more relatives, and a large number of brethren, sisters and friends to mourn our loss; but the precious thought is that we believe beyond doubt that our loss is his eternal gain. Oh may it be our happy lot to be enabled in our last moments to bless and praise the good Lord for his past mercies and blessings toward us. The night before father died he seemed to be seeing many strange things, and would try to show them to those by his bedside: also would hear many things that we could not hear, and while sitting by the fireside next day he seemed to have a great desire to be able to tell us what he saw and heard, but he could not tell it; but he said he was as well satisfied that salvation is of the grace and mercy of the Lord as he was of anything in the world. May his surviving children be blessed to meet him in that peaceful presence of a merciful God is the earnest desire of his youngest and unworthy son.

G. S. WILSON.

FLEMING WILLIS.

By request I send you a short obituary of our dearly beloved and highly esteemed brother, Fleming Willis, who was born June 1st 1819, in this county of Franklin, Va., and departed this life Jan. 30th 1895, making his stay on earth 76 years, 5 months and 29 days. Brother Willis was married three times. His first marriage was with Miss Elizabeth Ferguson, who died in a few months after their marriage leaving no children, June 2nd, 1847 he married his second wife Miss Maria Greer. The fruits of this union were 5 children, two of them died in infancy, three are still living:—Mrs. Ann Overfelt, and Misses Nealy and Elizabeth Willis. His second wife was called away by death, and on the 2nd day of

Dec. 1858 he married his third wife, Miss Mary C. Overfelt, who survives him. She bore him four children—three boys and one girl, all living and grown. His first and last children have lived happily together so far as the writer knows. Brother Willis lived and died without enemies. He was regarded as an honest straight, forward man, living in peace with his neighbors, and had the respect of all who knew him. He was a good citizen, an affectionate and faithful husband, a tender devoted and kind father, a kind and obliging neighbor, quiet and unassuming in his nature. His house was a home for his brethren and friends. He filled his sphere in life with credit to himself and thereby set to his seal that God is true. He obtained a hope in Christ when he was thirty-five years old, but felt to be too unworthy to join the church until the year 1873. Then he was made to see his duty more clearly and went before the church at Little Creek in Franklin county, Va., and relating the reason of his hope was joyfully received into their fellowship and baptized by the unworthy writer. His humble and exemplary life endeared him to his brethren and all looked upon him as an Israelite in deed and in truth. He filled his place in the church as long as he was able. There was not a blot upon his christian character. He was a model Baptist, full of love and good works, peacable and quiet as any man. His end was peace. The writer stood by his bed and saw him breathe his last, then closed his eyes feeling that indeed and in truth Jesus can make a dying bed feel soft as downy pillows are. His happy spirit is no doubt at rest with that Saviour which he tried to honor while here. To the afflicted and sorrowing widow and faithful and dutiful children, I wish to say, cease to mourn for he is not dead but sleepeth. He can not come to you only in fond memory. But through the grace of God you can go to him in the home eternal, where death can never come and where the mourners cease to weep, and where you and all the angels round the throne be one and in all with God world without end. And loud hallelujahs to Christ will forever be your blessed employ. Brother Willis's funeral was attended by a goodly crowd of his friends and neighbors. The writer spoke feebly from Psalms 1: 1-2 after which the body was interred beside his second wife in the family burying ground. Peace be to his ashes.

J. C. HALL.

APPOINTMENTS.

A. N. HALL.

Cross Roads at Union Meeting.....	
Conoho.....	Monday after 5th Sunday
Hamilton.....	Tuesday
Spring Green.....	Thursday
Skewarkey.....	Friday
Flat Swamp.....	Sat. & 1st Sun. in Apr.
Bear Grass.....	Monday
Briery Swamp.....	Tuesday
Great Swamp.....	Thursday
Little Creek.....	Saturday
Tarboro.....	2nd Sunday
Old Sparta.....	Monday
Autrys Creek.....	Tuesday
Lower Town Creek.....	Thursday
Union.....	Sat. & 3rd Sun.
Pleasant Hill.....	Monday
Mill Branch.....	Tuesday
Falls.....	Wednesday
Nashville.....	Thursday
Castalia.....	Friday
Peach Tree.....	Sat. & 4th Sun.
He will need conveyance when off from R. R.	

J. E. ADAMS.

Church on North Lake (Hyde Co)	Thurs. & Fri. before 1st Sun. in April
Masons Point.....	Sat. & 1st Sun. in Apr.
Juniper Bay.....	Monday
Tiney Oak S. H.	Tuesday
Rose Bay.....	Wednesday
New Lake.....	Thurs. & Fri.
Beulah.....	Sat. & 2nd Sun.
Goose Creek Island.....	Monday
Jones Bay.....	At night
Thence to Cedar Island.....	To 3rd Sunday
Hunting Quarter.....	Monday
Nelson Bay.....	Tuesday
Straits.....	Wednesday
North River.....	Thursday
Morehead.....	Fri. at night
Newport.....	Sat. & 4th Sun.

L. S. ROSS.

Bethlehem Tyrrell Co., Union March 27 28 29	
Concord.....	30
Morattock.....	31
Jamesville.....	April 1
Smithwicks.....	2
Bear Grass.....	3
Flat Swamp.....	4
Briery Swamp.....	5
Great Swamp.....	6
Conetoe.....	7
Sparta.....	8
Autrys Creek.....	9
Meadow.....	10
Mewborus.....	11
LaGrange.....	12
Sandy Bottom.....	13
Beaver Dam.....	14
Haskins Chapel.....	15
Sand Hill.....	16
Muddy Creek.....	17
New M. H. near H. Fountains.....	18
Cypress Creek.....	19
Map'e Hill.....	20

South West.....	21
Bay.....	22
Stump Sound.....	23
Yopps.....	24
Ward's Will.....	25
North East.....	26
White Oak.....	27
Hadnots Creek.....	28
New Port.....	29
Morehead City.....	30
North River.....	May 1
Straits.....	2
Hunting Quarter.....	3
Cedar Island.....	4
Jone's Bay.....	Wed. afternoon 6
Goose Creek Island.....	7
He will need conveyance.	

J. A. BURCH.

Atlanta.....	Sat. and 3rd Sun. in March
Mt. Pleasant Iredell Co., N. C.	Sat and 4 Sun.
Warrens Chapel.....	4 o'clock Sunday
Sister Jane Owens Rowan Co.,	Monday night
Pine Church.....	Tuesday
Mt. Vernon.....	Wednesday
Centerville Hall.....	Thursday
Burlington.....	5th Sunday

W. J. STEPHENSON.

Durham.....	Sun. night after 3rd Sun. in April
Eno.....	Monday
Mt. Lebanon.....	Tuesday
Camp Creek.....	Wednesday
Tar River.....	Thursday
Surl.....	Friday
Flat River.....	Sat. and 4th Sun
Roxboro.....	Sun. night
Stories Creek.....	Monday
Shiloh.....	Tuesday
Thence to brother R. A. Cox's near	Randolph
Charlotte Co. Va.,	until 1st Sunday in May
Will brother R. C. Dodd meet him	early
Tuesday morning at South Boston.	
Brother R. C. Dodds Tuesday night	
Mill.....	Wednesday
Malmaison.....	Thursday
Mt. Arrarat.....	Friday
Cow Branch.....	Sat. and 2nd Sun
Matrimony.....	Monday
Shiloh.....	Tuesday
Buffalo.....	Wednesday
Wilson.....	Thursday
Clear Spring.....	Friday
Thence to Mayo Association.	
He will need conveyance.	

S. M. ANDERSON OF GA.

Wilmington Friday before the 2nd Sun. in	April.
Stump Sound.....	Saturday
Bay.....	2nd Sunday
Yopps.....	Monday
Wardsville.....	Tuesday
North East.....	Wednesday
South west.....	Thursday
Old Maple Hill.....	Friday
Cypress Creek.....	Saturday
Muddy Creek.....	3rd Sunday
Goldsboro.....	Monday

Smithfield.....	Tuesday
Clement.....	wednesday
Rehoboth.....	Thursday
Fellowship.....	Friday
Middle Creek.....	Saturday
Willow Spring.....	4th Sunday
Oak Grove.....	Monday
Durham.....	at night
Eno.....	Tuesday
Mt. Lebanon.....	Wednesday
Surl.....	Thursday
Flat River.....	Friday
Roxboro.....	Saturday
Shiloh.....	1st. Sunday in May
Stories Creek.....	Monday
Wheeler.....	Tuesday
Prospect Hill.....	Wednesday
Lynchs Creek.....	Thursday
Arbor.....	Friday
Pleasant Grove.....	Saturday
wolf Island.....	2nd Sunday
Reidsville.....	at night
Plesantville.....	Monday
Sardis.....	Tuesday

will Elder F. J. Stone arrange appointments from Sardis to Mayo Association.

will Elder wu Lundy arrange appointments from Mayo Association at Flat Shoal to New River Association, thence until the first of July ending near Raleigh, N. C.

Conveyance needed.

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Wilson, N. C.

P. D. GOLD & SON, Prop's.

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NO. 10

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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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.

LAW—GOSPEL.

DEAR BROTHER GOLD:—I have been requested quite earnestly to write for publication some comments on a little sentence of scripture which I will name. It is something of a task for me to write for the press, and it becomes more so as I advance in life. If I did not meet with something to criticise, or some of the brethren make an urgent request of me, I should get very little work done for our papers. The sentence is this; "The Lord our God spake unto us in Horeb, saying: Ye have dwelt long enough in this mount." Deut. 1: 6. It is pretty generally understood that those things that characterized the travail of Israel of old were written for our learning, because that the travail and experience of the people of God in all ages and countries were typified by them; and that there are lessons in them to be studied with profit and comfort by the Lord's people to the latest generation. Egypt has generally been understood to typify the world; and probably few places, if any upon the face of the earth, enjoyed in such abundant measure the good things of this world as did the greater portion of Egypt at that time. If they could have remained in the land of Goshen without oppression, the people of Israel would not have desired anything more, or better. The God of their fathers was forgotten.

The covenant with Abraham in behalf of his seed was not remembered or cared for. There were no acts of obedience or stipulation of any kind performed by them: even when sorely oppressed they do not seem to have ever thought of that deliverance that was in store for them. The first lesson that they learned of God is of his love and his pity for them, and the displays of power and truth in their behalf when as yet they had never known him, neither loved nor obeyed him: but he has made himself known to them in a great deliverance, and they have learned something of his power and faithfulness as well as of his love and his pity. Now they are prepared to learn of his holiness, and the holy requirements of his law. They gather round about Mt. Sinai for a long sojourn there. The expression long enough, implies certainly that just so long was necessary, and that now an imperative necessity has been fulfilled. The revelation made hence to Israel might be characterized as in devouring fire. The word of God all the while came to them out of the devouring element, the Lord speaking out of the midst of the burning fire. There was no pity nor compassion shown here, but all was calculated to show the disparity between God and men, and between holiness and depravity. The Mount is of itself emblematic of that revelation of law which was

made from its summit. We might wonder why they were said to dwell there, for Mt Sinai was not a city of habitation; it was not even a hiding place. It conferred nothing upon them, neither bread nor water, nor even a place of shelter. It required everything and gave nothing. And its requirements far exceeded anything that is in their power to give. There is no pity and no mercy here. All is wrath and fiery indignation ready to devour them as transgressors. They have come to a mount that burns with fire, and unto blackness and darkness and tempest. It was a ministration throughout of condemnation, and was never intended to be anything else. They could not endure that which was commanded, and they entreated that the word should not be spoken to them any more lest we die. The necessity of a Mediator is very early suggested here in the appeal to Moses, speak thou with us, and we will hear, but let not God speak with us lest we die. We might suppose that a single day would have served to show this people that they could not endure the claim of a holy, inflexible law, but lesson upon lesson is necessary for a whole year. In all this time there is not a word of mercy, or of offerings for sin being provided. The law here comes as a school-master not to save people, but to show just condemnation to sinners, and utter impossibility of their acceptance with God on legal grounds. It is an interesting point of study as to just how long is long enough to bring us to that condemnation and death which is in the law. The Lord will make thorough work of it, and will show men their guilt and just condemnation before he shows them their provision of grace. Perhaps some live longer than others, but the

apostle assures us that the law has dominion over a man as long as he liveth. Having endured the thunders and terrors of Mount Sinai for one whole year, a most interesting lesson is next to be taught, and for which the people are now prepared to study to profit. That is the making of the ark. It was not merely what the ark should contain, but the ark itself embodied important and interesting lessons. There is that about it that the law has now done its work and fulfilled its mission. An ark or chest must be provided as a receptacle for the tables of the law to which they are now consigned, there to remain, but encompassed with a triumphant revelation of righteousness. The ark is overlaid with pure gold within and without so that nothing is seen but gold, while the law is upon tables of stone. The holy principles of the law could never be imparted to the stone, neither could they be imparted unto the hearts of the children of men though announced in thunder tones in their ears. The people having endured the thunders and terrors of Mt Sinai for many days, they are next called to a work in which were embodied many interesting and important lessons. The schooling they have had has qualified them not only to do their work, but to find both pleasure and profit in it. I mean the erection of the ark. Israel had now had many weighty and important testimonies that the God of Abraham was the God of Abraham's seed, and these testimonies must be preserved for the generations to come. One important feature in the grand design of this ark is that it is to be a receptacle of those tables of stone upon which was written the holy law. That law has uttered its thunders and threatenings and pronounced its curse, and the judgment

is upon all men to condemnation. Its mission is now fulfilled, its work is done. It must be deposited in the ark, its voice to be hushed in perpetual silence, and its power to curse Israel annulled forever. But it was not merely what was deposited in the ark, but what the ark was in and of itself that it is well worth while to consider. It must be overlaid within and without with pure gold so that nothing shall be seen but gold. Things that were gloriously perfect were uniformly represented by gold. Not only so but it was surmounted by a crown of pure gold, intimating that the whole grand design will be consummated in a crown of glory. The tables of the law were stone. And if the law was holy and its ministration glorious the tables remained stone. They received no impression and were no more holy or glorious than they were before. All the terrors and thunders of Sinai utterly failed to impart any fear of God to these stone tables. From this we may learn that another and more effectual ministration will be required to soften the sinner's heart, and produce fruits meet for repentance. The ark is now closed up and covered with a mercy seat. Henceforth Israel will meet their God occupying the mercy seat and dealing with them through a medium of mercy. The utterances from the fiery mount will not be spoken to them any more. Mercy rejoices against judgment and triumphs over wrath. The ministration of condemnation and deserved wrath has prepared them for a revelation of mercy. Without these preceding lessons they would neither have appreciated nor understood a revelation of mercy. Somebody has said: "He taught me all mercy, for he showed me all sin." The gospel of Christ

as a message of deliverance from condemnation will not be understood until the condemnation is known and felt. In this way we come to the mercy seat. The tabernacle with all its gorgeousness, and the splendid temple erected by Solomon were but places of abode for the ark. The ark is the treasury of gospel truth and grace. Within the compass of the golden crown upon the ark and at either end of the mercy seat are seen the glorious golden cherubs which I presume represent the sinner now saved from wrath in the triumph of divine mercy. Above the mercy seat and subjects of this ministry of mercy, the law is now under their feet. The righteousness of the law is fulfilled in them, and upheld by all the sacred testimonies the glory of God, is seen upon them. And the cherubim spread out their wings on high and cover with their wings over the mercy seat, with their faces one to another, even to the mercy seat-wards were the faces of the cherubim.

The revelation of condemnation has gone on so far without a word about sacrifice and offerings for sin. But now after they have dwelt long enough amid the terrors of Mt Sinai we shall hear of sacrifices. Now these are sin offerings for the nation and for the individual transgression. Step by step and lesson by lesson are these things learned and they all tend to that one point, to know Christ and the power of his resurrection, and the fellowship of his sufferings, the learning of those things that no man can learn but those only that were redeemed from the earth. We may observe here that the blessing of deliverance from bondage, of pardoned sin of an interest in the divine mercy, and of a good hope through grace all come

to us just as soon as we are prepared to receive them. The Lord was beforehand with his people every time. How little could they know for what they were being prepared in the experience through which they were passing. How strong the propensity is in fallen man to go back to Mt Sinai, even in after years. Who would have thought that the mighty prophet Elijah, after all that he had experienced of divine interposition in his behalf, would have gone to Mt Sinai to escape from the threatenings of an idolatrous heathen woman. But it was no better hiding place to him than it has been to so many others who before and since that time have like the Galatians become bewitched in that respect; and, although having suffered many things for the time being, seem to have been in vain. Happy for us all when it may be truly said of us that we have dwelt long enough in that mount, and have learned the lesson thereof permanently. In all these leadings it was said to be the right way that they might go to a city of habitation. So far they had found no city to dwell in, but as they were prepared to enjoy a dwelling place where every home comfort was treasured up, so the habitation was prepared for them. The gospel provides every thing, but requires nothing. All is without money and without price. The end of this pilgrimage will be the land flowing with milk and honey, and the finding of what their father Abraham sought, a city that hath foundations whose builder and maker is God. The above is respectfully submitted.

E. RITTENHOUSE.

EDITORS LANDMARK, MY DEAR SIRS:—I hand you herewith for publication the experience of my

aged father, Allen Hurst, whom you may remember having met. The experience is written just as dictated by him, except as to grammar and punctuation. My father's life has been one long life of religious thought and warfare; and if there is any pleasure in this world which to him is genuine and sweet, it is in hearing the gospel and being with the brethren. The one bright star (sometimes partially obscured) in his horizon is the little hope he has clung to so faithfully throughout these many years, and which now is such a sweet solace to him in his declining years. His experience he has always treasured as the greatest of his possessions; a record of which he earnestly desires to bequeath to his relatives and brethren. The writing of it is, as it were, the last crowning act of his eventful life; and his solicitude to live to see it published no doubt will be fraught with no little suspense. Allen Hurst is the father of Dr. J. C. Hurst, A. P. Hurst, R. V. Hurst, and others, who are members of your church at Bethel, Va. Yours &c., SAM. N. HURST.

DEAR BROTHERS GOLD AND LESTER:—Some 9 or 10 months ago I was impressed to write my experience for the LANDMARK; but through one hindrance and another, as inability to write myself, together with fear, I neglected to do so, until the impression after a week or so seemed to leave my mind, still I was left dissatisfied because I had not written. I then asked the Lord to impress me again, and I promised to obey the call. Now, it seems to be on my mind again; I don't feel satisfied to die without telling some of the dealings of the Lord with me, though I make the attempt with great fear and trembling, and in great weakness of body and mind.

The 2nd of March 1896, I will be 71 years old, and in the ordinary course of nature I cannot expect to remain in this world much longer. In my youth, as soon as I was large enough to know there was a hell, I seemed to hold a fear of hell on my mind; and this made me try to be a better boy. I never swore, got drunk, nor gambled in my life. Even my mother had told me that I had been better to her and more sympathetic than any of the rest of the children; yet I was a bad boy. About the first time I was concerned in regard to the hereafter was from my mother telling me her experience; how, when she was one day in her kitchen, with the floor made of rough hewn puncheons and put down roughly, when all at once a light sprang up in the room and all, even the puncheons, seemed smooth and pretty as they could be. I went on into sin, enjoyed sin for some 10 or 12 years, saw a great deal of pleasure in sin; yet the fear of hell kept me from profane language, &c. I seemed to cause my playmates more laughter and fun than the rest, but I never laughed much myself. I went to school in all about 5 months, in Webster's blueback spelling book about all the time. I then tried to read in the testament, and in reading I came across the light shown Saul on his way to Damascus; and wondered if this was the light that mother saw. When I read this it put it into my mind to try to get religion, but there was hindrance with me; I thought I would wait until I got married and settled, and then it would be easier to be moral which I thought was necessary in order to get religion. I had however bad luck in getting married, for my sweetheart went back on me for some time which threw me into greater trouble. I tried to do right, be moral, and live up to the

requirements of the scriptures as nearly as I could. I read the scripture and asked the Lord to help me (in my way through.) In reading the scriptures I found that a person ought to visit the fatherless, widows, &c, in their afflictions; and when I went to visit some that were sick, I exerted and fatigued myself and did everything I could for them, but did this because I thought it being a command, the Lord would bless me; otherwise I would not have done it. I thought I was improving a great deal in my good works—thought I was getting along very well; yet I found I had failed in a great many things. But I would think I was sorry, and that the Lord would forgive me, and would begin again. I finally came to think there was but little lacking, except an experience which members told when they offered themselves to the church. And when I would be out in the night I would be watching for signs, I wanted to see something in the elements, I wanted to dream a dream, or see a sign by the natural eye, which I would tell as an experience to the church. In proceeding in this way for some time, watching and listening both night and day, and nothing being shown to me, I finally found in reading the scriptures that an evil generation seeks after a sign and that no sign should be given except the sign of Jonah, the prophet. That caused me to have fears about seeking after these signs. I still tried to do right, asking the Lord in tears for some evidence of experience, and seemed to be very much concerned. Once when I was very much affected one day when out in the field plowing, I asked the Lord to give me some evidence that I was a christian, and a feeling came over me calm and quiet, and I wanted to claim that as an ex-

perience. I passed in this way for sometime, when my mother and sisters seemed to think I was concerned about religion; they questioned me a great deal and they and I thought I had a hope, from the way I talked. In returning from preaching one day right at the foot of a big hill between me and home, a scripture presented itself to my mind with force. "If the light that is in you be darkness, how great is that darkness?" When I went home I found the scripture, and when I found it, in place of giving satisfaction it gave me fear that I was deceived in what I had claimed for a hope. It caused me to read my bible more carefully and to examine it more particularly, and the more I read the more fear seemed to arise and a more awful fear of torment; and the more I seemed condemned by the scriptures. It then seemed that the pleasures and enjoyments of this world had left me. I had no delight in them, while at one time in parting with these I felt I was parting with the greatest friends I had ever had in leaving off the pleasures of this world. I now began to feel that I wanted to be by myself and felt to call on the Lord for mercy. I found that something was the matter with me. In reading I felt condemned. My feelings seemed to grow worse and worse, and when I would go to corn-shuckings or log-rollings, or anything like that, I acted against my feelings to keep it from them and wanted to be away from them, and was greatly relieved when I could get out of their company. This feeling still grew worse and worse, and it got so when reading the scriptures, and damnation in hell seemed my doom. I thought my day of grace had passed, that the door of mercy was shut against me, and that my sins were the cause of it.

It seemed that, though believing this, that the main part of the trouble from the way I was affected was in my breast, yet it also seemed to affect me all over my body, and I thought may be it was a disease of the body; yet I thought my sins were going to send me to torment. They talked of sending for a doctor, I told them they need not do it then.

I then commenced calling on the Lord with all the heart and mind that I had for mercy, and the thought came to me that hell was my doom, and I tried to pacify myself with the thought that thousands others would go there too. After this eternity, no-ending eternity opened up before me more clearly than ever before; and I thought if I went to hell and remained there for a million years I would have as many more to stay as I had at first. There was then a space I was not at myself, I was helpless, and it was sometime before I could recover from the thought of a never ending eternity in hell, which doom I thought was justly mine, without excuse, of which even now I can hardly speak except in tears; and my desire for heaven no tongue could tell. It seemed that the same disease was with me, sometimes helpless, sometimes strong, yet without hope for heaven. I had a leather strap, which I girded around me until I could span my waist with my two hands. I got into such a strange condition my wife sent for my mother. She came over, and said to me, "Allen, there is something heavy on your mind, you try to get it off your mind and place your mind on the things of this world." I tried to do so; I went away from the house about 200 yards trying to put hell and heaven off my mind and to keep from calling on the Lord for mercy, and to place

my thoughts on my farm. (In relating this to a Methodist once, he said I ran a narrow risk of being lost for resisting the Spirit!) When I commenced that, every step I went my condemnation and my trouble increased. It increased as I went until I thought it was just as much as I could bear. I finally turned back to the house in a half run, calling on the Lord every breath. Running part of the way and walking part, I thought I might be taken out of the world before I reached the house, and I aimed to fall right where my wife and mother were in the door, and to call on the Lord for mercy. When I got there it seemed if I had fallen I would be making a mock, and I passed on by them into the kitchen. Mother and my wife were going away, and asked me to stay with one of the children. After they left it seemed I had a great desire to know if there was any place in the scripture that would show my condition, that I might find it. I opened the bible and the first place I opened to I saw the story of Esau and Jacob. I felt that I was like Esau, when he returned and found his brother had received a blessing which his father had promised to Esau; and I found like he, that my weeping did no good. So I was no better satisfied—if anything worse. I closed the bible. I felt I could not bear to read it. I got the hymn book and looked through that, to see if I could find a song I could sing. I had the Dover's Selection and found "Amazing grace how sweet the sound," which then I could hardly bear to read. I came across, "Oh that I had a bosom friend," and that seemed to be my desire and prayer, as I felt I had not one, either here or in heaven, still I believed God was just in all things and I justly condemned. I commenced singing

that song, and as I sang I cried. When through I began to think it was time for my wife and mother to return. I washed my face carefully and went to the glass to see if they could tell whether I had been crying. When I saw my face I was scared at myself, I looked so much like a spirit from torment, and did not look in the glass any more. I went on in fear and trouble, until my two sisters and my wife did not know whether I would live or not. I began to view myself thinking the Lord was punishing me with the vengeance of eternal fire, to be an example to others, to keep from going to the same extent in sin. This has at times given me some trouble and doubts. Before this I had a dream that my wife, myself, and two others went to a show, when we got there the darkest cloud I ever beheld was over us; and the sun broke out in the midst of the cloud and shined causing the clouds to look blacker still, if possible. I didn't know whether the others saw it or not. By this time I got so bad my wife sent for my two sisters to come and set up with me. They saw I was in an awful condition, and did not know whether I was going to die or not. I told them my trouble was chiefly in my breast; and they went and got 5 or 6 of the strongest onions they could get and beat them up into a poultice and put it to my breast. It seemed at first to ease me a little. I began to see that there was no power except from God, that he only had power to save, yet I had no hope, that all was in his hands; and I wished that I had never been born; that I had been some bird or dumb brute, for I saw for me a never-ending eternity in hell. I lay down on the bed and somehow fell into a doze of sleep. I dreamt I saw the ark of the covenant, a box

with a lid on it, and the lid raised and out came a black pullet as black as any crow, and as the lid went to shut, I saw through a hole a white rooster in there, and the lid shut and hid it, and I awoke. I interpreted the dream that the black pullet was my doom, while the closing lid was the door of mercy shut against me. I began to see, and it was unfolded to me that God understood all things, that I was a criminal without excuse justly condemned. I thought I would not live a week at the furthest. I was submissive to his will, yet I did not want to go to hell. After this a calm sweet feeling came over me—in my breast, limbs, and all over me, it was about cock-crow, in the morning. I raised up in my bed and told them I felt easier.

I felt easy, a loving, tender feeling came into my breast. I seemed to get stronger and stronger in love and tenderness. I commenced praising God. I began to think my sins were pardoned. I commenced talking and telling of his power and tenderness. By day it seemed that "old things had passed away and all things become new,"

"How lost was my condition,
Till Jesus made me whole,
There is but one physician,
Can cure a sin-sick soul.

Next door to death he found me,
And snatched me from the grave,
To tell to all around me
His wondrous power to save.

How great is that physician,
How matchless is his grace,
He accepted my petition,
And undertook my case.

He first gave me sight to view him,
For sin my eyes had sealed,
He bade me look unto him,
I looked and I was healed.

All nature seemed lovely and beautiful and harmonious; and the songs of birds and every sound of nature seemed to praise God. I thought all my troubles gone

forever, and no tongue nor pen can express my comfort and joy and praise to his holy and blessed name. It seemed that my love was so great, I could not contain myself. It now appeared that my bosom friend was in my breast, and I would embrace my own breast with my arms, while I lay on the bed, praising and giving glory to God.

"Down from above
This precious dove
Has come into my breast,
To witness God's eternal love
For Jesus' righteousness."

This was Saturday morning. That day was church day. Before I received my hope I felt so condemned I had not read the scriptures any for some 3 days. Afterwards I could read more frequently and with better understanding than ever before, and have been able to do so ever since. I had no doubts, and thought all my troubles gone forever, yet I had been told that doubt and fears would come, and as I went to catch my horse in the field to go to meeting I stopped in about two yards from my horse and said to myself, that if I ever had doubts I would look back to that time. As I went to meeting I had no thought of offering to the church that day. I took a seat next to the door; the others went up close to the stand. While brother Carner was looking for his text, the devil appeared to me and presented to my mind, "God damn, hell-fire, damnation!" I tried to put it out of my mind as much as I could, which lasted me for some time, yet I was not afraid, for I thought it was the devil. When brother Carner commenced preaching he spoke on faith, and as he talked on faith the devil left me. I then seemed to be without any doubt. I thought his preaching the best I had ever heard in all my life. He preached my feelings and

what I had witnessed, and confirmed me; yet it surprised me that he could tell how I had been brought, when I had never told him. When the church door was opened, John Kirsey, Lucinda Kirsey, his wife, and Matilda Nester, my sister, went first; and I still had never made up my mind to go. After they had been received, the first thing I knew I was about half the way to the stand, but had no recollection when I started. I went up and related a few of the things related here, and was received into the church. When I started home it seemed to me something was impressed on my mind that I ought to do. I did not know what it was. I went to bed, but not being contented I got up. It seemed like I wanted to talk, and my faith had increased. Then I took the scriptures and read a piece. I felt so restless I went to my brother's 300 or 400 yards away. The moon was shining very brightly and appeared natural. A short distance from the house I looked at the moon again and it appeared all blazed out and got as large as a table. I was not frightened, for I was not afraid to die. It blazed out into the appearance of a tiger, with its eyes right on me. As I went on the moon was to my left and it seemed that my Saviour was to my right, and it seemed that a voice spoke to me saying, "put your trust in me." When I got to my brother's he was in bed, but got up, and came to the door, and asked me what was the matter. I asked him if he saw anything wrong with the moon. He said, "no, what's the matter with you, are you crazy? Go back and go to bed." My mind was to keep this to myself, and I now hesitate to relate it. It is not expected that the readers will understand this vision, so just pass it by. I then seemed more like talk-

ing, the scriptures were more unfolded to me, and I could see that sinners were saved by grace and grace alone. Afterwards, when in the field at work the scripture would unfold to my mind, one after another, and I felt like talking all the time and could show others the plan of life and salvation. Finally a person that was with me in the field went home and brought the bible to the field. Then I felt more impressed than ever, and I quit work, and as I went home I met a person with whom I talked about one-half an hour about the way sinners were saved. I left with the intention of going home and then of going to see Owen Sumner. Just before I got home I met one of my sisters, and I talked to her in the same way. I then started to see Owen Sumner, and rode about 14 or 15 miles the first evening and stayed over night though I had a great desire to go on, which impression remained with me over night. Next morning I rode very fast. I wanted to get there as soon as possible. After I had ridden about 10 miles I saw a clean looking paper in the road; I got down and picked it up. I commenced reading it, and it seemed it was treating on the difference between the light of the moon and that of the sun. And here brother Gold, I began to doubt. It seemed now as many witnesses came up against me as before I had received my hope. I am not able to express my feelings then. I thought I was like the moonlight, a mere shadow, and not the substance, and that I was deceived in my hope. I stopped my horse and thought of turning back, and remembered that a brother had told me of a man that he had known that had turned back, and I told him that I would never turn back, I did not want to tell a lie, and so I would ride on a

piece and stop, then on again slowly, in this way for some 5 or 6 miles, the horse going his own gait. I felt I had nothing to go for. I went on and when I got there I saw brother Sumner about 150 yards from the road at a sale. When I looked at him and he saw me, he said, "there is a man that wants to see me," and he took me down home with him. After supper, brothers Jessie Jones and Correll came in and we all talked and read the scriptures. After some conversation, I asked brother Jones if he had ever had any trouble; he replied, "abundance, abundance, abundance!" which gave me some relief. On my return my trouble seemed removed, and my faith seemed strengthened, and doubts and fears seemed to be removed, and as I passed by Little River I felt a desire to be baptised. The next monthly meeting I was baptised. In coming up out of the water I felt relieved and a love for the brethren and praise to God, and that I had discharged my duty. I bought me a bible and a large-print testament, and in a short time I had 5 hymn books, one being given to me by brother Bodenheimer. I could read the precious promises and hymns and enjoy the sweetness of them, which seemed almost a heaven to me. I sat out an apple tree sprout to test my faith. The first year it grew away up, 2 or 3 feet. When winter came it was bitten down to about the old stub, and in the spring it sprouted and commenced growing again; but it did not grow so much that year. That winter it was bitten off again and the next winter it died. I began to get into a great deal of trouble and I tried the same experiment with a swarm of bees, and finally they died.

Once I went to preaching and brother Carner preached from the

text about the king's daughter. Psalms 45:13,14. After he had finished, it seemed that something yet remained behind which he had not unfolded to me. The channel of his discourse was much impressed in my mind as I went home. I went out into the field to rake hay with the matter still heavy upon my mind, and when at work I went into a kind of trance. While I was in that trance I believe what was behind in that text was unfolded to me in that vision. When I came to myself I wanted to be absent from the flesh and present with the Lord again. Had it not have been for the stake on which I was leaning, and which was still supporting me I would not have known whether my body had been out of the world or not. I would like brother Gold, for you to give your views on the above text. Brother Gold, if you think I have written an experience of grace publish this, if not please send it back to me and not throw it into the waste basket, for it may be I have not made myself understood. Though I can witness with the experiences in the LANDMARK written in a better style than I can dictate, and I can also witness with the preaching of the brethren,—believing that there is one Lord, one faith, and one baptism, and that we are all called in hope of our calling; "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.", I think I have written enough, probably too much this time. At some other time I may give you something of my trials, troubles, and temptations in my christain warfare. I desire the prayers of you brother Gold, and brother Lester, and all who may read this, if it should be published. I have been losing sleep and greatly

troubled about writing this for several days, and now I feel relieved of a great burden.

ALLEN HURST.

BROTHER GOLD:—In the issue of the LANDMARK of a recent date there is a very able article from H. J. Redd of Ala. The spirit of it is fine, your remarks are good. I am personally acquainted with him and believe him to be a faithful and devoted brother, and know him to be one of great ability. While I read with much pleasure his article, yet there is an expression in it I do not understand, and another one I dissent from. The one not understood is, the "Predestination of all things." I have tried for a long time to catch on to what dear brethren mean by this expression, but I am still left mystified. Murder is a thing, so is adultery, and many other crimes I could mention are things, and yet the advocates of this position, if I do not misunderstand them, say that they do not embrace these things in the all things. The bible says, "whom he did foreknow, them he did predestinate to be conformed to the image of His Son," and he certainly foreknew murderers, liars, fornicators and their author, the devil himself. But in what sense? Did he foreknow them predestinatively, or creatively? The scientist tells us that every plant, yea, every body is governed by two laws operating at the same time from stem to root upon their object, but that their purposes are different. The law of attraction and the law of gravitation; the one tends downward and the other upward. If it were not for gravitation the plant would rise and fly in the air, if it were not for attraction the plant would crumble to the earth; hence we see that the plant

is adjusted and balanced by these different laws, and that harmony prevails. Why then may it not be that man is balanced by the laws of predestination and creation; predestination belongs to Christ and creation to Adam. Suppose these laws do operate upon the same individuals, are not their purposes also different? By this admission we can see that whom he did foreknow he did predestinate, and it looks clear to me that in Christ he never did foreknow the devil, and though he is a thing he was not predestinated, and it looks equally clear to me that he was a created thing, and foreknown by the laws of creation, and though foreknown, not made conformable to the image of Christ. Now sin by the bible does not rise to the dignity of even a creature, for it is only a result. Had there been no breakage of the law there had been no sin, for it is the transgression of the law. Neither do I believe that Adam was an imbecile, nor an infant, but a force clothed with power. If an infant, or an idiot were to point a gun at me, and kill me I would be just as dead as if Grover Cleveland had done it, but our heathen courts would not punish the infant or idiot for so doing. I cannot think that the court of heaven would be less just.

I have in all good conscience by the grace of God kept the laws of my state for sixty years, and were I now to break the law and come before his honor, and plead my hitherto faithfulness, as an extenuation of my crime, he in justice would hold that, as I had kept the law so long, it only showed to him that I could have kept it longer. How long Adam kept the law I do not know, but one thing is certain and that is, he kept it till he broke it. If he had been such an imbecile or an infant so that he could

not have kept the law, then in heaven's jurisprudence he could not have broken it. Now to say that God predestinated, that is forced him into transgression, (and that is a thing) is to annul the covenant, (which is another thing,) for Adam is the type of Christ. And if God forced him under the law in transgression, then the type is broken, unless he forced Christ under the law also and then if by force, no covenant between the Father and the Son, Christ a myth, our faith vain, and we without hope and God in the world.

But now if we can admit that Adam knowingly broke the law, and that of his own accord, in order to go with, and shield the Eve that God had given him, then we see the type is maintained in Christ in the covenant of agreement, in willingly coming under the law to shelter the Eve—that God has given him.

The dear brethren who advocate the theorem of the predestination of all things, often resort to the history of Joseph for proof: why they do this, I cannot tell; for he is one of the strongest evidences against this position. It is true that God sent him into Egypt; but for what purpose? Was it not to save life? Did not the very heathens, as well as Israelites, live by him? Did any man die by him? Is not death a thing? Give me a predestination that brings life, and I do not care how strong it is preached, but I cannot accept a predestination that brings death. For I feel sure—that death came by the law of creation.

Do I need proof of this? Does any dear brother believe that God placed Adam's sin upon the beasts of the field, the fish of the sea, or the fowls of the air? Is Adam's sin visited upon, the myriads of animalculæ; many of which are

less than microscopic, and their existence less than ephemeral. By what law does death overtake these things, Ah! it is lamentable when a devoted christian resorts to the wild conjecture that God, with whom is all power, is a dependant upon sin that He might thereby be able to give eternal bliss to his people. If true this is not revealed, and the revealed things only are ours and the hidden ones God's. And it seems to me that christians are entering upon fearful grounds and high assumptions, when they have to resort to the unknown hidden things in support of their position. Why, it was not long ago, that I read in "The Signs of the Times," the advanced thought of a distinguished Elder, that the law was never given to be kept. I wish he had been more definite in his expression law. He certainly did not mean that the law of adultery, of fornication, of murder, of lying &c., was not given to be kept. Doubtless this thought would be pleasing to many from Zeno till now, but to me it was very painful, for I know men who do not believe in Christ that are faithful in their obedience to these very laws, and surely no christian can hold that these laws were not given to be kept by the Lord's people.

Now brother Gold, I have tried to write in the spirit of kindness, and to use no word of harshness. The expression I dissent from brother Redd I will reserve for a future issue. I am not dissenting from him in this, I am only giving an outline of my views upon this mystified and much vexed question of the absolute predestination of all things, and send them to you with the desire of their publication.

Brotherly.

WILDE C. CLEVELAND.

EXPERIENCE.

DEAR BRETHREN, AND SISTERS, AND READERS OF ZION'S LANDMARK :—Having been so much edified and comforted by reading about the dealings of the Lord with his people, as set forth from time to time in our most precious "LAND-MARK," I have been impressed for sometime to give a brief outline of some of the dealings of the Lord with my poor soul in this short sketch.

When I was about 14 years of age I had an attack of Pneumonia and Erysipelas which I thought would prove fatal, and became much alarmed about my condition by reason of sin. I felt I was a great sinner and without divine grace and mercy would be forever lost. I began to try to pray, and promised the Lord if spared I would do better, and would get religion. I got so low that I could not raise my head off my pillow, but for some purpose known to him the Lord spared me and I got well, and I now thought I would get religion. A tract the "Anxious Inquirer," was placed in my hands, and I thought surely if I knew myself I was an anxious inquirer. This tract directed me to read the Bible and pray, which I tried to do. I would go to some lonesome place and try to pray, but got no relief. I went on thus for several years burdened with sin and guilt, until I was much alarmed by a dream in which I was standing with mother and Mrs. Flynt, a neighbor, and saw a black cloud in the east, and they said our Saviour would come in that cloud, and seemed to be happy; and I thought I would be destroyed for my sins, and I fell on my face at their feet and asked them to pray for me. I awoke and was crying, and arose from my bed and prayed for mercy. This

was my first awakening to my awful condition. I now thought I would continue to pray, and thought my prayers would appease or satisfy a sin-avenging God; but got no better. My prayers seemed to be in vain, but it was all I could do. I would think of my dream, and wanted to ask mother (who was a member of the Old Baptist church) to pray for me, and visited her five miles for that purpose. I tried to tell mother about my troubles, but my feelings were so wrought upon that I forgot to ask her to pray for me. I was ashamed to tell and confess my sins. I went on thus some three years, and on a Saturday my trouble became so great I thought I would die, and did not think I would ever see the dawn of another day. My husband was going to help his brother work. Night came on and I put my three little children in bed, and lay down begging the Lord for mercy. About midnight I awoke and begged the Lord to send my husband home that he might go for a doctor, when I heard a voice say, "Trust in Jesus" who is able to save both body and soul; and right here I was made to trust him as my only Saviour. I was so happy I felt willing to die, and could say, not my will but thine O Lord be done. It seemed to me that Jesus was standing by my bedside, and it was a "heaven below my Redeemer to know." I loved everybody and was so willing to die. I wondered what this all meant, when I had prayed so often to be spared to teach my little children and bring them up right. When I heard that same sweet voice say, I will teach them as I have taught you. I believe this was the voice of Jesus to show me that I could do nothing—that human works could do helpless sinners no good. I have not trusted so much to doctors since this manifestation,

but try to trust in Jesus in all sickness, sorrow, temptations and trials I have to under-go. I was so beset with doubts and fears that I never told any one what I hoped the Lord had done for my poor soul. I prayed that the Lord would show me if I was deceived, and I dreamed one night of telling my experience to the Old Baptist church and was received. This impressed me to obey the injunction of a precious Baptist sister, Miss Rebecca Mitchell, to "arise and be baptized." She told Elder R. W. Hill and he made an appointment and called the church together near by where I lived, and I related a part of what I have here written, and was baptized in Dan River June 7th by Elder R. W. Hill into the fellowship of Clear Spring church. I received my hope March 18th 1876. An arm of said church was established at Wilson, a few years ago, and since organized into a church, where myself and husband are both members. I have been impressed to write for eleven years; especially when sick. I am very sick now, and would like to have this published for my children to read when I am gone. I am 49 years old today, have eight living children all single, two infants dead. May the Lord bless my children as he has blessed me through life, and sustain me with dying grace, and when I come to die if I can only feel his pardoning love as I felt it on that night I would never fear the sting of death.

Brother Gold, we desire very much that you should visit and preach for us at Wilson. We live in 2 miles of the church.

I have made this communication much longer than I intended, but hope you will publish it if your columns are not crowded.

I have been much comforted by reading your editorials and the

communications of the brethren and sisters in the LANDMARK, and hope they will continue to write. We have taken your paper many years and hope to be able to continue. Your unworthy sister,

MARY F. DUNLAP.

Dillard, N. C.

Remark.

Sister Dunlap has not written too long. What is better than such a good experience. I hope at sometime to visit Wilson near where you live, and visit your home. My hope is in Jesus if not deceived. He is better than all doctors. In him we live and move and have our being. He is my hope for myself, my children and all others that are saved. There is Salvation in none other.

P. D. G.

DEACON WILLIAM HODGES.

This useful and famous brother departed this life recently. He had attained a good old age—living a life of usefulness to his country, to his family and the church. He suffered much for years before his death. He died saying, Jesus is all over me. Do you not see him.

P. D. G.

REQUEST.

We are still needing money for regular expenses. Will the subscribers to the LANDMARK that are behind please remember us, and send in what they can spare to help us? Will our brethren and friends help us by obtaining new subscribers?

P. D. G.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 9

WILSON, N. C., APRIL 1, 1896.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL

TO HOMEFOLKS.

I desire to write some things bearing on my mind concerning the welfare of the household of faith, as I hope.

First. To preachers. Who is sufficient for the wonderful and solemn work of speaking to man in the name of the Lord God, concerning the great matter of the faith of Jesus, and the worship of God?

Preachers are burden bearers, and must set an example and lead in all matters of holy living. They must be ensamples to the flock. They must also feed the flock of God. Every church needs a pastor. Churches need preachers that live among them and labor with them. Pastors should visit their people and talk to them—visit the sick and pray with them. I do not fancy a preacher who is forward to set himself up to pray for people unasked. But a church member that is in distress will desire and

request the pastor to pray for such, and then he should pray publicly in the presence of such. If any are afflicted or sick such should call for the elders to pray.

Pastors should be prompt to attend their church meetings, and not neglect their congregations. When they are absent they should arrange to have some one else to fill the appointment if they can. If the pastor loves his flock he will be glad when the meeting time arrives that he may meet the brethren and friends.

He should preach the word. Nothing but God's word should be ever preached. Never should he preach any thing else. Jesus Christ the same yesterday, to-day and forever should be the theme of his soul and tongue. He should declare the whole counsel of God. A preacher that does not study the word of God—that has only a few set sermons that he goes about and preaches—that never has a new text to come on his mind, and has to go from place to place to get a congregation, is not a scribe well instructed in the kingdom of God, bringing out things new and old. Nor is one that preaches the same stereotyped sermons from any text that he may take a gospel preacher. Nor is a man that tells only his experience a gospel preacher or teacher. He is not apt to teach.

A gospel preacher is such that you, if you are a believer in Jesus, have no question in your mind about whether he is a preacher. He instructs, reproves, exhorts, rebukes and comforts you so that

you know he is a preacher, and you are glad to hear him preach, and are not wishing all the time that he would quit preaching. Such as this should wait on their ministry. They should give themselves wholly to preaching the word of God.

Second. To Deacons. What are Deacons chosen for? (See Acts six chapter.) Here we have the authority and example for appointing Deacons. It was done to free preachers from the business of attending to the natural needs of poor members, such as supplying natural food, in order that the apostles or preachers might give themselves wholly to be the word of God and prayer. They said, it is not meet or proper that we should quit the word of God and serve tables. Wherefore choose ye out such as are of good report and full of faith, and the Holy Ghost, and let them be over this business. So that a deacon who thinks his only business is to furnish the bread and wine for the Lord's supper and hand it to the members has never felt the weight of a deacon's duty, and is unfit for the place. It is proper for them to do this, and to feel the weight and importance thereof, but more than this, a deacon has a gift in prayer and exhortation—feels the importance of peace and good order in the church—desires that each member shall be well and able to eat. Hence if there is any trouble among the members he labors to have it settled. He cares for the poor members. He considers the need of his pastor and

looks out for that by exhorting the members to do their duty in the way of contributing the necessary amount of money for such things. A deacon who is such a time server that he is afraid to exhort members to their duty in giving money, or what is needed, to help their pastor and the needy is unfit for this place. We have Baptists that love money as well as other people, and hate to hear money named in a conference, or from the pulpit. If such did as much hate to hear it named outside of the church then we could more freely think they are not covetous. They will say, if any money is to be raised to pay necessary expenses of helping a preacher or the poor, that we are becoming Missionaries. If we need a better meeting house, or any contribution to bear expenses they hate to hear money mentioned, it is so much like other denominations. Now we need deacons that fear God and honor his cause, and that do not seek to please such members by winking at their covetousness, but will exhort every member to his duty.

Deacons should be sober men. Who is fit to be a deacon whose breath smells of liquor--or that fails to govern his own house well, or that does not have a good reputation, or that has not faith in the power of the Lord Jesus, nor is guided by the wisdom of the Holy Spirit.

When the pastor is absent and no other preacher is present, the deacon or deacons should call the church and friends together, and

have singing, prayer, and such exhortation as they feel impressed to deliver to the people.

Third. To the brotherhood generally. You are the body or chief membership of the church. Is your work done when you are baptized? Sometimes believers are more obedient before baptism than they are after. Whereas they just enter properly on their life of service in the gospel at baptism. They put on Christ by baptism to walk in the order and obedience of faith. They should live their religion at home every day, so that their children shall feel impressed with the sincerity of their profession. They should take their children to preaching, and require them to go in the house, and be quiet, and respectful during the preaching, giving what attention they can to the preaching. Godly men of bible fame did this, and God commends it too. It is a poor Baptist who does not encourage his children to go to preaching, or sends them off to a Sunday school of another denomination, or allows them to go, or that encourages them to believe in the preaching of other denominations. If you believe the Primitive Baptists are right, encourage your children to go and hear them. If you believe that other denominations do not hold the truth, then keep your children away from them.

The scriptures teach that we should bring up our children in the nurture and admonition of the Lord. Some Baptists seek to spiritualize some scriptures into misty nothing-

ness, holding that these are spiritual children, at the same time holding that God and not man is the Father of his children, and that we are to call no man father spiritually. It means our natural children—and that we should endeavor to bring them up by good wholesome teaching.

Parents have pretty much ceased to rule and govern their children. They pet and humor—indulge and idolize them too much. What think you of a parent hiring his child to labor for him, and allowing his children to grow up in idleness and extravagance? These are perilous days when children are heady, (think they know more than their parents) high minded, disobedient to parents, unthankful, unholy. A child dishonors himself who dishonors his parents, and no good comes of it to either child or parent.

Parents often talk in such a manner before their children that their children have no respect for their worship.

It is good to me to visit some places I go to, where children gather around the parents and their company, and listen to the religious conversation, join in the singing, and when there is family prayer all the children kneel down at prayer.

What do you think of parents that allow their children to be playing in an adjoining room while prayer is being held, or if they come into the same room do not kneel down during prayer? It is good to see children attentive

to the conversation on religious topics—and also to join in singing. Then our brethren should give of their money or labor to help build meeting houses, if necessary—that is if they have none, and should also contribute of their money to help keep their meeting houses in good order, keeping windows in good shape, so that the people may be comfortable at preaching. I do not think we should throw away money by building very costly meeting houses, but have them neat and comfortable. The members should all endeavor to bear their part in the expenses of meetings. No member should wish the others to bear all the expenses and let him pay none. Each one if he is very poor should, if he can, pay something toward the expenses. If you love your brethren you will not want them to bear all the burden and you none.

It is the duty of deacons to exhort the brethren to contribute to the necessary expenses of the church. The churches I have been serving for years—each about 20 years—have each a treasurer that keeps the money contributed for expenses. One of the churches takes a contribution of all the members that are willing to contribute at each monthly meeting—and the members generally give something. I mean each one gives as he or she feels able and inclined. The other two take up collections at least quarterly. Almost every one tries to save something, and give, and thus they show by deed as well as word that they love each other.

Then once a year one of the churches makes a contribution for the pastor, and almost every member gives something. This is according to scripture too. Baptists are too much afraid of being like other denominations about some things. It is clearly our duty to labor in the cause of truth—to give our labor and money, as it is necessary, to conduct the worship of God. To merely pay the expenses of your pastor in going to and returning from preaching is a very poor aid towards helping him. If you love him and the gospel he preaches make it manifest by helping him along.

Do not ordain any to preach that you feel do not benefit you—or instruct and edify you, and then help them in the support of their families, and to keep their mind free from debt that they be not entangled with the affairs of this life, and be better enabled to give themselves wholly to the ministry of the word.

The church should be a home for all lovers of truth, and the home folks should be a band of brethren that love each other, each proving it by proper conduct towards the others.

How good when our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace—that our garners may be full, affording all manner of store—that our sheep may bring forth thousands and tens of thousands in our streets. That our oxen may be strong to labor—that

there be no breaking in or going out; that there be no complaining in our streets. Happy is that people that is in such a case: yea, happy is that people whose God is the Lord. Such I wish to be our homefolks. Let us be wise redeeming the time for the days are evil.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:—Will you please give your views of 2nd Cor. 3:13-16. Also of Luke 23:43. The Saviour said, "To-day shalt thou be with me in paradise." Do you think it is a question?

And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

But even unto this day, when Moses is read, the veil is upon their heart.

Remarks.

We use great plainness of speech—not as Moses did. What is the difference between the plainness of speech of the gospel, and the manner of Moses? Moses put a veil over his face while speaking to the children of Israel in giving the law, so that they could not look to the end of that which was then to be abolished. Their hearts were blinded. When Moses came down from the mount his face shone reflecting the greater glory of the gospel. But the dim-eyed Israelites could not endure so glorious a brightness, hence Moses, in order that in their blindness they could endure his presence, put a veil over his face while speaking. Still that veil is over the hearts of all men under the law. Hence all men in nature or under the law love darkness rather than light, and cannot

bear great plainness of speech, but rest in their system of works.

But what is the great plainness of speech of the gospel? It is not abuse—it is not rashness—it is not fault-finding—it is not rendering railing for railing—it is not mere bold assertions. But it is the yea and amen of God in Christ Jesus. It is that all the promises of God are yea and amen or confirmed in Christ Jesus to the glory of God the Father. It is the certainty of truth that we have redemption from all sins through the blood of Christ. God hath given strong consolation to the heirs of promise. The law was based on conditions or things to be done by the creature before he could hope for any blessing. Cursed was every one that continued not in all things the law commanded. This was speaking with much doubt, or under a veil. There was no certainty or plainness of speech in it.

But in the gospel with open face or plainness, clearness, certainty—without the shadow of a doubt or turning—without a cloud or veil, or any darkness at all, but in the clear light of an unclouded day, the gospel speaks. In this light we see light. God who commanded the light to shine out of darkness shines in our heart. Beholding that light we are changed into the same image from glory to glory—from the ministration or glory of death to the ministration or glory of life and peace.

He that is of the truth speaks the truth. He that is of the light walks in the light. He that is of the Lord utters his words before the Lord. There is no darkness or uncertainty in the gospel, but every word is truth and is yea and amen to the glory of God the Father.

Also Luke 23:43.

Did Jesus say that the thief should be with him that day in paradise? Yes: that is what he said. Nor did he mean in the grave, but he meant in glory. As soon as a child of God departs from earthly sorrows at once it enters in to rest in Jesus. To depart and be with Christ is far better—better than even to love and serve him here.

The thief was being crucified. He saw what he was—a vile sinner receiving the due reward of his deeds. He felt that he was receiving what he merited. He felt the law was good that condemned him—the sentence was just, and that he ought to die. But he who feels this also is blest to know more than this—namely to know the Lord Jesus.

Beside this thief, yea, between him and an other unrepenting thief, there hung a silent sufferer—one whose life was holy, the lamb of God—who when reviled opened not his mouth. This thief is shown who this blessed one is and worships him, also confessing his own sins and praying that Jesus would remember him when he comes into his kingdom. Here is every qualification of the true worshiper. He confesses his name. He knows that Jesus is the king of Israel entering through death into his kingdom. He humbly prays the Lord to remember him when he comes into his kingdom. Jesus answers this suppliant at once and directly with great plainness or assurance of speech, "To-day shalt thou be with me in paradise." That was enough, as the answer of Jesus is always enough to his seeking children. There is no quibbling or uncertainty in the language of Jesus. The meaning is that he should on that day be with Jesus in glory.

P. D. G.

ELDER P. D. GOLD:—There came a woman through this vicinity preaching what is called a Holy and Sanctified religion, claiming that a person can live without sin, and can live holy and sanctified in this life. She also claims that if you sin you never have been converted. I think her doctrine has led a good many from the faith once delivered to the saints. I doubt not but what we can live better than we do, while I am not of the ones that believe that we are justified by works only, but if we have obtained grace we will have faith and if we have faith we will have works, though the flesh indeed is weak and our minds are liable to be led astray. Please give me your views on Holiness—Sanctification—and Women Preaching. Some of the Woman's followers claim that the Apostle Paul was not a converted man when he wrote the 7th chapter of Romans, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24 and 25 verses, please give your views on this, also you can use my name if you choose, if not it is all right. Your friend.

MILDRED R. WASH.

Castor, Va.

Remarks.

I see it stated that women (not godly, such as Sarah who called Abraham lord, obeying him and thus typifying the true church that honors Jesus as Lord,) have made a new bible, and expunged all such parts of the bible as condemn their accursed practices. A writer says, "They have eliminated every passage that had in it any real or fancied teaching in it contrary to their views on woman's sphere. They have revised the history of creation and of the fall of mankind so as to make women the superior of man, and to acquit Eve of the charge preferred against her through so

many ages of being concerned in the downfall of man." While I do not suppose that every woman preacher endorses such devilism, yet women will have to destroy the old fashioned bible, and make them a different book before they can preach without trampling on its rights.

Paul is much in their way who says, I suffer not a woman to teach or usurp authority over the man.

A vile woman is the type of false religion as the bible declares, See Zech. 5:6-11 and Rev. 17:1-18; and in many other places in scripture the same truth is set forth. While a true, modest woman veiled with humility, not brazen as these women preachers, politicians and voters, is a type of the true church of Christ.

As to a man without sin on earth no body preaches that but the devil and his set, and no one believes it or talks it except liars. If any man say he is without sin he is a liar and the truth is not in him. See 1st John 1:8-10. In Adam or in the flesh we are sinners. In Jesus we are without sin. Christ is made of God unto us wisdom, righteousness, sanctification and redemption, that our glorying should be in the Lord.

It was because Paul was born of God and therefore taught of him that he said, I know that in me, that is in my flesh, dwelleth no good thing.

Paul as every true servant of God brings his body into subjection by mortifying his members which are upon the earth, and this denotes that such and only such are sanctified to the service of the Lord Jesus.

P. D. G.

For help to pay for LANDMARKS sent to brethren unable to pay for it.

S. D. Williams.

\$1

REPAIRING.

Elder J. T. Rowe writes me that they desire to repair the old Bethlehem church house about half a mile from Elizabeth City— instead of renting a hall in town. They think \$75. will put it in pretty good condition. Any help sent for this purpose will be appreciated. Let us help them. Address Elder J. T. Rowe, Lock Box 28, Elizabeth City, N. C.

I purpose if the Lord will to have an appointment at Stewarts Creek on Thursday before the 4th Sunday in April, and to be at the Fish River Association at Elk Spur, also at Pig River Association at Snow Creek.

P. D. G.

OBITUARIES.

MRS. SAM BILLINGS.

It is a very humiliating task indeed, yet I feel it my duty to write for publication, an obituary notice of my dear sister Mollie which occurred at her home near Swansonville, Va., on the 10th Jan. 1896. She was the daughter of G. W. and E. A. Oakes, and was born Oct. 23rd 1874. She was married to Mr. Sam Billings in the 20th year of her age. She was the mother of two children, both little girls. Her infant baby didn't live but a short while. God called her to that blissful shore one week after the death of her infant. She often told mama, she wanted her to take little Danie after she died, which we did, and did everything we could to keep her with us. But it was not the Lord's will to let her stay in this wicked world. She died one month after the death of her mother. It was so hard to give up the sweet little thing. But the Lord giveth and the Lord taketh, blessed be the name of the Lord. It is a very strange thing to think of all three of them were born on Friday, and died on Friday and were buried on Sunday. Sister has been a great sufferer for the last two years. She was taken with scrofula when she was about five years old. She enjoyed good health all the time until after she was grown. The Dr. thought the scrofula went to her lungs causing scroful-

ous consumption which is said to be incurable. She bore her affliction with great fortitude, and seemed to be perfectly resigned to the Lord's will. She told me she would be better off when she died, but she hated to leave her husband who was very much devoted to her. She was not a member of any church, though she loved the Primitive Baptist doctrine, and would go to hear them preach when her health would permit of it. She professed a hope in Christ four or five years ago, and would often tell me how bad she wanted to be baptized. She said to mama a day or two before she died, "I do not feel like there is a thing between me and God." Oh, if I just can say the same when I am called to go. What a glorious thing to think of a dear sister and her two babes in heaven. May I so live that when I am called to die I may leave the sweet evidence that she has left that all is well.

Written by her devoted sister.

Oh dear sister, if I could but know,
I would meet you on the happy shore,
I would pray and sing all the day,
For I would know it would be a happy-stay.

You ask of me Mollie dear,
To please not shed a tear,
For it would be a sin to mourn,
For you were only going home.

No more on earth to see your face,
Which always seemed so full of grace,
Your sweet voice is hushed at last,
For over the river you have passed.

You have gone to heaven above,
To live with those you love,
Where pain and death are no more,
On that happy golden shore.

Then 'tis hard for me to say,
With us little Danie could not stay,
God thought it best to take her home,
Where there would be no sin to roam

If I could see your little face,
Delighted with the happy place,
It would fill my heart with prayer,
To know that I would met you there.

Gone our morning light,
Gone beyond our sight,
Gone our pansy flower,
Gone as in an hour.

Farewell sweet Danie dear,
Thou art free from shedding a tear,
You have gone to your mother above,
Where there is nothing but joy and love.

FANNIE.

APPOINTMENTS.

A. N. HALL.

Tarboro.....2nd Sunday April.....
Old Sparta.....Monday
Autrys Creek.....Tuesday
Lower Town Creek.....Thursday
Union.....Sat. & 3rd Sun.
Pleasant Hill.....Monday
Mill Branch.....Tuesday
Falls.....Wednesday
Nashville.....Thursday
Castalia.....Friday
Peach Tree.....Sat. & 4th Sun.
He will need conveyance when off from
R. R.

J. E. ADAMS.

Beulah.....Sat. & 2nd Sun. April....
Goose Creek Island.....Monday
Jones Bay.....At night
Thence to Cedar Island.....To 3rd Sunday
Hunting Quarter.....Monday
Nelson Bay.....Tuesday
Straits.....Wednesday
North River.....Thursday
Morehead.....Fri. at night
Newport.....Sat. & 4th Sun.

L. S. ROSS.

Meadow.....April.....10
Mewborus.....11
LaGrange.....12
Sandy Bottom.....13
Beaver Dam.....14
Haskins Chapel.....15
Sand Hill.....16
Muddy Creek.....17
New M. H. near H. Fountains.....18
Cypress Creek.....19
Maple Hill.....20
South West.....21
Bay.....22
Sturp Sound.....23
Yopps.....24
Ward's Will.....25
North East.....26
White Oak.....27
Hadnots Creek.....28
New Port.....29
Morehead City.....30
North River.....May 1
Straits.....2
Hunting Quarter.....3
Cedar Island.....4
Jones Bay.....Wed. afternoon 6
Goose Creek Island.....7
He will need conveyance.

W. J. STEPHENSON.

Durham...Sun. night after 3rd Sun. in April
Eno.....Monday
Mt. Lebanon.....Tuesday
Camp Creek.....Wednesday
Tar River.....Thursday
Surl.....Friday
Flat River.....Sat. and 4th Sun
Roxboro.....Sun. night
Stories Creek.....Monday

Shiloh.....Tuesday
 Thence to brother R. A. Cox's near Randolph
 Charlotte Co. Va.,...until 1st Sunday in May
 Will brother R. C. Dodd meet him early
 Tuesday morning at South Boston.
 Brother R. C. Dodds Tuesday night
 Mill.....Wednesday
 Malmaison.....Thursday
 Mt. Arrarat.....Friday
 Cow Branch.....Sat. and 2nd Sun
 Matrimony.....Monday
 Shiloh.....Tuesday
 Buffalo.....Wednesday
 Wilson.....Thursday
 Clear Spring.....Friday
 Thence to Mayo Association.
 He will need conveyance.

S. M. ANDERSON OF GA.

Wilmington Friday before the 2nd Sun, in
 April,
 Stump Sound.....Saturday
 Bay.....2nd Sunday
 Yopps.....Monday
 Wardsville.....Tuesday
 North East.....Wednesday
 South west.....Thursday
 Old Maple Hill.....Friday
 Cypress Creek.....Saturday
 Muddy Creek.....3rd Sunday
 Goldsboro.....Monday
 Smithfield.....Tuesday
 Clement.....Wednesday
 Rehoboth.....Thursday
 Fellowship.....Friday
 Middle Creek.....Saturday
 Willow Spring.....4th Sunday
 Oak Grove.....Monday
 Durham.....at night
 Eco.....Tuesday
 Mt. Lebanon.....Wednesday
 Surl.....Thursday
 Flat River.....Friday
 Roxboro.....Saturday
 Shiloh.....1st. Sunday in May
 Stories Creek.....Monday
 Wheelers.....Tuesday
 Prospect Hill.....Wednesday
 Lynchs Creek.....Thursday
 Arbor.....Friday
 Pleasant Grove.....Saturday
 wolf Island.....2nd Sunday
 Reidsville.....at night
 Pleasantville.....Monday
 Sardis.....Tuesday
 Buffalo.....Wednesday
 Wilson.....Thursday
 Clear Spring.....Friday
 Thence to Mayo Association.
 will Elder wm Lundy arrange appoint-
 ments from Mayo Association at Flat Shoal
 to New River Association, thence until the
 first of July ending near Raleigh, N. C.
 Conveyance needed.

J. E. ADAMS.

Bear Creek Association.....1st Sun. in May
 Liberty Hill.....Tuesday after
 Bear Creek.....Wednesday
 Meadow Creek.....Thursday
 Jones Hill.....Friday

Jerusalem.....Sat. and 2nd Sun.
 Tysons School House.....Monday
 Lawyers Spring.....Tuesday
 Bethany.....Thursday
 High Ridge.....Friday
 Mountain Spring.....S. H. Saturday
 Liberty.....3rd Sunday
 High Hill.....Monday
 Crooked Creek.....Tuesday
 Watson.....Wednesday
 Philadelphia (Rutherford Co.) Sat. and 4th Sun
 Cool Spring (S. C.).....Sat. and 5th Sun.
 Pelzer.....Tuesday night after
 Brother J. Watkins will arrange for the
 week.
 Mill Creek.....Sat. and 1st Sun. in June
 Gills Creek.....Wednesday
 Mt. Pleasant.....Sat and 2nd Sun
 Some one will please meet him at Alber-
 marle Thursday before first Sunday in May.
 He will need conveyance when off R. R.

W. J. STEPHENSON.

R. H. Cox's.....April 29 at night
 Black Castle.....30
 Wyllisbry.....May 1
 Hebron.....May 2 and 3
 Drakes Branch.....4

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LANDMARK JOB OFFICE,
 Wilson, N. C.

P. D. GOLD & SON, Prop's.

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

TRAINS GOING SOUTH.

DATED March 14, 1896.	No. 23 Daily		No. 49. Daily.	
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 55	9 44	.....	.....
Ar Rocky Mt.....	1 00	10 39	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt.....	1 09	10 39	5 45	12 47
Lv Wilson.....	2 05	11 35	6 30	2 10
Lv Selma.....	2 53	.....	.....	.....
Lv Fayetteville	4 30	1 15	.....	.....
Ar. Florence .	7 25	3 14	.....	.....
Lv Goldsboro..	.....	.....	A. M.	.....
Lv Magnolia.....	.....	.....	7 05	3 10
Ar Wilmington	.....	.....	8 10	4 10
	P. M.	.....	9 45	5 45

TRAINS GOING NORTH.

DATED March 14, 1896.	No. 25 Daily.		No. 48. Daily.	
	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	8 15	7 47	.....	.....
Lv Fayetteville	10 58	9 40	.....	.....
Lv Selma.....	12 32	.....	.....	.....
Ar Wilson.....	1 20	11 35	.....	.....
Lv Wilmington	.....	.....	7 00	9 25
Lv Magnolia.....	.....	.....	8 30	10 52
Lv Goldsboro..	.....	.....	9 36	12 01
Lv Wilson.....	M.	P. M.	P. M.	A. M.
Ar Rocky Mt.....	1 20	11 35	10 23	1 00
	2 17	12 11	11 05	1 38
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 17	12 11	.....	.....
Ar Weldon.....	3 32	1 01	.....	.....
	M.	A. M.	P. M.	.....

†Daily except Monday. ‡Daily except Sunday.
 Train on Scotland Neck Branch Road leaves Weldon 3 55 p. m., Halifax 4 13 p. m., arrives Scotland Neck at 5 05 p. m., Greenville 6 47 p. m. Kinston, 7 15 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 5 00 a. m. Arrive Pamlico 8 50 a. m.; Tarboro

10 00; returning leaves Tarboro 3 30 p. m., Pamlico 6 20 p. m., arrives at Washington 11 00 p. m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train on Midland N. C. Branch leaves Goldsboro N. C., daily, except Sunday, 7 00 a. m., arriving Smithfield, N. C., 7 20 a. m. Returning, leaves Smithfield, N. C., 7 50 a. m., arrive Goldsboro, N. C., 9 15 a. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R.R. daily, except Sunday, 4 10 p. m., Sunday 2 45 p. m., arrives Plymouth 9 00 p. m., 5 00 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 50 a. m.

Trains on Latta Branch Florence R. R. leave Latta 6 40 p. m.; arrive Danbar 7 50 p. m. Returning leave Danbar 7 50 a. m.; arrive Latta 8 40 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.

JO. F. DIVINE
 General Supt.
J. R. KELY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.
 Cond. Schedule—In effect Dec. 8, 1895.

	N. Bound		S. Bound	
	No. 2	No. 1	No. 4	No. 3
Wilmington,	Lv 7 25 a m	Ar 7 55 p m	Lv 7 25 a m	Ar 7 55 p m
Fayetteville,	Ar 10 35 a m	Lv 4 45 p m	Ar 10 35 a m	Lv 4 45 p m
Fayetteville Junction,	Lv 10 55 a m	Ar 4 30 p m	Lv 10 55 a m	Ar 4 30 p m
Sanford,	Lv 11 10 p m	Lv 3 49 p m	Lv 11 10 p m	Lv 3 49 p m
Climax,	Lv 2 25 p m	Lv 1 32 p m	Lv 2 25 p m	Lv 1 32 p m
Greensboro,	Ar 2 50 p m	Lv 1 03 p m	Ar 2 50 p m	Lv 1 03 p m
Greensboro,	Lv 3 05 p m	Ar 12 55 p m	Lv 3 05 p m	Ar 12 55 p m
Stokesdale,	Lv 3 50 p m	Lv 12 12 p m	Lv 3 50 p m	Lv 12 12 p m
N. & W. Pct.—W. Cove.,	Ar 4 31 p m	Lv 11 45 a m	Ar 4 31 p m	Lv 11 45 a m
N. & W. Pct.—W. Cove.,	Lv 4 35 p m	Ar 11 35 a m	Lv 4 35 p m	Ar 11 35 a m
Rural Hall,	Lv 5 17 p m	Lv 11 05 a m	Lv 5 17 p m	Lv 11 05 a m
Mt. Airy,	Ar 6 45 p m	Lv 9 35 a m	Ar 6 45 p m	Lv 9 35 a m
	No. 4	No. 3	No. 16	No. 15
	Daily.	Daily.	MIXED	MIXED
			Daily Ex	Daily Ex
			Sunday.	Sunday
Hemetsville,	Lv 8 45 a m	Ar 7 7 p m	Lv 8 45 a m	Ar 7 7 p m
Maxton,	Ar 9 23 a m	Lv 6 13 p m	Ar 9 23 a m	Lv 6 13 p m
Maxton,	Lv 9 29 a m	Ar 6 12 p m	Lv 9 29 a m	Ar 6 12 p m
Red Springs,	Lv 9 55 a m	Lv 5 42 p m	Lv 9 55 a m	Lv 5 42 p m
Hope Mills,	Lv 10 35 a m	Ar 4 58 p m	Lv 10 35 a m	Ar 4 58 p m
Fayetteville,	Ar 10 52 a m	Lv 4 35 p m	Ar 10 52 a m	Lv 4 35 p m
	No. 16	No. 15	MIXED	MIXED
	Daily Ex	Daily Ex	Sunday	Sunday
	Sunday.	Sunday		
Ramseur,	Lv 6 45 p m	Ar 5 30 p m	Lv 6 45 p m	Ar 5 30 p m
Climax,	Lv 8 35 a m	Lv 3 55 p m	Lv 8 35 a m	Lv 3 55 p m
Greensboro,	Ar 9 20 a m	Lv 3 40 p m	Ar 9 20 a m	Lv 3 40 p m
Greensboro,	Lv 9 35 a m	Ar 2 35 p m	Lv 9 35 a m	Ar 2 35 p m
Stokesdale,	Lv 10 50 a m	Lv 1 28 p m	Lv 10 50 a m	Lv 1 28 p m
Madison,	Ar 11 50 a m	Lv 12 25 p m	Ar 11 50 a m	Lv 12 25 p m

North bound connections at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

South bound connections at Walnut Cove with Norfolk & Western Railroad for Roanoke and points North and West, and at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

J. W. FRY, Gen'l Mang'r.
W. E. KYLE, Gen'l Pass Agt.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

DEAR BROTHER GOLD:—I send you two letters and an extract from another to be published in the LANDMARK if you think best. To my mind they will be good and profitable reading for lovers of the truth, and especially interesting to those who remember the writer, Elder C. B. Hassell. They reflect the kind and tender nature of the man, the wonderful thoughtfulness and perfect order that characterized his mind and his truly humble and meek spirit as a child of God. To me he seemed the most remarkable man I ever met for every good and commendable and lovable trait. As a preacher he was so quiet, and yet showing a heart full of holy zeal, and a mind that lacked no energy. Truly it seemed clear in his work in the church that the love of Christ constrained him. If I should begin to write of him as a man and as a servant of God I would not know where to stop. To me his preaching seemed most wonderful; but how humbly he thought of it, and of himself.

He favored me with his correspondence a number of years, and I have most of his letters yet, and a number of them I will send to you, as I get time to look them over. Some of them will be of great interest, and especially some that tell of his own exercises which bring him to the side of the poorest and most self depreciating and doubting child of God. I have some re-

membrances of him to speak of at some future time if the Lord will. I cannot write much now, being very weak. I am just able to be up after a sickness of near two weeks and ten days in bed. The Lord has been very good to me in not allowing me to sink in despair, considering my vileness. He has from time to time helped me with a little help, by dropping into my soul some sweet portion of his word with light and life and power. He has given me to feel somewhat quiet and restful under his mighty hand, and has made me enjoy some little taste of his love and grace. And this morning being able to ride to the meeting house and talk to the brethren for a short time, though weak and trembling in body, I felt something of the goodness and pleasantness of brethren dwelling together in unity and of the goodness of the church, which is the perfection of beauty and the joy of the whole earth. How amiable are the tabernacles of the Lord of Hosts. How wonderful that he has chosen poor sinners to be his house of such lowly material. But by so much more are his power and goodness and love and glory manifest.

As I look over these letters I cannot but think of our dear aged sister Hassell, and of each one of that dear family. It was my privilege to be at their home three times, or more, and to be there not

long before he passed away. I have also been with them elsewhere at various times. Brother Hassell, and his son Walter were at our home in Herrick, Bradford Co. Pa. several days, and afterwards he always addressed his letters "Pleasant Hill." We were together on a pleasant visit to Canada. Our dear sister Hassell has been with us at our home here. How I wish we could have the privilege of welcoming her here again, but it is not likely. Her letters have been a comfort to me for many years. May the Lord make her feel very near to him and comfort her in his loving, everlasting arms so that her loneliness and afflictions will be lightly felt. Brother Sylvester Hassell was also with us at our home here a few years ago, and we had a pleasant visit. May the Lord plainly direct him by his spirit, and uphold him in all the work which he has called him unto. His dear father often mentioned him in his letters. He seldom omitted the name of any member of his family whom I had seen, or of any member of our family in any one of his letters. Your brother affectionately.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

Jan. 11th 1896.

MY DEAR BROTHER DURAND:— Your welcome letter of the 29th of Feb. came to hand a few days ago. I have been thinking of late more than usual about you and the brethren in and about Salisbury because it is about my usual time to go north. And although in spirit I am with you joying and beholding your order, yet in body I do not expect to be present with you this month or the next. I have declined going to New York this spring.

I still entertain a hope that I shall be permitted to attend the

Baltimore Association and in that event have the pleasure of seeing some familiar faces from the Salisbury Association. I am inclined to the opinion that several brethren and sisters will accompany me to that and the three succeeding Associations, if I am permitted to go. I feel thankful to the Lord that you can spend even one third of your time with the churches in Salisbury and vicinity. It will be a great pleasure to them, but cannot much lessen the labor of Elder Staton, who has so many other churches to attend. I can well imagine the pleasure you both received and gave during your visit at Church Creek. Brother Woolford and his family I think enjoy their religion very much, and their christian deportment is well worthy of imitation. I think your conclusion correct, however, that the more the light shines within us the more we discover the darkness and deformity there. I cannot account for the fact on any other principle that I can see more of my ignorance, sinfulness, stubbornness, indifference, and foolishness than I could twenty years ago. I used to think I had some zeal for the cause of God, could dive into the mysteries of Godliness, understand prophecies and preach the gospel intelligently to the edification of others, but it does not seem to be the case with me now. It appears to me now that what little I ever knew I have forgotten, that I don't know how to preach and have but little light on the scriptures. It is like a sealed book to me, or one with dry leaves. Yet duty demands I should go ahead and say something, and if my ignorance is exposed, it is no matter. My mortification may work for the good of God's cause and out of my weakness He may bring forth strength. My wife desires to be remembered

to you. She has been long anxious to hear you preach, but fears she never will unless you come this way. She also unites with me in kind christian regards to the brethren and sisters about Salisbury and hopes to see some of them this way one of these days. Give my best respects to Mr. Parsons, my warm christian affection to sisters Parsons and Wilson, whom I hope to see again in the flesh. I remain your unworthy brother in Christ.

C. B. HASSELL.

Williamston, N. C.
March 11th, 1868.

ELDER S. H. DURAND:— Things are being revived a little with us. Our congregations are increasing in size and interest. Several are being added to the churches in these parts. Two Elders from the Country Line Association in this State have visited a number of the churches of the Kehukee Association this month, and have met with much encouragement. Two others from Georgia are to visit us next month and fill a long list of appointments. We begin to feel that we have a season of refreshing from the presence of the Lord. I am very much in hope you will be permitted to visit us at our next Association. The brethren would be rejoiced to have you among them, and those of us who have made your acquaintance would rejoice the more to see you again.

Scarcely any event was more unexpected to me than the death of Elder Leachman. My weakness almost rebelled against the order of Providence. I did not see how he could be spared—who was to fill his place? Why he was cut off in the prime of life and why I should be spared, who was several years his senior. All these things seemed so strange that I could

scarcely realize the fact that he was surely gone. O! what a vacuum is there! We cannot fathom the mystery. Our souls must be still and know that God rules as a sovereign in the affairs of his kingdom, and does all things well. May his kingdom come and his will be done, as in heaven so in earth. May we be reconciled to him and his dispensations in nature and in grace. Brother Leachman was perhaps the most gifted minister in our connexion living at the time of his death and for some years previous thereto. "The Lord gave and the Lord taketh away, and blessed be the name of the Lord." We must needs all die and are as water spilt upon the ground that cannot be gathered up again, yet hath God devised means by which his banished shall not be expelled from him. There is a meeting place for the saints where parting will be unknown.

Sophia thinks of writing sister Bessie again soon. The health of my family is good. Spring has opened upon us magnificently. We are shipping garden peas from the Roanoke. The woods abound with the honeysuckle, and the birds sing sweetly. All nature seems to give glory to God and shows forth his praise to mortals. Man is the most degenerate of God's creatures it appears, and consequently the most backward in giving him adoration and praise.

Elder Barton is sinking with age and infirmity we learn. I fear I shall see his face no more on earth. If you are permitted to mingle with the brethren at the Associations tell them my spirit is with them and I should be glad to meet with them in person, give them who enquire after me my christian regards and bid them

God's speed in the good cause of truth and righteousness. My wife unites in love to you and your parents, your brother and sister, and may grace, mercy and truth abound in your midst. How I should delight to sit down and converse with the old man, your father, about the past, the present and the future. I remain your frail and very imperfect brother in Christ.

C. B. HASSELL.

Williamston, N. C.

April 28th, 1869.

ELDER S. H. DURAND, DEAR BROTHER:—I have acknowledged your favor of the 9th, inst. Allow me to mingle my sorrows with yours' and your dear family and relatives, on account of the death of your dear brother William. It is the Lord's doing. May our soul be still and know that he is God. May our head bow in humble submission to his righteous and holy will, whether his dispensation be mournful or joyful. I feel on this occasion not merely to sympathise but to grieve with you. It is as though one of my own family was stricken down. The tie that binds me to you and yours is strong indeed. It seems but as yesterday that I was with you, that brother William took you and me, Walter and sister Murray from the depot to your house, going himself on foot up the mountain. How fresh his image is before me. How calm and pleasant that countenance that I saw for so many days together. How sweet that voice that is now hushed in death. His patience under suffering proved the value of his faith, and his christian resignation showed the indwelling of the Spirit. Let the unbelieving world see how a christian can die. To live is Christ and to die is gain. One surviving brother of nine you

are, I suppose. It seems quite evident that both parents and children will soon constitute a family in heaven. How rapidly you are passing away, and so are we all. No matter, we shall soon be where "sickness and sorrow, pain and death are felt and feared no more, where no chilling winds or poisonous breath can reach that healthful shore" My wife and family, including Walter of course, send very special love to you and family, and deeply sympathise with you and them in your sad bereavement. Give my love to sister Durand and family and to all your relatives of my acquaintance, and to the brethren and friends in general.

It is comforting to learn that your labors in the ministry are crowned and that the work of the Lord is progressing in your vicinity. May it be his good pleasure to visit the churches with seasons of refreshing this blessed year so that the gathering of the Lord's hosts shall be with songs of rejoicing and shouts of victory through the blood of the lamb, I anticipate for the brethren a happy time during the spring Associations. How glad I should be to meet with them, but I do not expect to be permitted to do so. Elders Hart and Gold are in the arrangement as messengers from our Association. I am in hope that one or both can attend. Elder Gold I think would be particularly accepted to the brethren. And if a quarterly meeting in Canada succeeds the Western Conference, as it did last year, perhaps you might get him to accompany you there. I have a correspondence with Mr. Ebenezer McCall, who keeps me pretty well advised as to the course of events over there. He is an excellent correspondent. He gave me a history of the encounter between Collins and Elder Pollard

at the Lobo branch of the church, and also sent me Collin's book written against Elder Pollard and the Old School Baptist church. Ebenezer always writes like a Baptist and appears as much interested in the cause of Christ as any member of the church. I have never learned what the church in Canada is called. Can you inform me? Elder Pollard for instance is pastor of the church, with five branches or meeting houses. What is the distinctive or local name of the church? (The Covenanted Baptist church of Canada.)

It is melancholy to think of sister McCollom's serious illness. There was something peculiarly affectionate about her. She seemed like a guardian angel attending us while at her father's and all through the meeting. I have thought of her a great many times, since my return from Canada. I feel confident that she will be better off when she passes from the scenes of earth. Your affectionate brother in Christ.

C. B. HASSELL.

Williamston, N. C.

March 24, 1871.

MY DEAR BRETHREN AND SISTERS IN CHRIST:—I have been requested by a number of my loved ones in Christ Jesus to write what I hope the Lord has done for a poor worm of the dust, though I feel too unworthy to attempt to write anything for publication, feeling myself to be so far behind in spiritual knowledge and understanding, and besides my education is quite limited.

I do not remember when I first had serious thought about dying, though I know I was quite small, but I remember quite well when I first felt myself to be the chiefest of sinners I was only sixteen years old, and my oldest brother who

was married and living some distance from my father's home came to visit us. He had not been there but a short while until he said to my dear mother, "Ma, did you know your poor unworthy boy has obtained a hope in our blessed Saviour? and I am now praying if it is His holy will I may soon see you, Pa, and all my dear brothers and sisters brought into the fold of Christ," How foolish I thought it was in him to be praying for myself, the very thought of his asking the Lord to bless some one who would not ask His blessings upon themselves was absurd. But ah! how could I pray? I did not know what blessing to ask of Him, I did not have the spirit of prayer, but ere the sun had sunk in the far golden west on that beautiful eve, I felt impressed to try to pray but I did not want any one to see me, or know I had ever thought of such a thing as trying to pray the Lord to have mercy on me, so after dark I went out in the yard and knelt down and for the first time in my life I asked, "God be merciful to me a sinner," that was all I could say, but I remember repeating it several times, though it did not seem to rise above my head, and I felt as if I was mocking the poor publican that prayed this same prayer. On the next Sunday (this being Thursday) the Missionaries commenced a protracted meeting near our home, and I then thought I would have a glorious opportunity to seek religion, so I went both day and night, and when the preacher would ask all who wanted the prayers of the christians to stand up I would invariably get up. I thought their prayers would do me a lot of good in helping me to bear the burden that was so heavily weighting me down. I remember one night after the preacher had dismissed the

congregation he came to me and said, "Just put your trust in Jesus, He will save you," but oh! I did not know how to put my trust in Jesus, that was too mysterious for me, I thought I must do some good deed before He could save me, but what to do I did not know. I had tried to pray but it seemed the more I tried to pray the heavier my burden became. I just felt to be a vile wretch in the sight of every one, and most especially in the sight of God. I felt to be in the "slough of despond," and resolved to give up all for lost. It was just then I hope the dear Lord embraced me as His. I was filled to overflowing with joy unspeakable, it seemed everything around me was so clear and bright, everything was rejoicing with me and I loved every body with a love I had never felt before, then this thought would come to my mind, it is Satan and he is deceiving you. I felt as if it were all mockery and I would never tell any one my feelings. That same night I went to meeting. The preacher used for a text, "Who is on the Lord's side?" After he was through preaching he gave the invitation for all who loved the Lord and had a hope that they were on the Lord's side to come and give their hand. I did not think I would go, but this scripture came to my mind, "Whosoever shall confess me before men, him shall the son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God," and to my surprise I was the first one to go, I did not feel ashamed to own my Lord, if indeed He was mine. The door of their church was opened in a few days for the reception of any who wished to unite with them and the preacher said he believed "after you had caught a fish you ought to string

it," and now he would be glad if all who had a profession would join some church, so I thought I would be obedient, and was simple enough to go on and join them without reading my bible or trying to see what was taught in God's holy word, taking the preacher's word for my guide instead of the word of God. I was baptised and became a member in full fellowship with them, and I tried to be ever found at my post of duty, and do something for the Lord as they call it. I thought probably I could be an instrument in the hands of God in winning some poor soul to Christ, just like he did not have the power to save them without some help, and besides this I was their organist and I thought that was an important position for me to fill. I tried never to miss a meeting. I wanted to do my whole duty if possible and I verily believed then I was doing God's service. I just felt that what the preacher said was as true as the bible and there was no use reading it, though I would read it sometimes just to say I had read it, though I fully believed I was doing what God had commanded me to do, in giving money to help send the gospel to the heathen, as I had been taught that by man. I lived on with them several years, trying to do what I thought to be right, but I hope it has pleased the dear Lord to teach me I was not at home. Last summer I was so impressed to read my bible, I could not cease from reading. I would read every opportunity I would have, and the teaching of the blessed word of God was so different from the teachings of man it just made me shudder. The bible teaches salvation by grace so plainly, and why I could not see that sooner I can never tell. I wonder oh! so often if I could have been a

child of God he would have permitted me to stay with them and believe and act as I did, but it is consoling to me to some extent to know he works in many ways his wonders to perform, and I thought probably He had suffered me to stay there for being so disobedient. He commands us to "Search the Scriptures" and I had not done that. Please allow a poor tossed about sinner to say to any one who may read this, never join any church until you read what is taught in the word of God, pray the Lord to guide you aright and you will land safely at home with the chosen people of God. I had heard the Primitive Baptists preach, but it was when I was quite small, but from what I could learn from the reading of the LANDMARK and Signs of the Times they preached the power of God, and I found in my heart a great desire to hear them preach again, yet I dared not tell any one for fear of being criticised, and I had said some hard things about them myself, and I did not want them to know I was ready to apologize, or ask their pardon. I thought that would be too condescending, but at last my desire was granted, and I believe the good Lord sent us a preacher. Yes, dear brother T. N. Walton (I believe he is a true child of God) came in our midst and preached for us several times and I never enjoyed preaching as I did then, it was indeed a balm to this poor heart of mine, it was just what I believed and now I found myself loving a people I had always looked down on, and I was in trouble again. I did not want to leave such a popular denomination as the Missionaries and join this degraded sect, how foolish I thought it would be for me to leave a membership of about two hundred and

join a membership of only twelve, but there was no peace, there for me, I was not satisfied, there was no preaching there that satisfied my longing heart and what must I do? I did not want to join the Hardshells from the fact I was young and I feared my associates would laugh at me. I would go to hear the Missionaries every time I could and try to forget my troubles, but oh! how I worked against conscience. I was contradicting what the bible taught me, I was sinning every time I went to hear them, I knew I was doing wrong. I tried to ask the Lord to teach me the Missionaries were right, and make me a good Missionary but He would not answer my prayer, then I felt to pray, Lord teach me the right way, make me submissive to thy will, and if the Baptists are right make me willing to go to them regardless of what the world may say, just then my heart was filled with the language of the Poet,

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

But still I did not feel quite ready to give up. I would dream of joining the Baptists, and being baptised and being so happy with them, and would awake rejoicing that I had reached my longed for home, but as soon as I would find it was a dream my hopes would be blighted and I would again be in the "depths of despair." Scripture after scripture would be presented to my mind which would be an evidence to me I was not doing my duty and it seemed to me I was of all creatures the most miserable. I found there was no peace for me elsewhere and I resolved by the help of God to go home to my friends and tell what great things the Lord had done for me a poor vile wretch, saved by grace if saved at

all. So an Saturday night preceding second Sunday in October 1894 brother Walton preached at my sister's home, after he was through talking he opened the door of the church for the reception of any who wished to unite, and during the singing of that good old hymn "How firm a foundation ye saints of the Lord," I went forward and offered to the church. I tried to tell in a brief way how the Lord (as I trust) had led me, after which I was received as a candidate for baptism, and oh! how unworthy I felt of the position I now held with them: how they could fellowship me I could not see, and I felt willing just to dwell at their feet, and I pray I may be ever found dwelling there esteeming them better than myself, and now when I try to compare myself to them I feel to be so insignificant, so far behind them I fear that I have not been born again. On the next day I was led into the water and buried in baptism with my blessed Saviour (as I trust) and dear brethren and sisters, that was a happy day to me. I felt as if I had just reached my longed for home, oh! how sweet is the word "Home," how sweet when we have been away from home for a while to be permitted to once more behold the faces of the loved ones at home, but what is an earthly home compared to that sweet haven of rest prepared for all the redeemed of Israel? A sweet home in heaven with our blessed Jesus there to dwell with Him throughout the ages of eternity, "Where the wicked cease from troubling and the weary are at rest." I have never regretted joining the Primitive Baptists for one moment, though it was quite a cross to me, (for I left my father, four brothers and three sisters in the Missionary church.) I felt to take up this cross and try to follow Him who had

done more for me than father, mother, sister or brother, and though I know it is with feeble, faltering footsteps I follow Him, I know "His strength is made perfect in our weakness." When I look at my unworthiness, weakness, disobedience, proneness to sin, I am made to exclaim, O, vain one that I am who shall deliver me from this death? If any who read this have had such an experience as this, if this would be called an experience of grace, let me admonish you as one who loves you for Christ's sake do not do as I have done, take up your cross and follow Jesus, he will help you to bear it "Come out from among the world" and you will be happy in that last day when He comes to make up his jewels. My heart and sincere sympathy goes out after the dear lambs of the flock who are standing without the fold, desiring a home with them, yet feeling their unworthiness to go to them. Remember that it is a broken and contrite heart God loves instead of a boasting spirit.

I have not written what I wanted to write, or what I intended to write, but have just written what has been presented to my mind, and hope it is a heart-felt experience, and if any of you think these are not the teachings of heaven's school please do not hesitate to tell me, for if I know my heart there is a desire in it to be taught of God and be led in the narrow way that leads to life eternal. With deep christian love to all the dear ones in Christ I trust I am your unworthy sister in hope of eternal life beyond this vale of tears.

NANNIE GRAVES.

Bunker Hill, Va.

DEAR BRETHREN GOLD AND LESTER:—If not deceived I am driven again but with a heavy burden of doubts and fears, to write for the LANDMARK. I have tried to wear it out, but have failed to do so; and have begged the Lord to show me plainly my duty, if there should be a duty, but the burden has only grown the heavier; and so, for fear of His judgments, I feel that I must try, without knowing what to write.

Before the Association at Kehukee I felt the weight of that impression, but thought I would wait till after the Association was over; that I would then be in such a state of rejoicing and exultation of soul it would be no trouble to write. It had been several years since I had attended an Association, and I looked forward to it with eager anticipation of the joyful meeting with the brethren and sisters. I expected to see the warm handshakings and hear the heart-felt greetings of long ago, when the dear old father and brother Wm. Thigpen and many others were living to rejoice in such meetings. But on arriving there Saturday morning, I found it so different, it brought a chill of disappointment in my feelings that I didn't recover from till the dear brother, Elder A. J. Moore, arose to preach. The meeting with him had carried me back so sweetly to the time when I first met him at Elder Bennett Pitt's that it drove the chill away, and I was warmed and ready to receive the gospel preached. From then on it was a glorious meeting, and the parting was sad and affecting. The coldness was all gone. I wish I had the words to describe my feelings during those three days. Sometimes there was a weighty sense of littleness and unworthiness within, with truly bowed-down feelings, at other times I was rejoicing in

the wonderful down-pour of the gospel.

How mistaken I was when I thought things would be made easy for me. The next day after it was over I was taken down in the deep waters, with, it seemed to me, no foothold. I was full of the spirit of unrest, and I was made all day to cry, "Why art thou disquieted within me, O my soul?" I had three severe trials to come on me at once, and the weight of them was so heavy I felt that I couldn't bear up under it. Sometimes I felt that there was something for me to do without knowing what, and I was often made to ask, "Lord what wilt thou have me to do?" And for a while I again felt that death was near, and the cause of my trouble. I felt to be withering under God's will and power as a worm withering in the fire and that "He worketh in me to do of His own good pleasure," with no way of escape for me, though so vile and full of sin, and there seemed to be a feeling as of wanting to escape from His power. While in this wretched condition I had a dream. When I awoke and found it nothing but a dream, "Thank God," was on my lips and in my heart. I realized then that it was the loving kindness of an ever present God that had kept and restrained me all my life from the ways of evil-doers, and I must thank and praise Him for His merciful kindness to me, even though He was bringing me through the furnace of affliction to do His will. The next night I read the sixth chapter of Matthew which to me is full of beauty and sweetness. It says, "Your Father knoweth what things ye have need of before ye ask him," "but seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

These words have been with me ever since I read them that night, and "God is not slack concerning his promise." I have told sister Bettie Whitley some of my feelings, and she has given me much comfort and encouragement. I believe my steps were directed of the Lord when I went to her. One night after a lengthy conversation with her I saw with my eyes closed a faint shadow passing over me, and something seemed to tell me it was the shadow of God. Then I saw a faint light before me and it seemed to me it was the first light of Christ. If God is over and near me, as His shadow seemed to tell me, and Christ is with me and before me I am safe, no evil can befall me, for "all things work together for good to them that love God, to them that are called according to His purpose." After I passed through what I call my second experience, where I was taken out of the depths, and placed in the beautiful green pastures, the impression came to write for the LANDMARK about it, but I couldn't make up my mind to do so, fearing that it was not of the Lord, or I would feel some impression or desire to write my first experience, in which the darkness of nature's night was changed to the glorious light of spiritual day. While brother Lawrence, our dear pastor, was gone last winter, owing to the inclemency of the weather, we had no one to preach for us when the time came for our February meeting. On Saturday I went, feeling sure that one brother at least would be there, and he was there, and we had a meeting of two. On Sunday two brethren and myself went and two other friends. It was a day's meeting I shall never forget. It brought to my mind what Christ said, "Where two or three are gathered together in my name, there am I in the midst,"

and I felt that it was even so, that Christ was with us. In our conversation on Saturday brother Harrell spoke of a brother having said once that after he was baptised he wanted to preach, and be a big preacher. It was just what I had thought about writing. I concluded then that it was nothing more than a fleshly desire to write and be somebody, and I determined to throw off that burden of feeling and I felt that I did. A lightness came, but there was no joy in it. It was a strange, sad lightness. I seemed to be bereft of something. On Sunday during our meeting death came on my mind and remained. That night while sitting up with a corpse, a heavy weight which seemed to be death with all its terrors, came pressing me down. I could scarcely control myself, could scarcely keep from groaning aloud under my heavy burden. I thought of my dear helpless husband and little children; how it would be with them in their widowed and orphaned condition. The desire that I had once felt to leave them to a kind Providence to go myself to a place of rest was all gone. I thought of the "deep damp, grave, the darkness and the worm," and as the poet says, "felt a thousand deaths in fearing one." My distress was so great I couldn't hide it, and my husband would frequently ask me what was the matter, but I couldn't tell him. I didn't want to give him so much trouble. I felt at times that I wouldn't live three days, and wanted to write to my son, and ask him to care for the father and little ones. I wanted also to write to brother Lawrence about it, but the heaviness was so great I couldn't do so. I didn't think I would ever see him again, and felt that I would need him so much in my dying hours to give me a word of en-

couragement. I didn't seem to look to God for help, didn't look to the bright shores beyond, but all was gloomy, dark and dreary. On Friday when I went to the dinner table I felt that my remaining days were very few, but I wanted to take up a little duty that I had always neglected, that of asking God's blessing at the table, and I did so. To my surprise I felt better that evening. I believe the trouble of that week led also to the writing of my first experience. But after writing it my cares pressed me so heavily that I thought I would postpone writing the second a few days, but the days lengthened into weeks, and I was no nearer ready than at first. At last I believe the Lord gave me up to satan for a while. There was a feeling of bitterness in my heart against God, and I said to myself, "The Lord is against me anyway, and it is no use to pray to Him any longer." What a wretched state I was in then. That night my little girl came from school crying with the ear-ache and a chill. That angered me. I had no patience with anything. Such rebellious, bitter feelings I had against my God because I thought my lot was so hard, and I went to sleep, feeling miserable. I had a dream that night that made me feel, when I awoke, that I had something to thank God for. The question was asked within, "Who made me to differ from the vilest?" And I saw that it was God's restraining power that had been with me all the days of my life, and I was made to thank Him for His great goodness and tender mercy to me. After that I felt too unworthy to pray to Him, too sinful to raise my eyes to Him or to call His name. But the prayer was in my heart, "Lord have mercy on me," in spite of my efforts to keep it back. My little girl was still sick, two days

after she was taken then another child was brought home with ear-ache and chill. I became alarmed. What fearful judgment was this that the Lord was visiting upon me? What would the end be? What was it for? And I was made to feel that it was because I hadn't finished the work that He had required of me. That night I went to work, and after I finished it the children recovered, and I felt the answer of a good conscience it that respect. I have been so proud, stubborn and rebellious, it has taken the afflicting hand of God to humble and bring me to His will. I would advise others who have the weight of christian duties on their minds whether it be baptism, prayer, writing, visiting the sick or what, not to wait to receive and suffer from the sharp stings of the lash as I have suffered. My conscience often smites me for not visiting the sick as I feel that I ought to do, and as I want to do. On two occasions, when thinking of doing so, these words were spoken within, "Let your light so shine before the world, that all men may see your good works," but I feel that if ever I had any light it has been hid under the bushel so long it has gone out.

One week last winter I was trying more than usual to look into the future. I could look back and see that the Lord had been with me through the past year, but it was very dark and gloomy before me for the next. On one occasion I said to myself, "The Lord has always been with me till now; I don't know how much longer it will be so," when these words of promise were given me, "He will be with thee always, even unto the end." At another time, something said to me, "He will never leave thee nor forsake thee." But I couldn't take hold of it as coming

from the Lord. Several times during that week it came, "He will never leave thee nor forsake thee." The last time it was given me I asked "Is it from the Lord?" "It is I" was the answer, so still and so sweetly felt. That promise has never been forgotten. At another time, during a storm, I felt some uneasiness, and "Lo I am with thee always even unto the end," was presented to me. I don't believe His promises to me mean that I shall always hereafter rest "on flowery beds of ease." There is another promise to His children "In this world ye shall have tribulation, but in me peace." And again, "Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Afflictions and tribulations are the heritage of God's children while sojourning in this wilderness land. We feel, at times, when the clouds are dark and lowering, and the waves rolling high, threatening to overwhelm us, surely God has forsaken us. Christ when expiring on the cross, cried, "My God, my God why hast thou forsaken me." But He is present, though the bright shining of His face is hid behind the clouds. His arm is under us bringing us lovingly and safely out of the tempestuous waters, to the pleasant land of green pastures.

One night last Spring I took up a paper and commenced reading some of the light trashy stuff in it, but something kept saying "go to the bible" so I put down the paper and took up the bible, and read a chapter, and in it I felt was the promise of His judgments, and of His presence also. The next night I took the paper again to read, and again had to put it down, and read another chapter in the bible, telling of the drought, the hail, the mildew &c., but "I am with thee

saith the Lord of hosts." After some weeks I took that paper and read it, feeling at the same time that I was doing wrong. After that my soul was enraptured in darkness. I felt that the stripes would be laid on, and I knew not how heavily. In a few days I had a chill and was quite sick for awhile. I felt to be suffering under the displeasure of my Heavenly Father, and seemed to be standing off at a distance, begging for help to overcome my weakness. I didn't know but death would come, but I felt it was good to be laid low on my bed, and my mind taken off my daily cares and placed on things divine, and I seemed to be drawing gradually nearer to my Maker. As soon as I could, I got the bible and some LANDMARKS on the bed, and would read them a little and meditate on, and rejoice in the goodness and mercy of God who sent His only begotten Son to shed his blood for us poor, sinful, weak creatures of the dust. On the fifth day of my sickness I seemed to be free from every pain or discomfort of any kind, had no desire for food, and felt that I never would be hungry or thirsty again. Pretty soon I was blessed with these words, "The peaceful presence of God." And I felt that I was lying there resting in His peaceful presence. Music was in my soul that day. The common noise of chickens cackling was sweet music to me then. All things were lovely, beautiful, musical because of the peaceful presence of God. I believed I was getting well. There was nothing to keep me from it. On Saturday I went to preaching and heard brother Lawrence preach. I believe the Lord put the words in his mouth for me. A sister whom I had told of my feelings, came to me and said, "brother Lawrence preached for you to-day." How can I doubt that he is one of

God's chosen vessels, as many helpful, comforting sermons as he has preached to and for me?

At another time I felt that it was good to be sick, good to be afflicted and could rejoice in it. I went to see our very dear and afflicted brother Wm. Hodges and his wife, and he told how the Lord had been with him in many manifestations of His love and mercy, and spoke feelingly of his own great and increasing love for the dear children of God. The sweet words of his dear wife also, showing such tender watchfulness, untiring patience and beautiful resignation to God's will with no spirit of murmuring in her heart, made me rejoice and "praise God from whom all blessings flow." I saw that the dross was being consumed, and the gold refined. I went home and was taken sick that night, but felt it was so good to be sick, and told my husband so, so good to have our minds taken off the things of this world to those of another better and brighter world beyond, where all will be singing praises to God in the Highest. My heart was full of love, praises and adoration to Him who is my rock, my shield and hiding place. I felt that I knew something about the brother's rekindled and stronger love for the Lord's little ones I had felt and still feel it myself. Not long ago the words and the feeling were constantly with me for some weeks, "On earth peace, goodwill to men," to all mankind.

Before the union meeting at Spring Green in June I felt that I wanted to go to it, but satan told me no one wanted to see me. I hope I felt the love for them that I believe God gives His children one for another, and wanted to be with them and was much distressed about it. I thought I would go and hear the preaching, but would keep at a distance and trouble none of them

by shaking their hands, and turned my head to keep one dear sister, who passed me, from seeing me, because I felt that she didn't want to see me. I heard the blessed gospel preached about the rain, the snow and the dew, and I believe the dew began to fall on my heart. After the congregation was dismissed there were several to come and speak to me, and as brother Lawrence once said "proved the devil a liar." The dew was falling faster. On Sunday I went again, and after meeting with the brethren and sisters, and hearing the wonderful words from the ministers of God, I felt to be bending low under the weight of the dew, and refreshed. as the grass is bowed down and refreshed by the dews of the night. If I had listened to satan I wouldn't have gone to the meeting.

Sometimes I feel that the Lord is against me, has forsaken me, and I am all undone. At other times, it seems to me He has blessed me above all others, and I have more to thank Him for than any one else. I am so vile, so sinful, perfectly helpless without Him, less than the least, and He has been so mindful of me, has been with me and led me all my life in the way that I knew not. Surely the Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures, he leadeth me by the still waters. Your very little sister.

MARY W. HOUSE.

Conoco, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—As I was requested by many of the dear ones whom I met during my tour in N. C. to let them hear from me after I got home, I take this method of letting them hear from me, if you will publish it. I will say owing to high water I could not fill five of my first appointments, but filled all the rest

of them, meeting many precious brethren and sisters with whom I spent pleasant hours and from whom I received many kind and encouraging words. The brethren at most places received me gladly apparently. I found the brethren sound in the faith, generally possessing the same mind, and of one judgment. Some among whom I passed seemed to be striving about words to no profit, some for Paul, some for Apollos, some for Cephas, some for Christ. Brethren, these things ought not so to be. Brethren, why not bear one another's burdens, for in so doing we fulfill the law of Christ. Jesus says, "if any man will come after me let him deny himself, take up his cross and follow me," (not man.) Brethren I for one would be glad if the brethren would cease to strive about words to no profit, such as the absolute predestination of all things. We know nothing about it more than is written, and that is written in such away that poor man cannot comprehend it. If we could come to any definite, decided, indisputable conclusion about it what have we gained? What are we bettered? We know we are very great sinners by nature and also by practice, and if we name the name of Christ we should depart from iniquity, live soberly, righteously and Godly in this present world. But some will have the big head, and it is said the disease is never cured in horses, though it gives a lot of trouble both to the patient and to the owner so with the disease in man, it is fatal generally, giving the possessor a lot of trouble, also His owner (or church.) I have heard it suggested in cases of big head in horses to knock them in (or on the) head until dead. I would rather suggest either with horse or man if it is spring or summer when we as certain

certainly it is the big head, turn them out to grass. Another mistake among Baptists is to be fussing about feet washing. But we find a smart Aleck even around the Lord's table. Yes, Judas was there among the true disciples, yes and He is here. Brethren, how cautious we ought to be in considering ourselves as well as others so as not to let any non-essential split us on account of our having the big head. This disease causes those who have it to have visionary imaginations, and their way seems to them right. In the name of Jesus let us all lay aside envy, jealousy, bigotry, egotism, and follow after love, joy, peace, long-suffering, every one abide in his calling. Let others do the same. Quit you like men, be strong. May God bless us all, and keep us nearer and nearer Him is my petition for Jesus's sake.

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EDITORIAL

Brother W. H. Mullis of Ga. requests my view of the question of the support of a gospel preacher by the church, calling my attention to 1st Cor. 9th chap.

In the epistles to the Corinthians the doctrine of God our Saviour is declared in the first chapter. God calls all his people to the fellowship of his Son, and all are equally in that fellowship. There are to be no contentions, such as one saying I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. That would be a wonderful partnership, would it not? That would mean that the apostles or preachers are instruments in quickening dead sinners so that each should say, I am of Paul, and of Christ, and ascribe my salvation to Paul or the preacher, and to Christ. This error crept into the church early, even in the days of Paul. He calls them carnal. What a lamentable division this produced. Paul, Apollos and Cephas are all servants

and labor together, (not against or contrary to each other,) hence their work is one because they are one. But ye are God's husbandry, ye are God's building. Paul may plant and Apollos may water, but God giveth the increase. So neither is he that planteth anything, nor is he that watereth anything. He that planteth and he that watereth are one in the sense that they work together—not against each other.

Christ is not divided. No part of the glory or honor of our salvation belongs to man, but all the glory belongs to God. Christ sent Paul to preach the gospel, not with wisdom of words, that man might glory in anything save the Lord. The gospel is so preached that it confounds all worldly wisdom. For in the Gospel God destroys the wisdom of the wise, and brings to nothing the understanding of the prudent. It is so preached that it is foolishness to them that perish, but unto us which are saved it is the power of God. For Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption. Let him that glorieth therefore glory in the Lord. The most wonderful giving that we ever do is to give glory unto God for our salvation. The most wonderful thing he ever did for us is to save us. We never do realize that we are saved only so far as we glory only in him. We must see and feel that God in the gospel has brought to nothing all the wisdom of man.

Then no preaching or service that is done in the gospel is for

the Lord. What we do for another is of our own strength, wisdom or labor, and so far as he for whom this labor or service is rendered is concerned he is needy and therefore is dependent on us for that help from us. We cannot so consider the Lord God. It is no where said or taught in the bible that we are to work for the Lord. Then how is it? Does not one say come and help the Lord against the mighty? Judges 5:23.

Certain Israelites are cursed because they came not up to the help of the Lord against the mighty. What a difference there is between coming to help the Lord, and coming to the help of the Lord, that is coming to the help which the Lord gives. What a difference there is between a god which needs man's help, and the mighty God of Jacob who is man's only true helper.

But what does Paul say about this matter? He says he labored in the Lord, and what he did was unto the Lord. He said that by the grace of God I am what I am. His meaning is that God made him and put him in the ministry, and endowed him with every qualification he possessed.

In the 9th chapter of first Cor. Paul says, "Am I not an apostle?" "That is, has not the Lord called me and made me an apostle? "Are not ye my work in the Lord"—not for the Lord. "The seal of mine apostleship are ye in the Lord." The evidence that the Lord sends you to preach to any is the seal of the fellowship they have in hearing you preach so greatly

to their comfort and salvation. Such are seals or proofs to you of your ministry in the Lord. It is all in the Lord. The Lord sent you to preach to such, and has given such to you, and they are proofs to you of your ministry in the Lord; and you have them in your heart to live and die with them, and you are in their hearts too for they know that you are a gospel minister. You never need letters to commend such preachers to you. You are declared to be an epistle of Christ ministered by us, written in the table of our hearts by the Spirit of the living God.

Now how should such preachers live? Have such preachers not the right or power to eat and drink in your presence. What have you that is too good for them in food, raiment or money? Who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock and drinketh not of the milk thereof? What saith the law? It is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. This is written for your sake, that he that ploweth should plow in hope. If we have sown unto you spiritual things, or have preached the gospel unto you, is it a great matter that we should reap your carnal things, or that you should minister to us of your carnal things, or give us of your money, or other worldly goods. Do ye not know that they that preach the gospel should live of the gospel? But it is the one that preaches the gospel

to you to whom you are to give of your carnal things. You that have heard and felt one preach, and thus have received of the fatness of the gospel, are to give to him; nor are you to give a mere pittance that amounts to nothing. What would ten cents do towards helping a preacher live who needs ten dollars, or how would ten dollars enable a preacher to live who needs a hundred dollars. If you have reaped bountifully of the preaching then give bountifully? If you never feel like giving any thing to a preacher you have never heard him in the gospel sense of hearing a preacher. If you have never felt a desire to give any thing to any gospel preacher then you might question whether you have ever heard a gospel preacher preach. You may be so poor in this world's goods that you have nothing to give; but if you have ever heard the gospel preached in truth you have had this love in your heart for God's preacher, and felt the desire to give him. When you do give to him you will be blest in the deed. You will make some effort to have something to give to him too, and you will want it to be something that will do him some good too, not something you can spare and not miss it, but you will want to make sacrifice, and God loves a cheerful giver.

The priests under the law of Moses that waited on the altar lived of the altar, or were partakers of the benefit of the altar, or the gifts and offerings made thereon. Observe that it was the priests that actually

waited on the altar that partook of its benefits. They did not receive a definite amount of money or property; but they received of that which was offered. It was not known to them how many offerings would be made, or who would offer them, but they were to serve, and when a Hebrew brought his offering, the priest was to have part thereof, and thus they that waited on the altar lived of the altar. There was no salary in this. A salary is a fixed or certain amount of money named. There is an example of a salary named in the bible, and only one. That one is when Micah hired him a priest. See Judges 17th chapter. This occurred when Israel had no judge, and every man did as he pleased and as usual they pleased to do wrong. Read this chapter. Micah said to his mother, the 1100 shekels of silver that were taken from you, and that you cursed about, I had with me. Then she blest him and when he restored her the money she said she had dedicated it to the Lord to make a graven image (what a mixed up piece of business?) She took some of the money and had graven images made of it. The man Micah had a house of gods. One thing calls for another good or bad. One good thing calls for another good thing, one bad thing calls for another bad thing. In this rotten day a Levite comes along to Micah's house hunting a situation. Micah offers him ten shekels of silver a year, and a suit of apparel, and his board; the Levite accepts it. After this (recorded in the next chapter,)

the tribe of Dan hired him to go with them, offering him more than he was then receiving, and honor of being a priest to a tribe, and the priest's heart was glad. Of course they could pay this priest more than Micah could. Thus they took away the hired priest and took away Micah's gods. Now, what think you of such things? These men that have hired preachers have no better bible authority for such a course than what I have referred to. It is wicked and God-dishonoring.

Paul says they that preach the gospel shall live of the gospel. A covetous Baptist will say that means that they that preach the gospel shall eat of that gospel for that it does not mean that they shall receive natural food, or raiment, or carnal things, but that they shall receive spiritual things from the Lord when they preach. Such as do not want to help the preachers will say the Lord will help him. They will say, be ye warmed, and be ye filled, but they will not give any thing to feed, warm or clothe them. According to this false view of this matter, Paul had no spiritual comfort at all with these Corinthians, for Paul says in the next verse, 1st. Cor. 9:15, "But I have used none of these things; neither have I written these things that it should be so done unto me," etc. This shows plainly as words can show, and as the whole context shows, that Paul means that they that preach the gospel should live or receive the carnal things, such as food and

raiment, or money with which such necessities can be bought so that he with his family can live thereby. I believe that churches ought not to ordain any man to preach the gospel only such as they consider worthy, and receive as their pastor, or that some other church desires as their pastor, and that such church or churches do choose as their pastor, and that he shall give himself to preaching; and while not preaching that he labor if he can, and his family labor, and the church or churches he serves help him, so that he and his family can live not in extravagance, but about in the style that the churches he serves are living.

But Paul states that he had not received such help from these brethren at Corinth, nor had he written this that it should be so done unto him. Why? There were false preachers in his midst. He was preaching the gospel without charge to prove to these brethren his holy call, and also to expose these false ministers or ministers of satan, that it was to make the gospel without charge to them, See 17th and 18th verses, and to cut off occasion from these corrupt preachers: See 2nd Cor. 11:12-13.

But what does Paul mean when he says, I robbed other churches taking wages of them to do you service: See 2nd. Cor. 11:8. It means that other churches gave Paul wages or ministered to him while he was preaching to these Corinthians. The wages was not a salary, but it was what he was entitled to receive as the priest who

waited upon or served the altar was entitled to a living of the altar. It is not that when you give to your pastor it is alms, as you would give to a beggar: but it is your duty to him, and if you withhold it you have robbed him and his family. Will ye rob God? If other churches should support him while he preaches to you, and you give him nothing, you are causing him to rob other churches; for if they give him wages they are entitled to his labors in the ministry.

P. D. G.

DEAR BROTHER GOLD:—Please explain through the LANDMARK what the besetting sin is? Does it mean an evil practice, or habit, or does it mean unbelief? I hear it explained both ways. Yours truly.

W. T. SUMMERS.

Berry, N. C.

Remarks.

Sin is defined to be the transgression of the law. The cause or root of sin is unbelief. Whatsoever is not of faith is sin. In the epistle to the Hebrews they are told to take heed lest there be in any of them an evil heart of unbelief in departing from the living God.

An evil habit of any sort is of course sinful. Neglecting to do what God commands, or doing any thing that he forbids is sinful.

We see manifested in some a disposition or habit to one evil thing, and in others a disposition to do something else that is wrong. Some are tempted in one way we say, and some in another way. Shall we call this ones weakness or habit of doing some special wrong his besetting sin, and that of

another whose habit is to do something else his besetting sin?

Certainly each one should lay aside whatever he is guilty of that is wrong. Because one has a strong disposition to do a certain wrong can furnish him no sort of excuse to follow that wrong course. It is the duty of every man to do right.

It seems to me this exhortation includes all that is wrong in a follower of Jesus, and is an admonition to lay aside every thing that besets or hinders him, and especially the sin of unbelief which is the parent of all our sins.

If we fully follow Jesus we do not sin. He that trusts in the Lord in all things sins not. How can we follow Jesus in all things and sin not? I have not learned. However we are exhorted to strive to attain unto this, nor will we desire to stop short of this. Every exhortation of scripture is good and wholesome. Though they warn us of things so evil which we are prone to commit and urge us to do things so good that our vile natures failed to do them; still we desire to approve all such good exhortations, and hold that they are no less important because our evil natures fail to observe them, or because we cannot attain unto the good we love. With the mind I myself serve the law of God, but with the flesh the law of sin. If then I do not the things I desire I consent unto the law that is good.

We are always to look unto Jesus the author and finisher of our faith, whom we are to follow. He is both the author and finisher of our faith, and he resisted unto blood striving against sin.

We are likewise to be armed with the mind of Christ.

P. D. G.

ASSOCIATIONAL NOTICES.

The Fishers River Association is expected to meet at Elk Spur, on Friday, Saturday, and 4th Sunday in April.

The Pig River Association is expected to be held with the church at Snow Creek Friday, Saturday, and 1st Sunday in May.

The spring session of the New River Association is appointed to be held with the church at Mt. Zion, eight miles west of Hillsville, Carroll county Virginia. Commencing Friday before the first Sunday in June next. Lovers of truth are invited to meet with us. P. G. L.

The 1896 Spring session of the Bear Creek Association, will convene, the Lord willing, with Howard's Chapel church, Stanly county N. C., commencing on Saturday before 1st Sunday in May 1896, and continue three days. All lovers of truth cordially invited.

J. W. JONES, Clerk.

White Store, N. C.

DEAR BROTHER GOLD:—As many in your state write me from time to time, enquiring about our Hymn and Tune Books I have concluded to ask you to publish in a few issues of the LANDMARK that we have the books both round and shape notes always on hand, price per doz. \$9, sent at expense of purchaser. Price of single book sent by mail post-paid \$1.10.

Also I have two or three hundred yet on hand of Mary Parker's "Reminiscences and letters" of which the price since her death has been reduced to 60 cts post paid. Also I have my book of Meditations on portions of the Word. Price \$1.00. Yours in hope.

SILAS H. DURAND,

Southampton, Bucks Co. Pa.

OBITUARIES.

PHARAOH SOMERS AND NANCY SOMERS.

Brother Pharaoh Somers departed this life March, 1845. He was deacon of Pleasant Grove church at the time the Missionaries went out from us. He was noted for his soundness in the faith, at that time, and was among the first to deny fellowship for them. He was in the war of 1812; was a citizen of Caswell county, N. C. In 1845, he and his family intended to move to W. Tenn., and started and got as far as 5 miles beyond New River and was taken very sick, and died in a few hours. A few moments before he died, he called his wife to his bed side, and tried to tell her something, but he became speechless. She could not understand anything he said. He seeing this, raised his hand and pointed upward toward the heavens, and closed his eyes in death. His remains were buried near by. Then his dear wife, filled with grief, and his little children to moan the loss of a dear father, and a good husband, did not know what to do, whether to go on or return to the land of their nativity. Being so smitten with grief, they concluded to turn back, which they did, and settled in sight of the Old Home—stead. There she lived, until her death which took place the 22 of Aug. 1895. Her stay on earth, being nearly 100 years. She was married to brother Pharaoh Somers in her 23rd year, joined the Primitive Baptist church at Lick Fork, where she remained until Pleasant Grove was organized. She then got a letter of dismission, and joined at Pleasant Grove. Both of them remained till called to the great and glorious kingdom above. Sister Nancy Somers was a widow indeed, being in the church over three-score years and ten, and a widow 50 years. There never has been a charge laid against her within the pales of the church or without. The writer of this notice never saw brother Pharaoh Somers, but older brethren have often told him of his love to God, and the church's poor. But I have been blessed to his widow, sister Nancy Somers, and have visited her often. All her theme was Jesus—blessed Jesus. In her declining years, she became so infirm she could not go to her meetings, and then she would call on the preachers to preach at her house, which they did, so much to her comfort it seemed that they would

want to visit her again. Dear brother Gold, if ever I felt the love of God flowing from heart to heart, I have in her humble cottage. She has called on poor unworthy me to try to preach at her house many times, and it always seemed that the good Lord was there to bless. It pleased the Lord to bless us with this good woman many years. But on the 6th of last June her affliction was sent to remove her from her early house to that house not made with hands—that building of God, eternal in the heavens. She bore her sufferings with Christian fortitude, until death had done its part. Oftimes in her affliction she was heard to sing some beautiful old hymns, or a part of them. Such as: "Jerusalem my happy home, oh how I long for thee;" with the Cho.: Who will come and go with me." And several other good old pieces. She would, at times, smack her hands together, saying, "Jesus, blessed Jesus." On Aug. 22nd 1895, she fell asleep, and her remains were carried to the church where her membership was. I was called on to make a talk and sing and to try pray. I felt very forcibly impressed with these words: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them." Rev. XIV: 13. After service her remains were borne to her last resting place, there to remain till God with clothe mortality with immortality; then death will loose its sting and grave, its victory. Now may the God of all grace bless all of her neighbors, all of her brethren, all of her children, all of her grand children, and great grand-children that survive her in the prayer of the unworthy writer. These are the children born to her 9; grand-children 52; great grand-children 104; great great-grand children 16. B. B. McKINNEY.

EVELINE MARTIN.

With sad and aching hearts we make the attempt to write a short sketch of the life of our dear loving mother who was born May the 24th 1833 and departed this life June the 26th 1895. Her maiden name was Cole. She was married to our father William Martin January 22nd 1867. She was the mother of four children, and raised them all to be grown—and they survive her—except one that died in infancy, one son and two daughters. She joined the

Primitive Baptist church at Laurel Creek, Floyd county, Va., April 16th 1876 and remained a true and devoted member until translated into the church triumphant. She was in usual health, and had started to see her aged and afflicted sister when she fell and fractured her hip. When we went to her assistance she said she was done, that she was killed. She had the kind attention of neighbors and physicians, but it was all in vain, her time had come to pass from earth to be with Jesus, which she did after much suffering. She said she was willing to go. Several times she repeated "my heavenly home is bright and fair," and had those present to sing it for her, in which she tried to join. After addressing each of her children and her daughter-in-law with reference to her departure and her desires for their spiritual welfare, and commending her to the special care of our father, she passed into a state of deep slumber, finally passing out into the fullness of everlasting day and rest, and peace and joy we hope.

A precious one from earth has gone,
A voice that spake is stilled;
A place is vacant in our home
That never can be filled.

FLORA & LUVENA MARTIN.

MRS. CELIA JONES.

By the request of the the husband we chronicle the death of Mrs. Celia, wife of Thomas Jones. She was a daughter of Mr. Tyre Creed (decd.) was born Aug. 22nd 1872 and died Feb. 16th 1896, thus making her stay on earth 23 years 5 months and 24 days. On Dec. 27th 1891, she was married to Mr. Jones, and made a true and faithful a companion as she had been affectionate and obedient as a child and sister. Some time soon after her marriage she professed a hope in Christ, but remained in the world until death. She was established in the doctrine of the Primitive Baptists, attending their meetings regularly and delighted in having them as well as all other worthy people visit her home, and hence not only her husband, but mother, four brothers and two sister are sorely distressed; but all who had been accustomed to meeting her cheerful face are alike sorrowful. On the evening of the 14th she requested all present to pray for her and on making this request the second time she was told by one sister present that she must pray for herself, after which she was quiet for about 5 hours when she revived and began praying aloud. Soon

all the company who had mostly congregated in the kitchen was around her bed and several said it was the sweetest most beautiful prayer they had ever heard. She was engaged a little over half an hour invoking blessings upon herself, her husband, mother, brothers, sisters, neighbors and upon all subjects of mercy. Then a perfect calmness seemed to steal over her and she asked those around her why they were weeping so, and insisted that they grieve not for her. She told her experience a week before she died. While in distress about her sins she viewed herself in a dark pit from which she could not escape: while there a bright light shone all around her and the Lord appeared unto her and reaching down took her by the hand and helped her out. In her prayer she begged her dear Saviour to show her this light again. On the night before she died she said "The light has come, raise me up." Mostly raising herself she sat straight up in bed and asked those around her to look at the light, and calling to her husband said, "It is the most beautiful morning I ever saw." She told them where she wanted to be buried, how she wanted her things divided and that she wanted Elders G. O. Key and Gabriel Denny to preach her funeral at the grave. She talked with much calmness and did not shed a tear, it seemed that she could repeat the language of Paul, "When I am weak then I am strong," for she had not raised her head until then. On Sunday morning at 10 o'clock she closed her eyes in death as calm and peaceful as one gone to sleep.

My fair young bride, thy form is cold;
From my side 'twas rudely torn,
A lost treasure! Never bought or sold,
Thy loss dear love, I deeply mourn.

Oh! that death's cold icy hand,
Some other victim could have found:
Wherever I go on sea or land
My mind will seek thy vine clad mound.

Still, the grave has lost its power,
And death has lost his sting;
If we know Christ the only Saviour,
The only Son of God our King.

Though tis hard from thee to part,
Still in Christ I'll place my trust:
My love, my life, my mind, my heart,
I yield to him; 'tis only just.

This life is but a fleeting breath,
My conflicts will soon be o'er,
And when I close my eyes in death
I trust I'll meet you to part no more.

A FRIEND.

APPOINTMENTS.

J. E. ADAMS.

Bear Creek Association.....1st Sun. in May
Liberty Hill.....Tuesday after
Bear Creek.....Wednesday
Meadow Creek.....Thursday
Jones Hill.....Friday
Jerusalem.....Sat. and 2nd Sun.
Tysons School House.....Monday
Lawyers Spring.....Tuesday
Bethany.....Thursday
High Ridge.....Friday
Mountain Spring.....S. H. Saturday
Liberty.....3rd Sunday
High Hill.....Monday
Crooked Creek.....Tuesday
Watson.....Wednesday
Philadelphia(Rutherford Co.)Sat. and 4th Sun
Cool Spring(S. C.).....Sat. and 5th Sun.
Pelzer.....Tuesday night after
Brother J. Watkins will arrange for the week.
Mill Creek.....Sat. and 1st Sun. in June
Gills Creek.....Wednesday
Mt. Pleasant.....Sat and 2nd Sun
Some one will please meet him at Albermarle Thursday before first Sunday in May.
He will need conveyance when off R. R.

S. M. ANDERSON OF GA.

Shiloh.....1st. Sunday in May
Stories Creek.....Monday
Wheeler.....Tuesday
Prospect Hill.....Wednesday
Lynchs Creek.....Thursday
Arbor.....Friday
Pleasant Grove.....Saturday
wolf Island.....2nd Sunday
Reidsville.....at night
Plesantville.....Monday
Sardis.....Tuesday
Buffalo.....Wednesday
Wilson.....Thursday
Clear Spring.....Friday

Thence to Mayo Association.

Will Elder Wm Lundy arrange appointments from Mayo Association at Flat Shoal to New River Association, thence until the first of July ending near Raleigh, N. C.
Conveyance needed.

ISAAC JONES.

Lambsburg.....Thursday April 23rd
Thence to Fish River Association 24 25 and 26
Fellowship.....Monday after the Association
New Hope.....Tuesday
Little Vine.....Wednesday
Mt. Zion.....Thursday
Harmony.....Friday
Mt. Lebanon.....Sat. and 1st Sun. in May
Good Hope.....Monday
Crooked Creek.....Tuesday
Meadow Creek.....Wednesday
Coleman.....Thursday
Chestnut Grove.....Friday
Zion Hill.....Sat. and 2nd Sun. in May
Flower Gap.....Monday

Stewarts Creek.....Tuesday
 Cedar Hill.....Wednesday
 Pilot Mt.....Thursday
 Volunteer.....Friday
 Thence to Mayo Association at Flat Shoals
 Stokes county N. C.

M. F. STUBBS.

Roanoke City Va.,.....June the 1st at night
 Pilgrims Rest.....2d at 11 a. m.
 Bethel.....3
 Little Vine.....4
 New River Association.....5 6 and 7
 Fair View.....8
 New Hope.....9
 Fellowship.....10
 Flower Gap.....11
 Stewarts Creek.....12
 Dover.....13 and 14
 Conveyance needed.
 Some one will please meet him at Roanoke
 June 1st at 4 p. m.

E. E. LUNDY.

Fish River Association.....April 24 25 and 26
 Mt. Vernon.....28
 Hopewell.....At Night
 Pine.....29
 Flat Creek.....30
 Bear Creek.....May the 1st
 Bear Creek Association.....2 3 and 4
 Liberty Hill.....5
 Freedom.....6
 Mountain Creek.....7
 Big Creek.....8
 Suggs Creek.....9 and 10
 Rock Hill.....11
 New Shepherd.....12
 Abbotts Creek.....13
 Saints Delight.....14
 Expect to met Elder Stephenson at Clear
 Springs the 15th.
 Thence to Mayo Association.
 Will Mr. C. T. Pope meet me at N. & W.
 depot at Winston on the evening of the 27th.

P. D. GOLD.

Axton.....April 29
 Leatherwood.....30
 Thence to Pigg River Association.
 Chestnut.....May 4
 Town Creek.....5
 Reed Creek.....6
 Martinsville.....at night

W J. STEPHENSON.

Morefield.....Tues, May 19
 Pleasant Grove.....20
 Shady Grove.....21
 Stuart.....at night
 Green Hill.....22
 Dan River.....Sat. and 4th Sun.
 Bell Spur.....25
 Maple Shade.....26
 Conners Grove.....27
 West Fork.....28
 Little Flock.....29
 Panther Creek.....Sat. & 5th Sun.
 New Hope.....Mon. June 1st
 Laurel Fork.....2
 Fellowship.....3

Little Vine.....4
 Thence to the New River Association.
 Good Hope.....8
 Lamsburg.....9
 Flower Gap.....10
 Stuarts Creek.....11
 State-line.....12
 Russels Creek.....Sat. and 2nd Sun.
 Piney Grove.....15
 Rock House.....16
 Tom's Creek.....17
 Pilot Mountain.....18
 I will accompany him at as many of these
 appointments as I can. E. M. Barnard.

G. W. Gail & Ax's

Extra--Strong.

Superior,-Plain.

Compeer,-Salt.

Blue Ribbon,-Sweet.

Scotch Snuffs

— ARE —

Unequaled in Purity,

Strength and Flavor.

BEWARE OF IMITATIONS

July-1-1yr.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain sheep binding, single copy, by mail 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.

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J. A. CLARK, local and general agent,
 Wilson, N. C.

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

TRAINS GOING SOUTH.

DATED March 14, 1896.	No. 23 Daily		No. 35 Daily		No. 41 Daily		No. 49 Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv. Weldon.....	11 55	9 44	.....	.....	.....	.....	.....	.....
Ar. Rocky Mt.....	1 00	10 30	.....	.....	.....	.....	.....	.....
Lv. Tarboro.....	12 12	.....	.....	.....	.....	.....	.....	.....
Lv. Rocky Mt.....	1 07	10 30	5 45	.....	.....	.....	12 47	.....
Lv. Wilson.....	2 05	11 15	6 20	.....	.....	.....	2 10	.....
Lv. Selma.....	4 54	.....	.....	.....	.....	.....	.....	.....
Lv. Fayetteville.....	4 30	1 15	.....	.....	.....	.....	.....	.....
Ar. Florence.....	7 45	3 14	.....	.....	.....	.....	.....	.....
Lv. Goldsboro.....	.....	.....	.....	.....	A. M.	.....	.....	.....
Lv. Magnolia.....	.....	.....	.....	.....	7 05	.....	3 10	.....
Ar. Wilmington.....	.....	.....	.....	.....	8 10	.....	4 10	.....
.....	.....	.....	.....	.....	9 45	.....	5 45	.....

TRAINS GOING NORTH.

DATED March 14, 1896.	No. 26 Daily		No. 34 Daily		No. 40 Daily		No. 48, 1 daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv. Florence.....	8 15	7 44	.....	.....	.....	.....	.....	.....
Lv. Fayetteville.....	10 55	9 40	.....	.....	.....	.....	.....	.....
Lv. Selma.....	12 34	.....	.....	.....	.....	.....	.....	.....
Ar. Wilson.....	1 20	11 35	.....	.....	.....	.....	.....	.....
.....
.....
.....
.....
Lv. Wilmington.....	.....	.....	.....	.....	7 00	.....	9 15	.....
Lv. Magnolia.....	.....	.....	.....	.....	8 30	.....	10 52	.....
Lv. Goldsboro.....	.....	.....	.....	.....	9 30	.....	12 01	.....
.....
.....
Lv. Wilson.....	M.	P. M.	P. M.	A. M.	A. M.	.....	.....	.....
Ar. Rocky Mt.....	1 20	11 35	10 23	.....	1 00	.....	.....	.....
Lv. Tarboro.....	2 17	12 11	11 05	.....	1 35	.....	.....	.....
Lv. Rocky Mt.....	2 17	12 11	.....	.....	.....	.....	.....	.....
Ar. Weldon.....	3 32	1 01	.....	.....	.....	.....	.....	.....
.....	M.	A. M.	P. M.	.....	.....	.....	.....	.....

†Daily except Monday, ‡Daily except Sunday.
Train on Scotland Neck Branch Road leaves
Weldon 3 55 p. m., Halifax 4.13 p. m., arrives Scot-
land Neck at 5 05 p. m., Greenville 6.47 p. m., Kins-
ton, 7.15 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
8.00 a. m., Arrive Parrale 8.50 a. m.; Tarboro
9.15; returning leaves Tarboro 5.30 p. m., Parrale

10.20 a. m. and 6.20 p. m., arrives at Washington
11.00 a. m. and 7.10 p. m., daily, except Sunday.
Connects at Parrale with trains on Scotland Neck
Branch.

Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 6.20 a. m., arriving
Smithfield, N. C., 7.20 a. m., returning, leaves
Smithfield, N. C., 7.50 a. m., arrive Goldsboro, N.
C., 9.45 a. m.

Train leaves Tarboro, N. C., daily at 5.30 p. m.,
arrives Plymouth 7.35 p. m., Returning leaves
Plymouth daily at 7.40 a. m., Arrives Tarboro
9.15 a. m.

Trains on Latta Branch Florence R. R. leave
Latta 6.40 p. m.; arrive Dunbar 7.50 p. m., Return-
ing leave Dunbar 7.40 a. m.; arrive Latta 8.30 a.
m., Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 11.10 a. m. and 8.30
p. m., Returning leaves Clinton at 7.00 a. m. and
3.00 p. m.

JO. F. DIVINE

General Sup't

J. R. KELY, Gen'l Manager.
T. M. EMERSON, Traffic Manager

**CAPE FEAR & YADKIN VALLEY
R. R. COMPANY.**

JOHN GILL, Receiver.

Cond. Schedule—In effect Dec. 8 1895.

	N. Bound		S. Bound	
	No. 2	No. 1	No. 4, Daily	No. 3, Daily
Wilmington.....	Lv 7 25 a.m.	Ar 7 55 p.m.	.....	.....
Fayetteville.....	Lv 10 25 a.m.	Ar 4 15 p.m.	.....	.....
Fayetteville.....	Lv 10 55 a.m.	Ar 4 33 p.m.	.....	.....
Fayetteville Junction.....	Lv 10 57 a.m.	Ar 4 30 p.m.	.....	.....
Sanford.....	Lv 12 10 p.m.	Lv 3 19 p.m.	.....	.....
Climax.....	Lv 2 25 p.m.	Lv 1 32 p.m.	.....	.....
Greensboro.....	Ar 2 50 p.m.	Ar 1 03 p.m.	.....	.....
Greensboro.....	Lv 3 05 p.m.	Ar 12 50 p.m.	.....	.....
Stokesdale.....	Lv 3 50 p.m.	Lv 12 12 p.m.	.....	.....
N. & W. Cove.....	Ar 4 31 p.m.	Lv 11 45 a.m.	.....	.....
N. & W. Cove.....	Lv 4 38 p.m.	Ar 12 35 a.m.	.....	.....
Rural Hall.....	Lv 5 17 p.m.	Lv 11 05 a.m.	.....	.....
Mt. Airy.....	Ar 6 15 p.m.	Lv 9 35 a.m.	.....	.....
.....	.....	.....	No. 4, Daily	No. 3, Daily
Bennettsville.....	Lv 8 45 a.m.	Ar 7 20 p.m.	.....	.....
Maxton.....	Ar 9 23 a.m.	Lv 6 13 p.m.	.....	.....
.....	Lv 9 20 a.m.	Ar 6 12 p.m.	.....	.....
Red Springs.....	Lv 9 55 a.m.	Lv 5 42 p.m.	.....	.....
Hope Mills.....	Lv 10 35 a.m.	Lv 4 55 p.m.	.....	.....
Fayetteville.....	Ar 10 52 a.m.	Lv 4 38 p.m.	.....	.....
.....	.....	.....	No. 16 MIXED Daily Ex Sunday	No. 15 MIXED Daily Ex Sunday
Ramseur.....	Lv 6 45 a.m.	Ar 5 50 p.m.	.....	.....
Climax.....	Lv 8 35 a.m.	Lv 3 55 p.m.	.....	.....
Greensboro.....	Ar 9 20 a.m.	Lv 3 16 p.m.	.....	.....
Greensboro.....	Lv 9 35 a.m.	Ar 2 35 p.m.	.....	.....
Stokesdale.....	Lv 10 50 a.m.	Lv 1 28 p.m.	.....	.....
Madison.....	Ar 11 50 a.m.	Lv 12 25 p.m.	.....	.....

North bound connections at Fayetteville with
Atlantic Coast Line for all points North and East,
at Sanford with the Seaboard Air Line, at Greens-
boro with the Southern Railway Company, at Wal-
nut Cove with the Norfolk & Western R. R. for
Winston-Salem.

South bound connections at Walnut Cove with
Norfolk & Western Railroad for Roanoke and
points North and West, and at Greensboro with
the Southern Railway Company for Raleigh, Rich-
mond and all points North and East, at Fayette-
ville with the Atlantic Coast Line for all points
South, at Maxton with the Seaboard Air Line
for Charlotte, Atlanta and all points South and
Southwest.

J. W. FRY,
Gen'l Mang'r.

W. E. KYLE,
Gen'l Pass Agt

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

James Harrison 1896

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 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:—According to my arrangement I and my family should have been in Summerville, S. C. at this time, but such was not the arrangement of the Lord. We were ready to close our house, intending to be away a couple of months, when the sudden illness of our daughter caused us to remain at home yet a while. It is likely to be three weeks, at least, before we shall go. It was my intention to visit some churches and brethren in Georgia and Alabama, but I cannot do so at this time, and have recalled the appointments that were made for me. How untrust-worthy are we and all of our plans, because we are so very limited. But how good it is that there is one who is trustworthy, and who works all things after the counsel of his own will, and whose purposes shall stand, and who doeth all things well. And if we have that One as our Friend, our Brother, our Lord and Saviour and our King, and if He "is in us the hope of glory," so that His will is what we want done, how unspeakably blest we are. I think both myself and my wife have felt something of this pleasant conformity to his will, this quiet resting in the Lord, which is so good to experience. But as for myself, I am so much given to distrust and question the spirituality of my own feelings and seem to have such good reason to do so, that I do not often enjoy

a full assurance of faith and hope. When I am lifted above doubt and fear it is because the Lord works in me mightily. He is able to deliver us from every form of bondage; the darkness cannot resist the power of the rising sun.

So I am here at my table writing to you, instead of writing from Summerville, or some other place.

I have been thinking of how all the Scriptures are filled with provisions for the needs of the Lord's people, and that it is only by their needs, through the interpretation of the spirit, that any of the teachings of the scripture can be understood. Study and searching will not unfold and bring to our view the spiritual meaning of the word, but a feeling of hunger and nakedness and helpless bondage will. These precious truths of the scriptures are only given when they are needed for food, for clothing, for healing, or to supply some sorely felt need of the poor soul.

I have been thinking how always the true interpretation of any portion of the word will show that it was written for the comfort, and help, and instruction in righteousness of the poor sinner, and not to engage the powers of the natural mind. And the truthfulness of the interpretation will be proven by the clearness with which it comes to the one who needs it, though he be unlearned and unwise in natural things, while

to the wise and prudent that interpretation will not be at all satisfactory.

Three subjects present themselves to my mind which have been explained sometimes in such a way that I have failed to see in the meaning thus given, how a poor sinner could find any comfort in his peculiar afflictions.

First. The Saviour's command to his people, "And I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations." Luke 16:9. How this could apply to money or temporal wealth I have never been able to understand; nor how the Lord's people could find comfort in such an interpretation, for comparatively very few of them have money of their own above present needs, and few have a stewardship over the goods of others. And this command, like all of the Saviour's commands that refer the gift and experience of salvation, is given to all, and applies equally to all of his people. All of them have in trust whatever is meant by the term "the mammon of unrighteousness," all of them shall fulfill this command, all of them shall fail, and all of them shall be received by these riches (as I shall hereafter use this word instead of mammon) of unrighteousness, which they have made their friends, into everlasting habitations. Nor have I been able to see any comfort for those who long to be righteous in the supposed command of the Saviour to do as the unjust steward did; nor does it seem consistent with his character that Jesus should set the dishonest acts of the unjust steward before his people as an example. Nor has he done so, but has commanded the opposite course of conduct.

The Saviour did not commend the

unjust steward, but his own lord did. They were both of this world, and the wisdom of this world displayed by the steward was admired by his lord, although it was used to his disadvantage. That wisdom "is earthly, sensual, devilish." "The children of light" have but little of the wisdom which makes "the children of this world" so successful in their selfish schemes, and so prosperous in the world; and what they have is no advantage to them, except to show them that it is foolishness with God." They cannot depend upon any wisdom of their own to guide and support them, either in the things of this world, or in the things of the Kingdom of God; nor do they need to depend upon it, for Jesus is of God made unto them wisdom.

The unjust steward made friends with his lord's goods by showing favor unjustly to his debtors; but the Saviour's command to his people is to make friends of the goods, riches, which have been entrusted to them as stewards. The unjust steward disregarded the obligations resting upon him to deal justly with his lord's riches, using them for his own benefit, buying with them the friendship of those justly indebted to his lord. But while he thus made friends of those whose favor, won by injustice and given for false dealing, is utterly unreliable, he made enemies of all his lord's riches; and all the accounts and records that represent those riches would ever be ready to bear witness against him for every unjust act. But the command of Jesus makes truth and justice first in the minds and hearts of his people; and we are to remember that all his commands to them which we read in the Scriptures are "put into their minds" and "written in their hearts."

I think the mammon, or riches,

of unrighteousness represents the things pertaining to the first covenant. These have no righteousness in themselves, but they represent the things of the gospel in which there is righteousness, and are therefore the riches of that legal house. The rites and ceremonies and ordinances of divine service belonging to the first covenant were only as "patterns of things in the heavens," "shadows of good things to come," having no value except as representing value. They are the riches of unrighteousness, representing the "true riches" of righteousness.

When one is convicted of sin he sees himself as under obligations to do what these ordinances of the law require, to pay all the accounts that are written against him. He is both a steward of those legal riches, bound to render a just account of his stewardship, and a debtor, who is under obligations to pay the whole debt. As steward he must deal justly with himself as the debtor, not "throwing off" any part of the debt, not saying to himself, "write fifty or four score instead of a hundred;" and as a debtor he must not try to evade any part of the debt, nor accept an unjust proportion from himself as the steward in regard to the debt. The work of the Lord in the heart is honest work, and causes honest dealing. He makes his people honest. Only those who are faithful in these riches of the law, or "unrighteous riches," will have the "true riches" of the gospel committed to their trust. Only by an experience and manifestation of perfect justice in these legal things, which we have as servants under the law, and "which are another man's," can anyone receive those gospel things, "which are his own." Verses 10, 11, 12. The things of

the law are "least;" the things of the gospel are "much." The patterns and shadows are valuable in their place, but they "perish with the using." When the substance comes the patterns and shadows are of no more use. But to those who have not dealt justly with them the substance, the gospel reality, will never come; for "justice and judgment are the habitation of God's throne," and "he keepeth truth forever;" and justice and salvation are inseparably united.

But how can a steward who has wasted his lord's goods, and a debtor who has nothing wherewith to pay his debt, be just and faithful? How can they make the riches of that covenant of works their friends? By acknowledging the justice of the account against them and submitting themselves to the requirements of that law. The Pharisees were covetous and justified themselves before men. Verse 15. They sought righteousness by the works of this law, and professed to be righteous because of what they did, and taught that doctrine to others, that their works would be accepted even if they did not amount to an absolutely perfect righteousness. That doctrine says "write fifty," "write less than the debt." So the natural man teaches to-day. This is the wisdom of the children of the world in their generation. But it will not do for the children of light. Every ordinance and command of the law calls for a perfect righteousness, and also shows that no man can ever attain unto it, because he is already condemned and under its curse. So those who make any other use of these riches of unrighteousness, the things of that covenant in which there is no righteousness, are dealing unjustly and unfaithfully with them. The purpose of these legal goods is to

bring to the Lord's people the knowledge of sin, and to bring them as a schoolmaster to Christ (Gal. 3:24), and to receive those whose friends they become into the everlasting habitations of the gospel.

As long as a debtor denies, or resists, or evades the accounts recorded against him, those accounts and the riches they represent, which he has wasted, and for which he now owes the debt, are his enemies, and will hold him accountable, and will witness against him. But as soon as he acknowledges the truth and justice of the account and yields himself up for the payment of it, as was required under that law, thus honoring the law, then he has made friends of all those legal things that seemed against him, has made friends of the riches of unrighteousness, as he shall soon know when the time of failing comes.

All of God's people must fail. All must know by experience that they cannot obtain righteousness by the works of the law. There is no righteousness in those works, but they are to manifest the unrighteousness of the poor sinner, and are valuable on that account, as well as on account of representing the true riches of righteousness. They are well named "the riches of unrighteousness."

When the year of jubilee came every one who had been sold for debt was free. At the moment when a poor sinner has been brought to the point of fully and freely acknowledging the justice of his condemnation, that moment the year of jubilee has come to his poor soul, and he is free. The moment that he fails utterly in all his efforts to keep the law, and sinks down under its curse, that moment the curse is removed, the debt is cancelled, and the very

riches that he had become so heavily indebted to, the very ordinances of the law that were so contrary to him, the very accounts that held so great a balance against him, are now all his friends. The ordinances are fulfilled, the riches are satisfied, the accounts are covered by the work and righteousness of Jesus; and they finish their work by receiving the poor but just and faithful debtor into the everlasting habitations of the gospel. They show a clean record in his favor, and prove him just, and will prevent any one from ever laying anything to his charge; for on every page of the law's account the blessed name of Christ appears as having paid and satisfied it all.

I submit these thoughts for the consideration of the brethren. It would require much more space to show the fullness of the subject and present the proofs from all the following parts of the chapter that by the mammon of unrighteousness the Saviour referred to the things of the legal covenant.

Second. The second subject I had in my mind is "Grafting." The Apostle Paul is the only one who uses this figure, and he only in the eleventh chapter of Romans. I have heard good preachers speak of sinners being grafted into Christ, but when we consider that a graft bears the same fruit after as before being grafted, this cannot be satisfactory to a soul who is sick of his own fruits and longs to bear the fruits of righteousness. This desire is fulfilled not by grafting them into Christ, but by the spirit of Christ being given to them, and the fruit of that spirit being sweetly tasted and richly manifested by them. But when Paul would show to the Gentiles how the promises made exclusively to Abraham and his seed can come unto the Gentiles, he takes the figure of an olive

tree and shows how the branch of a wild olive tree may be grafted into a good olive tree, and so get the advantage of the root and fatness of the tree. The value of the olive tree is the oil, and that the good tree gives to the graft. So the apostle illustrates the extending of those promises which were supposed to belong only to Israel after the flesh to the Lord's chosen people among the Gentiles.

Third. The third subject that I will allude to is "Adoption." This also is a figure used only by the Apostle Paul, and by him only referred to five times, three times in writing to the Romans, 8:15, 23:9:4; once in his letter to the Galatians, 4:5, and once to the Ephesians, 1:5. Thus he only used this figure in writing to churches of the Gentiles, to whom it was familiar. It was not known among the Israelites, but was an institution of much importance in both Greece and Rome. The adoption was for the benefit of the person adopted. There were special laws and customs concerning it, which differed in minor particulars in different places; but the common feature of it was that the one adopted was transferred from the power of his father or grandfather, where the law gave them power over him, or from his own family or tribe, to the power and family of the one adopting him, and became his heir. Of course, if one was held in legal bondage he must be redeemed from that bondage before he could be adopted. So the apostle says that "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. 4:5. Unto this adoption of children we were predestinated, Eph. 1:5. To the Romans he refers to that institution which at Rome

could bring one who had been a captive, and of the lower order of people, into a noble family, and says, "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15. He also in the wonderful and glorious presentations of the mysterious experiences of grace by the Lord's children shows the legal principles and purpose of adoption more particularly in the expression, "And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body." 8:23. He also speaks of this work, which he represents by the figure of adoption, as pertaining first of all to Israel, though, as he afterward explains, not to the children of the flesh, but to the children of promise. 9:4 8.

Now adoption favors the one adopted by placing him under the care of the one adopting him and making him an heir; but it does not give him any relationship. It does not make him a child; nor can he through adoption be given power to become a son. Those who received Christ, and were given power to become Sons of God, were those who were BORN of God. John 1:12, 13.

The object of the adoption is, first, the care and attention which is to be received by the adopted son from the adoptive father, the superior advantages that will be his as a member of the family into which he is thus brought; and, second, the receiving of the inheritance, which may be regarded as the principal object of the adoptive father in bringing about this legal relationship, and the principal benefit accruing from it to the adopted son. Indeed the receiving of the

inheritance may be said to be receiving the adoption, in a certain sense, for then the adoption is finished when its object is fully attained, and this relationship is then ended; for it was only a legal relationship, as is that of surety and debtor. The adopted son is never mentioned in tracing the lineage of a man, for he is not a son. So the apostle appears to speak of the redemption of our body as the object of adoption, when he uses this figure with reference to the Lord's people; for he says we are "waiting for the adoption, to-wit: the redemption of our body."

Now let us see how suitable this figure is to the needs and longings felt in our experience. I meet one who has been adopted by a king of immense wealth and unbounded power, and who possesses every excellency of disposition and character. The adopted son has perfect liberty in the palace, and has every need supplied as soon as he makes it known, and often before he speaks of it. He received from the king not only everything that can be wished for to supply his needs, to preserve him in danger, and to defend him against every enemy but receives also every tender expression of personal love and kindness and mercy and forbearance for his faults and transgression.

But I am surprised to find that adopted son often sad and disconsolate and much given to weeping and mourning. In wonder I ask him, Why is this? Have you not everything that could be thought of to make you contented and happy now, and an assurance that you shall inherit all this kingdom? What else, what more can you possibly want? But he replies: "There is one thing I want and need more than all that I have; and without that one thing I cannot be happy.

All that I have, all this abundance, all this luxury and beauty and magnificence do not satisfy me. No! when I think of the one thing I lack they rather aggravate my miserable condition. With all this glorious kingdom mine I could not be happy, but must be most miserable, lacking that one thing."

But what can that one thing be? Pray tell me. It is that I want to be like that dear and glorious and holy being who has given me all these blessings. This is the one longing of my life; but sometimes I think this can never be, for how is it possible. He is pure and holy and good and most lovely in every feature of his face, most beautiful in all his person, and most high and lofty and sweet in every trait of his character; while I am altogether the opposite. I am not his son and I bear no feature that is like him. I am vile and ignorant, sinful and corrupt; how can I be happy? Sometimes I am told that I shall be like him one day; and strange and impossible as it appears I seem constrained to believe it for the while. But soon I see so many reasons why it cannot be that my belief seems to fail.

Well, I can tell you now with gladness, this is the very purpose and object of your adoption by this blessed king into this blessed family. This is the inheritance that you are to receive: **TO BE LIKE HIM.**

This is the adoption, to-wit: the redemption of our body. You were predestinated into this very thing, to be conformed to the image of this King's Son. You are now a son by virtue of the life of the son that is in you, but the sonship is not manifest only as faith sees it. We are "waiting for the manifestation of the Sons of God." Rom. 8.

Jesus, risen from the dead, re-

ceived in that resurrection, by inheritance, that more excellent name than any angel ever received, "the Son of God." Heb. 1:5. "For to which of the angels said he at any time, "Thou art my Son, this day have I begotten thee?" He inherited this name when he arose. Ps. 2:7., Acts 13:33, Rom. 1:4. The Son of God died, and from him I have thought the meaning might be, the risen Jesus received by inheritance that name, Son of God, the same that was his before he died, but with power over death in addition to all that made it glorious before. "Death hath no more dominion over him." David, a type of Christ under the law, fighting the battles of Israel died, and Solomon, his son, a type of Jesus born from the dead, and raised up to the throne of glory, inherited the name and Kingdom in peace, with all the enemies subdued under him. All the promises of God in the Scriptures are "concerning His Son, Jesus Christ, which was made of the seed of David according to the flesh and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4.

This new name of Jesus is inherited by all the children of God, as joint heirs with him. "They that shall be accounted worthy to obtain that world and the resurrection from the dead, are the children of God, being the children of the resurrection." Luke 20:35.

When the adoption, which the Lord's people are waiting for, shall have been fully experienced, the inheritance for which they were adopted fully received, then there will be in them a full and glorious manifestation of the sons of God (Rom. 8:19), and they will be adopted sons no longer, but one with Jesus in His Sonship, as he is one with

the Father. All that vileness in us, which has made us mourn, all that unlikeness to Jesus which we have deplored, will be gone when Jesus appears; for we shall then see Him as He is, and shall be like Him; and then shall we be satisfied when we awake with his likeness and shall appear with Him in glory.

Your brother in this precious hope,

SILAS H. DURAND.

Southampton, Bucks Co. Pa. February 1896

DEAR BROTHER GOLD:—I meet with considerable discussion of one particular subject in, I think, about all of our Southern and Western Baptist papers, that has not to my recollection been called up or discussed in the Signs but seldom if at all. That is, the support of the ministry by the churches. If I also show my opinion or present my own views and the result of my own observations it will not be to debate or dispute the views of others who have written. There have been hints thrown out that the ministry has been remiss in an important duty. That they ought to admonish the brethren of their congregations in regard to contributing, as a duty devolving upon them, and score them for their neglect in this respect. Because it was a rather delicate subject to deal with, ministers are said to have avoided or neglected to admonish their brethren and that they suffered neglect themselves in consequence. I have had this same thing hinted to me several times. But whether right or wrong, I believe I never have tried to preach a begging, dunning, or scolding discourse in my life. Nor did I ever see or feel that there was occasion for it. And since the division sixty years ago, I do not call to mind ever hearing a discourse of that kind. We cannot charge ourselves with

neglect of duty, until we can see some evil somewhere traceable to such neglect. We do well in the first place to keep the relationship of church and minister in view. I think many of the modern clergy have persuaded themselves that the churches belong to them; and that they can claim sumptuous fare at their hands. If the reverse of this is true, and the ministry belongs to the church, all the obligations will present themselves in a different light. In the first place if all the gifts are given to the church to belong to her, and to render to her a needed service, then it will follow that she is the proper and duly authorized judge of those gifts. She is the judge as to which class of the gifts each particular one belongs, and also its place for useful service in the church. If the church receives a faithful serving that she has need of, she is the proper and best judge of that too. It looks wrong to me when a minister puts a higher estimate upon his services than the church does. If the laborer is worthy of his hire, as the scripture teaches, the church is the proper and most competent judge of that matter, and will certainly be constrained not only to look after his temporal comfort, but show abundantly her appreciation of his services in every possible way. The satisfaction of receiving is in its coming as a voluntary offering, not grudgingly nor of necessity. If the Lord loves a cheerful giver even so should I. If there has been no material gathered into the church but subjects of grace they will quite naturally all appreciate their church privileges, and as they love their brethren they will not be willing that burdens should be borne in which they do not share. I speak from an experience of forty years, and my opportunities for observation

have been extensive, and now I have to say that my services have not been up to what I could all the time see was needed, and have felt to be continually lamenting and admonishing myself. But I have not seen occasion to complain of my brethren, and nobody has ever heard any complaints from my lips. I speak also for the churches and ministry around me. What I look most for, and feel most anxious about, is that the brethren should find great joy and comfort in their meetings. The old prophet Isaiah seemed to see with unclouded prophetic vision the things that should come to pass in the gospel day, and he has much to say of the ministry. I think his prophetic eye could not have taken in any but those who were called of God as was Aaron. It seems to have been always a matter of joy to the church to have such servants. "They proclaimed salvation with their tongues, and words of peace revealed." Their cry unto her was, that her warfare was accomplished and that her iniquity was pardoned. The prophet does not seem to have discovered the least friction between these messengers of peace and those to whom they were sent with such good tidings of great joy. As it is with the church to open her doors for the reception of her members in the first place, so it is with her to open her doors to the recognition and exercise of gifts, and also to the more settled and permanent relation and service of pastor. Efforts on the part of individuals to make their own way by pushing the door open for themselves, is to say the least very unbecoming; and seems to be quite in conflict with the calling of a gospel minister. In all arrangements of strings of appointments, the burden and expense of which the brethren are expected to bear, it certainly should

be clear that the opening of the door was by the churches themselves, and that their authority and their wishes were properly respected in this matter. If my gift does not make room for me and room enough, I would do well to conclude that I had mistaken my calling. There has been I have learned through the papers mainly in some sections of the country a disposition on the part of some preachers to make capital for themselves out of this question of contributions, calling attention continually to the point that they do not preach for money and that they are not hirelings and don't want the people's money. The idea is of course carried along with this, that it is not required that brethren should contribute; and that it was wrong and improper for ministers to be helped on their way, or assisted by the brethren in the fulfillment of a faithful service. In thus fighting against what the Lord hath ordained, they are breaking one of His commandments, and encouraging the breaking of them by others and so placing themselves in the list of those who are least esteemed in the kingdom. Much of the trouble that has existed as a cause of complaint in the churches in some sections of the country is no doubt traceable to this source. If this sharing of the burdens had not been right, it would not have been found in the hearts of the Lord's people to contribute so promptly and so bountifully to the support of the cause as they do. If there are those within the pales of some of our churches in whom the love of the world is paramount, the testimony of the apostle is that the love of the Father is not in him. It would have been better that his name should never have been written among the living in Jerusalem. It may be seen from what I have

written that this topic is not one that I have seen trouble about. There has been much more that I have had to see in the ministry that has caused me trouble and sorrow, than anything I have seen among the brethren. While their public position and calling gives them abundant opportunity for profitable service to the churches, it also affords opportunity to sow discord and disseminate error. Those stars that were held in the Redeemer's right hand I presume, shone continuously with his light, and that no darkness or confusion ever resulted from their ministry. I submit the above reflections.

E. RITTENHOUSE.

State Road, D.C.

INTERESTING.

MY DEAR BROTHER GOLD:—I wish to say to the dear brethren among whom I have been of late in Wilson, Nash, Edgecombe and other counties, that I returned home yesterday and found all well. I met several of the brethren in the ministry, together with a host of other brethren and friends who received me kindly. I was at four quarterly meetings and at one (Red Banks) we joined in washing each others feet. These are indeed a band of lovely brethren. There are two ministers among them, brethren Tucker and Hardy, and neither of them have walked in several years. They are much afflicted with rheumatism. The brethren told me they were very prompt in attending meeting, go into the stand on crutches, and preach to the people with the ability the Lord has given them. I stayed a night with each of them, and they seemed to be much reconciled to these afflictions, and seemed to be only waiting to hear the call, come home. Many other very dear brethren, sisters and friends I would like to make special mention of.

special case I must mention. I met at upper Town Creek a young brother J. J. Wilkins who was baptized a week before, and was at the time of his baptism eleven years, four months and nineteen days old. I took him with me for twenty days. He was the most lamb-like of any child I ever saw. Truly I felt like I had with me a precious jewel. His parents were very poor and both died when he was young. His grandma took him to rear, and she too is very poor in this world's goods, and is between 70 and 80 years old: so it may be easily seen he is almost an object of charity, but a bright and intelligent little boy.

I feel called upon to ask my brethren and friends to join me in helping him. A few cents from all who may read this would be quite a little fortune (if managed well) to him. He is now with me at my house, and I think his grandma would let him stay, provided the brethren and friends will join me in aiding him. I am not able to do much for him alone. All who may wish to help him please send it to me any time this year, at Smithfield, N. C., care of brother Seth Woodall, and I will apply the same to his good in the best way that I can, and will receipt through the LANDMARK for all received. On my return home I found that dear Elder J. T. Coats with brother J. K. Stewart, and brother Coats preached to myself and family together with a few of my neighbors, and really thought the best wine had been kept to the last. I thought I could feel going out of my heart a spirit of thanksgiving to God, for I felt that he had blessed me over and above any thing that I had thought to ask him for. I have written the little brother Wilkins experience and by consent of him this was a Primitive Baptist meet-

send it for publication, with love to all the brethren. I remain yours in gospel bonds I hope.

W. J. STEPHENSON.

Poenta, N. C.

Remarks.

Brother W. J. Stephenson is a reliable, gifted young minister of our order. Any funds entrusted to him for young brother Wilkins will be well managed by him for the young brother's benefit.

P. D. G.

(EXPERIENCE OF BROTHER
WILKINS.)

I was baptized by Elder B. C. Pitt, the 3rd Sunday in Feb. 1896. My folks tell me I was on that day 11 years, 4 months and 19 days old. I have had a hope ever since last August, and it came in this way. They tell me my mother died when I was three weeks old, and that my father was killed by a falling stone when I was about 1½ years old, and my grandma took me to raise. I cannot tell how long ago, but for several years have had very serious thoughts in regard to my sins and future welfare, and I felt if I died in that condition I would not be saved. When I was about 9 years old I dreamed that myself and some of my folks were on a ship, and some beast carried us out for some distance on the water, and left us there, and as he returned it occurred to me that he thought he had left me in a helpless condition. The ship continued to move on until I could see nothing but water, and it was white as snow, and the ship was beautiful. The first I knew we were again at land, and I left the ship, (do not know what became of the others.) I saw a narrow path leading up from the water. I followed it until I came to a building and went in and found they were holding services. Something told me but time and space forbid. One

ing, and it was the best singing and preaching I ever heard. At this point I awoke. From this time on I attended all the Baptist meetings that I could, and I loved to hear the preaching. But I continued to be troubled about my sins, and last August I had a spell of sickness. I feared I was going to die, and felt much distressed about my condition, and told my grandma if I died in that condition she might know I was lost. But while in this condition I had another dream. I dreamed I was in a broad road, and a great many people traveled this way, but I saw to my right a narrow path leading upward from this road, and I turned into it, and as I traveled on and upward the path became more bright, until it was just beautiful. Finally I came to a place that I supposed to be Heaven, and the Lord met me at the gate, and took me in his arms. I had not seen that I was so black until then. But the Lord blessed me, and then I was white like his angels, for there were many of them, and they were beautiful. I cannot tell you how pretty this place was, for I have never seen any place like it in this world. At this point I awoke, and I cannot tell you how happy and good I felt. From this time I had an impression to join the church and be baptized, but I was so young I was afraid they would not have me. But having received some encouragement from some of the brethren, I ventured to go before the church at Upper Town Creek Saturday before the 3rd Sunday in Feb. and was received and baptized as before stated. I have had some fears as to whether I have done right to be baptized, and even to-day I fear I do wrong to consent for you to have this published, but you may do as you think best.

W. J. S. for JOHNNIE J. WILKINS.

ELDER P. D. GOLD, DEAR BROTHER:—Being requested by many brethren and friends of the Abbott's Creek, and Bear Creek Associations to write to them through the LANDMARK, when I returned home from my recent tour amongst them, I feel like trying to comply with my promise. In company with my beloved yoke fellow Elder J. D. Vass, I left my home on the 16th of Feb. Our first preaching was in the bounds of the Abbot's Creek Association where we met many precious brethren anxious to hear us, that seemed to rejoice at our coming amongst them. They are very destitute of preaching, Elder P. W. Williard being the only minister belonging to their Association, and his health does not admit of his travelling much, but he is esteemed as an able, humble, orderly-walking preacher. The Bear Creek Association is more favored, there being six Elders belonging to it, viz: Elder Brown, Clark, Little, Mills, and the two brother Williams. I felt that Zion is travelling in that part of the country, and that there will soon be an in-gathering in the churches. There was as much manifestation of the working of the Spirit among the people as I have ever seen, and we were as much favored with the Spirit of preaching as we ever were. It was one of the most pleasant tours I have ever made, although I was down in feelings some of the time. I shall ever hold the dear brethren and friends in fond remembrance for the kindness shown me during my visit among them, and hope if the Lord will to visit them again. On our return home we visited two churches in the Mayo, and one in the Fisher's River Associations, and had pleasant meetings. On the 23rd of March we reached home, having

been gone 37 days, and found my family as well as when I left, which I felt to praise the Lord and shed tears of joy; and now to the brethren and sisters whom I met, when you feel the spirit of prayer pray for me unworthy servant, if one at all, also if it can be the Lord's will that my dear companion may be again restored to health. Your brother in tribulation.

E. E. LUNDY.

BROTHER GOLD:—We are still having some very interesting meetings in this country. We are to meet Friday, Saturday and Sunday for the purpose of constituting a church near the city of Thomasville. Elders Simms and J. K. Stephens are to be with me. Many precious ones are getting tired of modern religion and are wanting a home with the dear old Baptists.

I have never known so much interest manifested in the old Baptists. I am glad that Elder Lester wrote as he did on "Bishops." It was certainly timely and I wish that all true Baptists could read it. There is no preaching by example, for a preacher to leave his family afflicted and destitute of food and raiment to go and preach. "A gift will make room for itself" and if one is called of God to preach there will be churches in his vicinity or some place where his labors will be sufficiently appreciated that he need not have to be continually begging Baptists to let him go among them at a distance because he is not appreciated at his home churches. If it is right for a man to travel and preach I believe that brethren will be impressed to invite him. It does not look right to me for preacher that the brethren do not appreciate his labors at home, and he will not do anything to support his family and will take long tours to get his family sup-

ported and then get up and say, I left my wife without a dust of meal in the house and sick in bed to come here to preach. I have often said if my wife has to suffer I will stay at home and suffer with her. I am very poor but I have never left home without provision being made for my loved ones at home during my absence.

A preacher should preach by example.

I would hate for the preacher, brother Lester describes, to serve my church for I do not want our members to imitate such an example as that.

I am glad we have no such preachers here. The preachers of this country care for their families and live their profession. I do not know of a preacher that visits saloons or drink as a beverage or shuns to pay his just debts. Yours in gospel bonds.

LEE HANKS.

DEAR BROTHER GOLD:—Is it right for a church to give a traveling preacher more for one visit than they give their pastor in one year? I have known churches that do almost nothing for their pastor but support traveling preachers liberally. I knew a church to give a traveling minister \$23, or \$25, for one trip and gave their poor pastor \$2 in seven years. That church is almost dead. I do not object to churches caring for traveling ministers, but do think the pastor should be served first. I would like for you to write on this subject and suggest how this should be remedied. Would it not be better for churches to be more cautious about whom they ordain? What does the Levite represent? Some say that he does not represent the preacher? Should a man be liberated and ordained to preach when quite a large minority of

orderly Baptists oppose it? I do not think it right for pastors to be gone nearly all the time from their own chureles. In hope.

L. H.

ELDER MOORE STEPHENSON.

This aged brother, and the oldest preacher—since the death of Elder James Wilson—of the Little River Association, closed his long life a few days ago in peace, and fell asleep in Jesus. His life has been without rebuke or reproach.

He waited faithfully on his ministry.

He meddled not with strife. Such a life is surely commendable.

P. D. G.

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VOLUME XXIX.....No. 12

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EDITORIAL

JERUSALEM.

O Jerusalem, Jerusalem thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Mat. 23 : 37.

Sister Sallie J. Spain requests my views on the above scripture.

If this text is true, then we must admit the truth of that one recorded in Rev. 22 : 18 19, and therefore conclude that if Arminians, especially the preacher, ever had any part in the Book of Life and in the Holy City, God shall take it away from out thereof, and shall add to them the plagues that are written in that book, for there is perhaps no other text in all the scriptures more falsified in quotation and application than this. If the spiritual interpretation of a scripture has not been revealed to one he is excusable for not knowing, but for one who can read in the tongue wherein he was born, to leave words out of a text of scrip-

ture and thus force upon it a meaning entirely different from that which the text as it reads could possibly admit, there is no excuse. If one should change the wording of the written probated will of his fellow man he could be prosecuted under our law and punished, and yet men claiming to be preachers—and hence ought to be law-abiding men leave out and put in words and misconstrue the written will or testament of the Lord Jesus Christ with seeming impunity, and with apparent zeal and fervency force their false constructions upon the people and thank God and praise themselves for the result.

Jerusalem, as here addressed, is used figuratively to represent the scribes and the pharisees who at that time sat in Moses' seat or in other words the members of the Jewish Sanhedrin which had jurisdiction of all religious matters, and therefore executed the function of the law under the Mosaic dispensation, were Scribes and Pharisees, all of whom were hypocrits, and yet as they sat in Moses' seat and exercised in their way the functions of the law through the priesthood, therefore Christ commands the multitude and the disciples to observe whatsoever this Sanhedrin bid them observe, but not to do after the works thereof, for they said, and did not. It is but reasonable to conclude that if Christ required the people and the disciples to observe the authority of the law as executed by this Sanhedrin he also observed the same himself, that he should keep the law in all

of its phases, and at the same time do no violence to the assumed dignity of those who stand in the holy place, though they be hypocrits, standing in the place where they ought not. The law was good and holy, but the executors thereof were depraved, sensual and devilish, turning the principles of the law from their true course, and placing instead thereof their own traditions and those of their fathers, through which they perverted and traduced the principles of justice, truth and virtue, all of which must be met by Him who only could purge them away, and in so doing he should so deport himself that mercy and truth having met together, and righteousness and peace having kissed each other, righteousness should go before him, and he should set his people in the way of his steps without the slightest violence, or aggression not even to the breaking of a bruised reed, or the quenching of smoking flax, that he might bring forth judgment unto victory through and by the way ordained for salvation.

While these Scribes and Pharisees were hypocrits, yet they proved themselves to be the sons of their fathers by doing the things their fathers did. They also proved their fathers to have been no better after the flesh than they, thus furnishing conclusive evidence in each generation that man by nature can not save himself, nor does he want to save himself, neither does he want to be saved by any one else, nor does he want any one else to

be saved. The scriptures fully demonstrate from every standpoint that there is but one way and but one name given under heaven among men whereby man must be saved, and that man does not want to be saved that way. Man has proven beyond any question, his utter inability to save himself by rejecting every conditional system of whatever character and for whatever purpose it was devised and enjoined upon him, and last of all he rejected, crucified and slew the Prince of Life, and even after His resurrection and ascension, the Jews unto whom it was necessary that the word of God should have first been spoken, put it from them again and finally establishing forever the fact of the spiritual depravity of man, and judging him, as they judged themselves unworthy of everlasting life. And unto this day the truth of this same word of God is being rejected and that too by those who claim that man can and must accept it and the author of it or he cannot be saved, and to prove their position they misquote and falsify the scripture under consideration, which as it reads proves their position false and themselves false with it.

What people in this day stand as the antetype of those Scribes and Pharisees? Does not the man sit in Moses' seat who says he has Christ and salvation to offer to the people, and who prescribes rules and regulations by which they can be accepted, and declares that the condemnation of sinners is in consequence of their rejection of the

salvation which they offer? Much of that which they require of the unconvicted sinner finds the proper application in the living children of God, but is not to be observed or done after their works.

There are two classes of people in the world to whom the description of these Scribes and Pharisees does not apply in any sense, and they are the Primitive Baptists and infidels. And as I am more interested in the Primitive Baptists than I am in all other people, I will make a few observations to show why I believe they do not fit the type. They do not bind burdens and lay them on men's shoulders, which they will not touch so as to move them, but they bear one another's burdens. They do not aspire to positions above others, but in honor they prefer one another. They call no one Rabbi nor Reverend, but they desire to reverence Him who "sent redemption unto his people: who hath commanded his covenant forever; whose name is holy and reverend."

In the 13th verse of this chapter we have a declaration which somewhat explains the subject under consideration, "But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." I do not understand that this Sanhedrin actually shut up the kingdom of heaven so as to prevent the salvation of any one, but so as to prevent the full and free entrance legally into the king-

dom as it existed under the law. And that the disposition of those men was to oppose everything which exhibited in any manner the true character of the kingdom of heaven or the power of God unto salvation as reflected in the law or in Christ. They fully manifested in themselves the fact that the carnal mind is not subject to the law of God neither indeed can be. There seems to have been but little opposition to Christ except from this source. The common people heard him gladly, whereas these Scribes and Pharisees never heard him otherwise than to try to catch him in his words in order to get something whereof to accuse him. They held the reigns of government, so to speak, and used its power in shutting out all whose life and character was opposed to their traditions. They killed the prophets and stoned the messengers sent unto them. In and by this Jerusalem were those who thus perished slain, "for it cannot be that a prophet perish out of Jerusalem."

We notice Christ did what he taught his disciples to do, and never sent them where he himself did not afterwards go, and in a more wonderful sense he never commands them to go where he has not already been, nor where he will not immediately accompany them. He told the disciples when persecuted in one city to flee to the next, and he himself did the same. They persecuted the prophets and Jesus before them, and persecuted them for his sake.

In thus submitting to them, suffering their persecutions, he was prevented from gathering those people who heard him gladly and believed on him, but did not profess openly because of the Jews, or Jerusalem or these scribes, pharisees, hypocrites. He was made of a woman, made under the law to redeem them that were under the law, and therefore was under the law when he would have gathered the children of Jerusalem together, and being under the law he must, for the time, necessarily submit to the rulers who sat in Moses' seat whether they ruled righteously or otherwise. His work was not what they did nor what the letter of the law required them to do in a ceremonial sense. As touching the requirements of the law upon them he was a subject, but as touching what the law required of him he was the great high Priest and our Saviour, whose priesthood was not after the law of a carnal commandment but after the power of an endless life. He had the power to have exercised universal dominion but it was not the will of the Father which sent him, therefore he did not gather those children but submitted as unto their fathers, in a legal or law sense, and allowed them to prove the justice of God in leaving their house their traditions and self righteousness pharisaisms or hypocrisy—desolate unto them.

He would not have gathered them as Arminians are wont to quote it, but their children, and they would not, that is they opposed him as by thrusting him out

and restraining them. They hated him without a cause and insisted that their children the people apart from the rulers should do likewise.

P. G. L.

BROTHER GOLD:—Please give us your views through the LANDMARK in regard to a church ordaining or preaching a brother who does not believe there will be any change of this mortal body after death nor any resurrection of the same neither in any judgment after death. Yours unworthily,

H. TEMPLES.

Portal, Ga.

Remarks.

We consider that no one should be ordained to the gospel ministry that does not preach the gospel. Why ordain a man to do that which he fails to do? Before one is ordained to the ministry of the word it should be manifest that he is apt to teach or preach, and to teach or preach the word or doctrine of Christ. Nothing is of more importance to a church than a sound faithful gospel ministry. Nothing will sooner corrupt the good manners of a church than a perversion of the word by a false ministry.

How is it possible that a child of God burdened by the body of this death, and feeling, "I know that in me, that is in my flesh, dwell no good thing," and whose hope is the resurrection of the dead, and that Jesus shall change our vile body, and fashion it like unto his glorious body, and that then when we awake in his likeness we shall be satisfied, could

love to hear or even endure that sort of false preaching that there will not be any change of this mortal body after death, or that this mortal shall not put on immortality, or that there will not be any resurrection. Be not deceived, "Evil communications corrupt good manners."

This is an old heresay. It was raging in the day that Jesus was in the flesh. The Sadducees held that there is neither resurrection nor spirit. If there is not one neither is there the other. If there is no spirit then why should a body be raised up from the dead for that spirit. The resurrection relates to raising the dead body and not the spirit, for the spirit does not die, neither hath it flesh and bones as a body.

The sweetest matter of hope to the child of God is the resurrection, when he shall change our vile body, and fashion it like unto the glorious body of the Lord Jesus—when this corruption shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory, so that we shall shout, "O death where is thy sting, O grave where is thy victory."

The judgement in the resurrection as to the righteous shall be adjudging them as righteous forever, and manifesting it in the revelation of Jesus in them so fully that they shall be like him, for they shall see him as he is. Judgment concerns the righteous disposition of a cause on the principles of justice. The judgment of the wicked therefore is the revelation of the righteousness of the sentence that consigns them to punishment. But the judgment of the righteous is the manifestation of the justice of the ground or reason on which they enter into life eternal. When

one has long been apparently in a good cause, but on the revelation of his true character and the facts it is manifest that he has not as yet received the due reward of his deeds, but from henceforth he shall abide in his proper place this is his final judgment. Hence the punishment of the wicked shall be everlasting as they awake to shame and everlasting contempt. On the other hand, when one has long been in affliction and grief, and was esteemed as the filth and offscouring of the world; but as the light shines in its fulness, making all things manifest in their character the judgment or standing of this one, hitherto considered as vile, is now manifested to be holy and without sin before God, and he enters into everlasting happiness as the righteous judgment of truth. Or we consider the final judgment after death in the resurrection of the dead to be the righteous disposition of all men to their everlasting destiny according to the principles of eternal truth.

Suppose one has been ordained to preach, and has preached the truth awhile, but afterwards departs from the truth, and preaches falsehood; what shall be done? If after proper laboring with him by rebuking him as a heretic he repents not, he shall be rejected. Nor should this matter be tolerated for years until seeds of error are sown all over the country, and a party is formed to uphold him, but with proper speed the mouth of gainsayers should be stopt.

P. D. G.

MARRIAGE.

On the 8th of March 1896 at the residence of William W. Harper, the brides uncle, Mr. Joseph H. Bunn of Snow Hill, N. C. to Miss Hattie F. Croom, formerly of Lenoir county N. C.

CALLED IN.

At the request of Elder Isaac Jones Elder Anderson's of Ga's. appointments are called in. He failed to fill his first appointments and judge he is too sick to travel.

MAYO ASSOCIATION.

The next session of the Mayo Association is to be held with the church at Flat Shoals, Stokes Co. N. C. Saturday, 3rd Sunday and Monday in May.

UNION MEETINGS.

The next session of the Toisnot Union is appointed to be held with the church at Castalia Saturday and 5th Sunday in May.

The next session of the Black Creek Union is appointed to be held with the church at Contentnea Saturday and 5th Sunday in May.

The next session of the Skewarkey Union is appointed to be held with the church at Skewarkey (at Williamston,) N. C. Friday, Saturday and 5th Sunday in May.

The Mill Branch Union is appointed to be held with the church at Mill Branch, Saturday and 5th Sunday in May.

M. MEARES.

Haddock, N. C., Apr. 23, 1896.

The next session of the Staunton River Union is appointed to be held with the church at Strawberry, Pittsylvania Co. Va, Saturday and 5th Sunday in May. Elder Lester is invited to be present.

E. C. OAKS.

REMEMBER US.

Those who are behind please help us with their subscriptions. If you can't send all send part. Every little helps.

Prospect Hill Church in Conference agreed to revise the Prospect Hill union meeting in Country Line Association, and therefore appoint Friday Saturday and 5th Sunday in May 1896, as the time for re-organizing the same at Prospect Hill church in Caswell county, N. C., and we respectfully invite all sister churches in said Association, or as many of them as desire to organize with us to send their representatives to Prospect Hill at that time, and we also invite the Ministering Brethern of said Association, to be with and preach for us at that time.

By order of the church in conference April, 18th, 1896.

D. R. MOORE, Mod.

J. R. HESTER, Clerk.

OBITUARIES.

DEACON WILLIAM HODGES.

Deacon William Hodges was born in Martin county N. C., March 15th 1823, and died at his home in Halifax county March 8th 1896. He was the son of James and Catharine Hodges. He was raised without many advantages to obtain an education but was a man of an excellent mind and splendid natural endowments. He was married to Miss Mariah Davis of Martin county and they had born unto them six daughters of whom only three survive him; his oldest one Mrs. Thigpen having died since his death. He first joined the church at Conoho and took a letter of dismission to the church at Lawrences when he was soon ordained deacon of that church which office he filled to the full satisfaction of the church. Brother Hodges was a useful man in every sphere of life; in the church he was loving, faithful, sound, and I know not better how to express it than to say a living epistle of Jesus Christ known and read of all who knew him. As a citizen he was a useful one coming up to the full statue of usefulness. As a husband and father he was kind, gentle and tender. I was for some-time associated with him as the pastor of the church at Lawrences and loved and revered him as a father in Israel and one

of the excellent of the earth, and saw him much in his affliction. He was possessed of strong faith in the Lord and although suffering so intensely yet bore it with the utmost patience until the end when he triumphantly fell asleep in Jesus his Saviour whom he so faithfully served in his life. The church at Lawrences sustain a great loss in the person of this noble brother and the Baptist church generally, but our loss is his eternal gain. Our sympathy goes out for the bereaved family especially our dear sister Hodges who was so untiring in her devotion to him unto the end. May the Lord comfort you my dear sister and give you grace to sustain you and lead his dear children in the pathway of righteousness and to follow in the footsteps of their father and bless the church and raise up another in his stead to be a blessing to it. And may the Lord enable us all who knew him to consider his exemplary life and to follow it as he followed Christ. Affectionately yours.

M. T. LAWRENCE.

Hamilton, N. C.

WILLIAM T. COOK.

Mr. William T. Cook died at his home in Mayfield, N. C., on the evening of the 22nd of Jan. 1896, of pneumonia, after 8 days illness, in the 68th year of his age. During the year 1855 he was happily married to Miss Susan M. Ferguson, who with one son a prominent merchant of this place survives him. In his sickness he was tenderly cared for by loved ones and the family physician, who did all possible to restore him, but their efforts were unavailing. "Grim monster death" claimed him. He passed peacefully away from this sorrowing world. His body was interred in the family burying ground in the presence of a host of friends. Mr. Cook's widow is a consistent member of Dan River River Primitive Baptist church. He was not any member, but a regular visitor preaching and was a quiet, law-abiding citizen, and was kind to the poor. "Uncle Billie," as many called him, was not known much beyond his own country, but was one who looked well to his own affairs. His occupation in life was farming. At the close of the war he was penniless but by close applications to business and frugal habits he accumulated a comfortable estate.

G. D. DEJARNETTE.

Mayfield, N. C.

SUSAN POTTER.

Aunt Susie Potter was born July the 28th 1834, and died Dec. 16th 1895 in Pittsylvania county Va., making her stay on earth 61 years, 4 months and 18 days. She united with the Primitive Baptist church at old Chapel, Franklin county Va., in 1883, and was baptized by Elder B. L. Stultz. She came home on Tuesday after the Staunton River Association at Galilee, said she felt like she would not live very long, and sure enough about the first of Nov. she was taken with la-grippe, from which she suffered more than tongue can tell, though she was never heard to complain, but said she was ready to meet the end. She was never known to sing before, but a few days before she died she sang the first verse of "How happy are they, who their Savior obey." She was in her right mind to the last, requested that her funeral be preached by Elders Stultz or Turner. I am at a loss to find words to express my thoughts in regard to the life of Aunt Susie, but will just say her life was that of a true christian. While she has passed from our view her light is still shining, and though the sound of her well remembered voice is hushed, yet her words and actions picture in lively features a life worthy to be imitated by all who are trying to walk in that strait and narrow way which leads to a city of habitation whose maker and builder is God.

Written by her little great niece.

MENTORA A. YEATTS

Pullevs, Va.

MARY BUTCHER.

It is with a sad heart I chronicle the death of another one of our dear sisters of Malmaison church Va, Mary Butcher widow of Deacon Ben Butcher. She was born in Pittsylvania county Va., Jan. 17th 1820. Her maiden name was Hall a good Baptist family; and a near relative of Elder John C. Hall I am told. She married in 1854, died March 14th 1896, with inflammatory rheumatism; suffered for two or three weeks intensely, but bore her afflictions and sufferings with so much christian fortitude as any one I ever heard of; and was as much reconciled to them. She had been a Baptist over fifty years. And was truly a mother in Israel. Always had a word of cheer for her pastor and friends. And her deeds would compare with the best, according to her means. She was prompt and faithful to all her

duties, to her husband, children and neighbors. And a zealous, intelligent, loving christian. Has been a constant reader of the LANDMARK ever since it has been published. That and her bible were her boon companions. She will be greatly missed in her church and neighborhood. She has left two sons and one daughter to mourn their lost, and as many friends as any one ever had for the number of acquaintances. But we will not mourn as those without hope, for "Blessed are the dead that die in the Lord, from hence forth yea, sayeth the Spirit, that they may rest from their labors and their works do follow them." The writer was requested to make some remarks at her burial which I did from Prov. 31:31. "Give her of the fruits of her hands; and let her own work praise her in the gates," for "Her husband was known in the gates when he sat with the Elders of the land." May the Lord bless her sorrowing children, each of them have a hope and may the Lord enable them to take the yoke and learn of Him who teaches as none else can. For "Blessed are they that mourn for they shall be comforted."

J. M. HARRIS.

SUSIE LAWRENCE.

The sickle of death mows the fields of youth as well as of declining age. However painful, we here chronicle the death of Susie Lawrence, daughter of Elder M. T. Lawrence and Alice his first wife, all of Martin county N. C. A month previous to her death, in a vision, a man with long beard appeared at her bedside and told her that her time was short. Soon she was taken sick during which time she was sad and said she was going to die. Her disease baffled the skill of her physician. Everything was done for her that her father and family and friends could bestow, but all human means failed. The morning before her death, she called the family to her and told them she was going to die, and asked her papa if she died, did he think she would go to heaven. He asked her did she want to go. She answered, yes sir, so bad, but she felt so mean; then said O papa! If I were as good as you are! He asked her if she had ever felt herself a sinner. She said that she had and a poor needy one. He then asked her did she love the Lord? She exclaimed yes, with all my soul! She expressed thanks to her friends for their kind attention. At

the end of the 2d week from the time she was taken, she died without a struggle on Jan. 6th 1896, making her stay on earth 17 years 9 months 18 days from her birth, March 18th 1878. Her career was short, but abounded in a long and golden chain of virtues worthy the imitation of young or old. Want of space forbids mentioning in detail her numerous worthy traits of character. To know her was to love her therefore her friends were many. Lying in her casket, her placid features betokened one in the sweet embrace of sleep rather than the cold embrace of death. At her grave Elder G. D. Roberson offered some appropriate and touching remarks and closed with prayer. The pall bearers, six young men, proceeded in deep solemnity to consummate the burial amid tears on every hand.

She was cut off in the bloom of age.
Was followed in much grief to the grave;
Like the fresh rose that's just in full bloom,
Whose stem, snapped, it falls to the ground.

O, life here is an uncertain state,
Of't beclouded with cares so great,
That grim death is welcomed apace,
To wait the soul to its resting place.

"Hope looks beyond the bounds of time,
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."

S. W. OUTERBRIDGE.

NANCY ANN MITCHELL.

She was the daughter of Raleigh Brim and wife Catherine Brim and was born Dec. 25th 1860. Being reared in a country where good schools were scarce, she received only a moderate education, but enough to read and write. When she was about 15 or 16 years old she became deeply concerned about her welfare. Sometime after, she was at a Primitive Baptist meeting, and about the time the congregation was breaking up received a hope, and was very happy. She continued shouting and praising the Lord until she reached near home. On the way she passed a beautiful water-brook, and said she had a great desire to be baptized. She was not however, and soon fell into company with the Missionaries. She joined them, and soon her trouble began which continued until she was compelled to leave them and come home to her friends, the Primitive Baptists, where she found fellowship, peace and love. She joined at Rock House where she remained until she

moved to Pilot Mountain. She then took a letter and joined at Volunteer where she remained until death. She was a very kind, loving, child, and a good obedient, loving wife, the mother of two children upon whom she seemed to bestow much love and care. She was a warm member of the church, and one who will be greatly missed by many of us. She delighted to talk about her experience, and at the request of many friends wrote it for publication. The manuscript was either lost in the mail, or is now among some of your old papers, and if found would be glad it could be published. She was very fond of visiting the sick, and a good nurse. On the 27th of Aug. 1895 the monster death laid claim to her body. To her husband children and friends we tender our condolence. Let us bow in submission to Him who doeth all things well. He will raise the dead that die in the Lord.

JESSE A. ASHBURN.

Pilot Mountain, N. C.

JANE WILLIS

I have been much opposed to long obituaries, and have thought if we would do more for the living, and say less of the dead, probably we would be nearer our duty. I do not mean to say that we should not cherish the memory of our loved ones. But we should try to discharge our duties to them in life as well as in death. But in spite of all my objections to so much said of the dead what my heart dictates my hands obey. Jane Willis departed this life April the 3rd 1896, making her stay on earth 28 years, 3 months and some days. O Lord, can it be that I will say too much of her noble character. She was one obedient child, modest girl and virtuous woman. She never made any public profession of religion. But we have hope of her future happiness by her well ordered walk. She was noted for different things. Those knew her best loved her most. She told me about six months ago there was no pleasure in this world for her, which made me hope she was tired of sin. Her death has give me a severe shock causing me to realize that I soon must follow. We were born and reared door neighbors, have romped and played together, have rejoiced and wept together, have never been separated far, until this morning, and our separation has caused something to rise up in my throat I can hardly swallow. Her trouble was

measles. She only lived nine days after she was taken sick. Her sufferings were beyond description. She had all earthly attention, but that could not stay the hand of death.

Dear Jane you are gone.

To a world unknown to me.

And it makes me feel forlorn,

For your face I cannot see.

Your unworthy sister, if a sister at all.

PENCE MAYHEW.

Edna, Va.

LYDIA A. HOUCHEMS.

She is the daughter of Asa D. and Sarah C. Short, was born Jan. 25th 1877, and died Dec. 8th 1895, making her stay on earth 18 years, 10 months and 13 days. She was married to Thomas A. Houchens by Elder P. G. Lester the 25th of Dec. 1894, and little did I think then that she in less than one year would be in her grave; but the Lord has done right, and I desire to be reconciled to what he does. Thirteen days before she died she gave birth to a little son, and her lungs were weak. They become inflamed and that was the cause of her death. It is hard to give her up, but the Lord had use for her in heaven. She left good testimony behind that she was ready to go. I had noticed for two or three years when she would be at preaching, and the preacher was blessed with the spirit, she sometimes seemed to be very much interested, and it caused me to believe that she was concerned about her salvation. She was a lovely child. She never gave me a cross word since she had been any size. When she and her older sister wished to go visiting Lydia would come and ask if they could go. Sometimes I would think that I would not consent, but she would ask so lovely and say, "Pa may we go," that I but seldom refused. Her words and precious countenance pain me at this writing. I believe she was warned of her death a good while before she died. More than a year before she died she told where she wanted to be buried, and told her mother while she was in labor a dream she had about two weeks before that time. She said, I dreamed I was sick, lying in this bed and there was something which came down from heaven and told me that I was bound to die, and then told her mother when she was about 15 years old she was out behind the chimney, and all of a sudden the name of the Lord seemed so precious to me. The unworthy writer talked

with her a little while before she died, though she was very weak, and the best that I could understand she seemed willing to die. She died about 25 minutes after midnight, and after she was dressed it seemed that I could see the impression of Jesus on her face, and I desired the Lord to sanctify her death to the good of her kind husband and also, to the good of her kind mother, and our six living children.

ASA D. SHORTT.

UNION MEETING.

The next session of the Content nea Union will meet the Lord willing with the church at Meadow Saturday and 5th Sunday in May, where we hope to meet a goodly number of our brethren and sisters and we do hope the brethren will turn out to visit the Union so that all the churches may be represented.

Yours in love,

J. J. EASON.

Speights Bridge, N. C.

APPOINTMENTS.

J. E. ADAMS.

Liberty.....May.....3rd Sunday
High Hill.....Monday
Crooked Creek.....Tuesday
Watson.....Wednesday
Philadelphia (Rutherford Co.) Sat. and 4th Sun
Cool Spring (S. C.).....Sat. and 5th Sun.
Pelzer.....Tuesday night after
Brother J. Watkins will arrange for the week.
Mill Creek.....Sat. and 1st Sun. in June
Gills Creek.....Wednesday
Mt. Pleasant.....Sat and 2nd Sun
Some one will please meet him at Albermarle Thursday before first Sunday in May.
He will need conveyance when off R. R.

M. F. STUBBS.

Roanoke City Va., ... June the 1st at night
Pilgrims Rest.....2d at 11 a. m.
Bethel.....3
Little Vine.....4
New River Association.....5 6 and 7
Fair View.....8
New Hope.....9
Fellowship.....10
Flower Gap.....11
Stewarts Creek.....12
Dover.....13 and 14
Conveyance needed.
Some one will please meet him at Roanoke June 1st at 4 p. m.

W. J. STEPHENSON & W. B STRICK
LAND.

Morefield.....	Tues, May 19
Pleasant Grove.....	20
Shady Grove.....	21
Stuart.....	at night
Green Hill.....	22
Dan River.....	Sat. and 4th Sun.
Bell Spur.....	25
Maple Shade.....	26
Conners Grove.....	27
West Fork.....	28
Little Flock.....	29
Panther Creek.....	Sat. & 5th Sun.
New Hope.....	Mon. June 1st
Laurel Fork.....	2
Fellowship.....	3
Little Vine.....	4
Thence to the New River Association.	
Good Hope.....	8
Lambsburg.....	9
Flower Gap.....	10
Stuarts Creek.....	11
State-line.....	12
Russels Creek.....	Sat. and 2nd Sun.
Piney Grove.....	15
Rock House.....	16
Tom's Creek.....	17
Pilot Mountain.....	18
I will accompany them at as many of these appointments as I can. E. M. Barnard.	

Wm. WOODARD, Sr.

Dunn,	Thur. night before 3rd Sun. in May.
Hannah's Creek,.....	Sat. and 3rd Sun.
Benson.....	Sun. night.

ISAAC JONES.

Sardis,.....	Tues. after 3rd Sun.
Pleasantville,.....	Wednesday
Wolf Island,.....	Thursday
Durham,.....	Sat. and 4th Sun.

DEAR BROTHER GOLD:—As many in your state write me from time to time, enquiring about our Hymn and Tune Books I have concluded to ask you to publish in a few issues of the LANDMARK that we have the books both round and shape notes always on hand, price per doz. \$9, sent at expense of purchaser. Price of single book sent by mail post-paid \$1.10.

Also I have two or three hundred yet on hand of Mary Parker's "Reminiscences and letters" of which the price since her death has been reduced to 60 cts post paid. Also I have my book of Meditations on portions of the Word. Price \$1.00. Yours in hope.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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BEWARE OF IMITATIONS

July-1-1yr.

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LANDMARK JOB OFFICE,

Wilson, N. C.

D. GOLD & SON, Prop's.

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

TRAINS GOING SOUTH.

DATED	No. 25 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily
March 14, 1896				
Lv Weldon.....	A. M. 11 55	P. M. 9 44	A. M.	P. M.
Ar Rocky Mt.....	1 00	10 39		
Lv Tarboro.....	12 12			
Lv. Rocky Mt.....	1 00	10 39	5 45	12 47
Lv Wilson.....	2 05	11 78	6 20	2 10
Lv. Selma.....	2 53			
Lv Fayetteville	4 30	1 15		
Ar. Florence	7 25	3 14		
Lv Goldsboro.,			A. M. 7 05	3 10
Lv Magnolia.,			8 10	4 10
Ar Wilmington	P. M.		9 45	5 45

TRAINS GOING NORTH.

DATED	No. 75 Daily	No. 33 Daily	No. 40 Daily	No. 48 Daily
March 14, 1896				
Lv Florence.....	A. M. 8 15	P. M. 7 43		
Lv Fayetteville	10 55	9 40		
Lv Selma.....	12 31			
Ar, Wilson.....	1 29	11 35		
Lv Wilmington			P. M. 7 00	A. M. 9 2
Lv Magnolia..			8 30	105
Lv Goldsboro..			9 36	110
Lv Wilson.....	M. 1 20	P. M. 11 35	P. M. 10 23	A. M. 1 00
Ar Rocky Mt...	2 17	12 11	11 05	1 38
Lv Tarboro.....	12 12			
Lv Rocky Mt—	2 17	12 11		
Ar Weldon.....	3 32	1 01		
	M.	A. M.	P. M.	

†Daily except Monday. ‡Daily except Sunday.
 Train on Scotland Neck Branch Road leaves Weldon 3.55 p. m., Halifax 4.13 p. m., arrives Scotland Neck at 5.05 p. m., Greenville 6.47 p. m., Kinston, 7.15 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 8.00 a. m. Arrive Pamlico 8.50 a. m.; Tarboro

9.15; returning leaves Tarboro 5.30 p. m., Pamlico 10.20 a. m. and 6.20 p. m., arrives at Washington 11.10 a. m. and 7.10 p. m. Daily except Sunday. Connects at Pamlico with trains on Sea-John Neck Branch.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.20 a. m., arriving Smithfield, N. C., 7.20 a. m. Returning, leaves Smithfield, N. C., 7.50 a. m., arrive Goldsboro, N. C., 9.45 a. m.

Train leaves Tarboro, N. C., daily at 5.30 p. m., arrives Plymouth 7.35 p. m. Returning leaves Plymouth daily at 7.40 a. m. Arrives Tarboro 9.45 a. m.

Trains on Latta Branch Florence R. R. leave Latta 6.40 p. m.; arrive Dunbar 7.50 p. m. Returning leave Dunbar 7.40 a. m.; arrive Latta 8.40 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11.10 a. m. and 8.50 p. m., Returning leaves Clinton at 7.00 a. m. and 3.00 p. m.

JO. F. DIVINE

General Supt

J. R. KELY, Gen'l Manager.

T. M. EMERSON, Traffic Manager

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.

Cond. Schedule—In effect Dec. 8, 1895.

	N. Bound	S. Bound
	No. 2	No. 1
Wilmington,	Lv 7 25 a m	Ar 7 55 p m
Fayetteville,	Lv 10 45 a m	Lv 4 45 p m
Fayetteville,	Lv 10 55 a m	Ar 4 33 p m
Fayetteville Junction,	Lv 10 57 a m	Ar 4 30 p m
Sanford,	Lv 11 19 p m	Lv 3 19 p m
Clinton,	Lv 2 25 p m	Lv 1 31 p m
Greensboro,	Ar 2 30 p m	Lv 1 33 p m
Greensboro,	Lv 3 05 p m	Ar 12 53 p m
Stokesdale,	Lv 3 59 p m	Lv 12 12 p m
N. & W. Jct—W. Cove,	Ar 4 31 p m	Lv 11 45 a m
N. & W. Jct—W. Cove,	Lv 4 38 p m	Ar 11 35 a m
Rural Hall,	Lv 5 17 p m	Lv 11 05 a m
Mt. Airy,	Ar 6 45 p m	Lv 9 35 a m
	No. 4.	No. 3.
	Daily.	Daily.
Bennettsville,	Lv 8 25 a m	Ar 7 20 p m
Maxton,	Ar 9 23 a m	Lv 6 13 p m
Maxton,	Lv 9 20 a m	Ar 6 12 p m
Red Springs,	Lv 9 55 a m	Lv 5 42 p m
Hope Mills,	Lv 10 35 a m	Lv 4 58 p m
Fayetteville,	Ar 10 52 a m	Lv 4 38 p m
	No. 16	No. 15
	DAILY EX	DAILY EX
	SUNDAY.	SUNDAY
Ramseur,	Lv 6 45 a m	Ar 5 50 p m
Climax,	Lv 8 35 a m	Lv 3 55 p m
Greensboro,	Ar 9 20 a m	Lv 3 10 p m
Greensboro,	Lv 9 35 a m	Ar 2 35 p m
Stokesdale,	Lv 10 50 a m	Lv 1 28 p m
Madison,	Ar 11 50 a m	Lv 12 25 p m

North bound connections at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air-Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

South bound connections at Walnut Cove with Norfolk & Western Railroad for Roanoke and points North and West, and at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

J. W. FRY, Gen'l Mang'r.

W. E. KYLE, Gen'l Pass Agt

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MAY 15th, 1896.

NO. 13.

Zion's Landmark.

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

Zion's Landmark Print, Wilson, N. C.

JAMES HARRISON 1896

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 mystry of the faith in God and the Father, Jesus the Mediator, and the Hold 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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When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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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, 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.

ELD. P. D. GOLD, DEAR BROTHER IN THE LORD:—I thought I would note down a few thoughts for the general benefit of “the strangers scattered abroad” through the earth. And the words I will make a particular point are these, “He that believeth on the Son of God hath the witness in himself,” 1st John 5:10. The scriptures teach very fully that all men have sinned and come short of the glory of God, that by nature all are children of wrath alike, for in Adam all die; because all have sinned, and “all flesh is grass; or as grass and the glory of man as the flower of grass,” etc. Man in his body which is of the earth, earthy, was fitly formed for the reception of the breath of life to animate the body. So the body with all that pertains to it farther in life is complete save the animation. God breathes into his nostrils the breath of life and man becomes a living soul, nothing more or less naturally. Although spoken of throughout the Bible as men and women called souls, as eight souls in the Ark or the soul that sinneth shall die, or why art thou cast down, Oh my soul, why art thou disquieted within me, etc., all but sets forth the fact that God made man upright, but he has sought out many inventions. And the most witty in this nineteenth century is the apparent analysis of man. So he appears to have in the mind of some an inner and outer, or old and

new man, as a sinner dead in trespasses and sins, and when born again or from above his soul is regenerated, and his body will be hereafter; so it is no great wonder why the question arises; what part of man is born again? O, what do you think about the soul's sleeping in the grave? And do you think we will know each other in heaven? But come let us reason together by the spirit and word, male and female created he them and blessed them and called their name Adam in the day when they were created. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the middle of the garden, and the tree of knowledge of good and evil. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. God's word has gone out of his mouth and cannot return to him void, but will accomplish the thing whereunto he has sent it, therefore by one man's disobedience many were made sinners. As this one was of the earth, earthy, so all his posterity or children are made sinners. For of one blood

God made all nations to dwell on the face of the earth, and the earth is corrupted. The heart of man is deceitful above all things, and desperately wicked. And none but God knows it fully. Man is by nature and transgression in the power of darkness. The devil has the power of death. The devil sinneth from the beginning, and he that committs sin is therefore of the devil.

For this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not sin, for his seed (Christ) remaineth in him, and he cannot sin because he is born of God. In this the children of God are manifest and the children of the devil. The first Adam is of the earth, earthy; the second Adam is the Lord from heaven. The first only a living soul; the second a quickening spirit. In Adam all his family die; in Christ all his family are made alive. Righteousness looks down from heaven. Truth springs out of the earth, (Christ Jesus made to be sin for his people), Christ made in the likeness of sinful flesh to condemn sin in the flesh, that they (His people) might be made the righteousness of God in Him (Christ) in whom it was the Father's pleasure that all fulness should dwell. He (Christ) is the faithful and true witness. He then that hath the Son of God hath life. And he that hath not the Son of God hath not life; so it is by grace His people are saved, through faith and that (faith) not of themselves, but the gift of God. Neither is it of works lest any should boast; for they are all workmanship created in Christ Jesus unto good works which God before ordained that they should walk in them. Neither is it of one that willeth or runneth, but of God that showeth mercy. Justice and

judgement are the habitation of God's throne. Mercy and truth go before his face. The Lord has loved his people with an everlasting love, and with loving kindness therefore will draw them. Therefore the witness of truth must be in their heart. They all have one heart, one way and judgment, and the Lord turns to them a pure language. They are all taught of the Lord and great is their peace. Now brother Gold, and all ye brethren and sisters in Christ Jesus our Lord, both theirs and ours, as taught of him who teaches as man never taught in the school of Christ, what a variety of ages in experience and tribulation, yet all believe from this teaching salvation is of the Lord. Right here I want to tell some of my own experience, and leave it with you all to judge as to whether I am in or among the number or not, and should any brother or sister see fit to write me and tell me I am not, it will not disturb me, for that is what I have thought for thirty-seven years. Only the space of one half hour was given me to feel as I then thought entirely without sin before God, without a doubt in my mind. Then came the tempter's power over me; the weakness of my fleshly body, and the attraction of the world was again, let before my eyes. And only as hope has sprung up from time to time of the eventful morn when Christ was revealed in soul the hope of glory have I had real comfort. I trust it was then I received the Spirit of Adoption from which fact by faith I have been waiting, and still hope to be enabled to wait for the Adoption itself, when this vile body shall be fashioned like unto Christ's glorious body, when mortal shall put on immortality, and death be swallowed up in victory. For this I long, for this I wait. About forty

years ago in a ball chamber I saw for the first time my sinful condition. An arrow of conviction pierced my hard heart. I mourned; I flew to the law for relief; I could not believe in anxious seats as a relief. But no poor sinner was ever more anxious for relief from their laboring and heavy-laden condition as a sinner. Praying, reading the Bible, going to meeting was of no avail. I believe now I was then born again, or had received the quickening of the Holy Spirit. I saw the church and ministry as plain by a living faith in God as I ever have since, but knew nothing comparatively of the saving power of Jesus Christ. I must receive the sealing of the Holy Spirit. I cried to God for mercy, but could see no way justice could reach my case. It appeared that mine was an outside one altogether. But blessed be the name of God, his arm is not shortened that he cannot save. It is a faithful saying that Christ Jesus came into the world to save sinners, and I was the worst in my own estimation. The sins of others did not trouble me then. And now I trust I believe that God who is rich in mercy, for the great love wherewith he loved me when I was dead in sin, hath quickened me together with Christ. So it is by grace I am saved, if at all, which I must leave with God. And if born of God it affects the interest of my whole being. As having a soul accountable to God it is my whole life, as having a spirit it is the fullness of the action of a man born of corruptible seed, and as having a body of flesh and bones with all my breath is only in my nostrils. I must soon die and go hence to be here no more, yet if I know nothing more than earth and earthly glory, be I ever so religious, I shall die in my sin and be raised to bear the image of my father the

devil, and go from the presence of God with the devil and his angels to the place prepared for them. But thanks be to God who giveth us (his people) the victory through Jesus Christ our Lord; so His people with the mind serve the law of God and with the flesh the law of sin. I have had no trouble all these years about the doctrine or order of the House of God. I believe the man (altogether) is born again or from above, yet he learns that, that which is born of the flesh is but flesh, and the flesh profiteth nothing, also it is the spirit that quickeneth; for the spirit searcheth all things, yea the deep things of God. So the tried ones cry out, O! the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out. And as all that pertains to mortality is dying, so on the other hand all that pertains to immortality is undying. When the earthly house of our tabernacle here is dissolved we will come to the sealing spirit's fullness, to be clothed upon with our house from heaven, as the angels and children of God being the children of the resurrection, (Christ Jesus our Lord.) We often have the earnest in that way we say, and feel it to be with all the fullness of God and say, if such be the foretaste, what must the fountain be when we arrive at home to be forever with him whom our soul loveth. Now in thirty-seven years my trials more than my joys are profitable, yet I do not crave trials. But I learn if any man will live godly in Christ Jesus he shall suffer persecution. In this he finds the witness most useful to point to the work, sufferings and blood of Jesus who when he was reviled, reviled not again, whose voice was not heard in the street.

May His meekness be my guide,
The pattern I pursue.
How can I bear revenge or pride,
With Jesus in my view.

Trusting the witness is within, pointing to the Lamb of God that takes away the sin of the world. I am your brother in hope of a better country and heaven. And with love to the household of faith as a believer I find I have an outward man (all that pertains to mortality) that is gradually perishing. I also hope I have the inward man (all that belongs to a sinner saved by grace) which I feel is renewed day by day, though often hoping against hope. Amen.

J. D. HUBBELL,

Kelley's Corners, Del. Co., N. Y.

ELDER ISAAC JONES, DEAR SIR:—You asked me to write my experience and send it to you. I don't feel like I have got anything to write, but I will venture to write some of my troubles and trials by the help of the Lord, for without Him I can do nothing. So keenly do I feel my utter inability to address you that were it not that I feel you are possessed of that charity which covers a multitude of imperfections I could not take this liberty. I was raised by God-fearing parents, my father being a member of the Primitive Baptist church before my recollection. My mother lived and died strong in the same faith. They never tried to teach their children religion for they knew that they should be taught of the Lord, but tried to bring them up in the way they should go, and whose example is worthy of emulation by all who are trying to serve the true and living God; and often carried their children to church, and taught them to respect their members, and behave in the house of God. There I learned in my early childhood to

think highly of the Baptists. So ever since my earliest recollection I have always thought more of them than any people on earth. Though with all my vileness there never was a time that I thought I could do anything to save myself. When I was quite a child I would often think of dying, and what would become of me after death, and would dream of judgment-day, and it would frighten me so that I would be afraid to close my eyes for fear I would wake in torment, and often the preacher would go home with father and mother from church to spend the night, and I would be so glad to see them come, especially Elders Bennett Pitt, Edmond Edwards, Jessie Baker and John Daniel, and mother would send us children to bed, not thinking that any of us wanted to sit up and hear them, but I wanted to hear every word they said and when they would be down at prayer I would creep up and get behind my mother's chair, and would shed tears freely, but did not know why I did. When I was about fourteen years of age my mother took me with her to the Meadow, in Green county, and Elder Jessie Baker preached that day, and well do I remember what an awful feeling came over me when he got up and took his text; it was, "If God is for us, who can be against us," and the hymn was, "Oh may I worthy prove to see." I was in so much trouble I thought I was going to die. I cried all the time he was preaching. I did not know what was the matter? I wanted to leave the house, and wanted to hear every word he said, but I was ashamed for the people to see me cry. Mother asked me if I was sick, or did I want to go home, I told her no, that I did not know what was the matter, and I told her the truth. So time passed off;

sometime my troubles would pass off, and when they would return it would be worse than ever. I would be laughing and talking, and all at once that awful feeling would come on, I would have to say, Lord have mercy on me a sinner, I am bound to die and what will become of me; but kept all this to myself, I have been on the ball room floor, and these feelings would come on me, and I would be bound to try to pray for mercy, and promise that I would never dance again; but would break them as often as I made them. Once I was made to shed tears while dancing. Right then I felt that I was a sinner, and felt like it was a sin for me to try to pray, yet could not help trying to beg the Lord for mercy, and felt like I could not live long, and to torment I must go.

When I was about sixteen years of age I went with Elder Bennett P. Pitt to Pleasant Hill church, and on the way in talking he asked me if I ever thought about dying and what would become of my soul after death; I told him no sir, I did not. Right then it occurred to me you have told that good man a falsehood, and I had that to grieve over for I had all confidence in him being a good man. One day my dear mother and I were talking about him and saying that we believed the doctrine he preached was true, and I remarked to her, to believe that would not do me any good for I did not think I would be saved. She then told me that she had a good hope for me; I burst into tears and told her that I had none for myself, she told me her reason for saying so. She said one night there were several persons staying with us all night, and she took my aunt and me to sleep with her; she said she was in so much trouble that she lay down begging for mercy, and all at once she heard

a voice above her saying believe, believe, believe; these three on this bed shall be saved. She said her burden left her and she had a season of rejoicing, and she had a little hope for these three that the world could not take nor give, and I would be in so much trouble this would comfort me, that mother had a hope for me, if I did not have any for myself. In the year 1872 I was married, and my husband was good and kind to me and tried to make life pleasant for me; yet these troubles would come on and I could not help it. After I was married I don't remember how long my health was bad, and the Dr. did not seem to do me much good, and advised my husband to send me up the country for my health. My husband went with me, and if ever I tried to pray it was going up there; it seemed like every breath I drew was, Lord have mercy, Lord save, I perish. My heart felt like it would burst. This was on my mind, I was going to die, and what will become of me. The people up there were all Missionaries and Methodists. They soon wanted to know if I was a member of any church; I told them no. They seemed to think it was awful not to be a member. They said it did not make any difference what church, all I had to do was to give my heart to God. I told them that I had long since found out that I could not do anything to save myself. Oh, they said you are a Hard Shell, that they would not believe like they did for anything, and said they preached a dangerous doctrine, and said if I believed it I was bound to believe that God was unjust. They said the scripture told us to ask and it shall be given, seek and ye shall find. A few nights after that I lay down in so much trouble, and was shedding tears, and something seemed

to say, dry your tears, be of good cheer, you shall be saved. I felt light and happy, and could not shed another tear, but it did not last long. After I came home I was thinking how did I know that the Missionaries were not right, and lay down one night thinking about it, and dreamed that I was placed between the Missionary and Methodist churches, and a very tall man came to me, and gave me a bell, and told me to ring as I went, and I saw crowds of people, some going to the Missionary, and some to the Methodist church. Then I was placed on a straight and narrow way, and told not to turn to the right nor to the left, but keep on in the straight and narrow way. I looked down and saw torment on each side of me, the most awful place I ever saw, it frightened me, so for I thought I never could walk that narrow path. I folded my hands across my breast and was trying to pray, and all I could say was, Lord save me. I thought I could hear the people on each side of me coming from those two churches saying they would give ten thousand worlds if they had never gone there. Right there I saw the Primitive Baptists preached the same doctrine that the Apostles preached. They gave God all the praise. All at once I was taken away from there, and was placed in a large pasture of long green grass and the prettiest sheep and lambs I ever saw, and they seemed to be happy like myself, and I wanted to take them in my arms and bless them. I then awoke praising the Lord aloud, and the tears rolled down my cheeks, and I never have had the least doubt about which is the true church since. My doubt is in myself. People may laugh at this and say it is only a dream, but that don't trouble me; it is not other people's

sin that trouble me; it is mine. One thing I do know, I got clear of some of my troubles, but I cannot get clear of my sins. I have never had that fear and dread of torment that I had before, but Oh, the doubts and fears that perhaps I may be wrong. Sometimes my hope, if I have one, seems as strong and firm as the heavens, and then again I am brought to almost doubt the reality of it all. I find that sin is mixed with all I do. Such thoughts as these will come in my mind, how do you know there is a God; and often when trying to pray some foolish thought will come in my mind, and that gives me trouble. Mr. Jones, I must tell you what a comfort the first sermon I ever heard you preach was to me. I am not mistaken you came through here in 1890, and preached at Town Creek. I went to hear you feeling as cold and thinking that I was mistaken about the matter, and did not care whether I went to hear you or not, but when you came in church and spoke to father I had a feeling to come over me that I cannot describe. You did not take any text, but said you would preach from experience. When you commenced preaching I commenced shedding tears, and for the first time I can say I did not care who saw me. It seemed like every word you said was for me. I never can tell my feelings as well as you told them that day, and I wanted to go to you and shake hands with you, and tell you if you were a christian I was too, but when you came down, this thought came to me, "what are you so rejoiced for, you are not fit to shake hands with so good a man," and I thought I would not speak to you, but Mrs. E. L. Moore (may the Lord bless her) called to me and asked me if I did not want to speak to you; I told her that I did, but

was too full to say but a few words to you. I often think of you as being sent to preach to my poor troubled soul. Your preaching seemed to come from the heart and go to the heart, and ever since then I have wanted to offer to the church but a feeling sense of my unworthiness and other troubles has kept me back. I am a strange being to myself. This seems strange to me, I feel like I see more trouble about joining the church than I ever did about my sins. I wish I could tell you how I am, but I never can. If you all could know me as I know myself, and could fellowship me I would be better satisfied. I know one thing I love the Primitive Baptists, but don't know whether it is a christian love or not. It seems to me that I have never had any sudden and great joy like I have heard others speak of. If I had that evidence it seems I would be better satisfied, but I believe I know one thing, that the Lord knows the secrets of my poor sinful heart, and if I am lost it is just, and if I am saved it is for nothing good that I have done, or ever can do. I believe I hate sin and yet it dwells within. I have a desire to live, think and do right, but can't. I want to be thankful, yet don't feel like I am, and this gives me so much trouble. Mr. Jones, let me say right here that ever since I heard you preach that first sermon you have seemed nearer to me than any Baptist I ever saw, for you were the first preacher I ever heard with an understanding ear and my love for the Old Baptists has grown stronger, and my desire to live and die with them is ever present with me, and I come to the point that I don't have much interest in anything and feel like at times that I am losing my mind, and perhaps I am. I often think, can it be that Jesus died for such as I am.

I hope you will pardon me for writing so much, for I have written as it ran in my mind. It is like myself full of blunders and scattering remarks. Remember me at a throne of grace. I feel to say with the poet.

A throne of grace we yet shall need,
As long as we draw breath,
A Saviour too to intercede,
Till we are changed by death.

R. K.

Brother Gold: I have a letter in hand that is of much comfort to me. I feel like it would be some comfort to some or all the children of God, so I will send it to you, asking you to publish it if you think it will be profitable. The writer of this experience is not a member of the church, but I think she ought to be, and I will say to her, "go home to thy friends, and tell them what great things the Lord has done for thee.

ISAAC JONES.

Maple Hill, N. C.

Remarks:

This sister has since writing the above been baptized, and is a good member of the church at Old Town Creek, I think.

P. D. G.

DEAR BROTHERS GOLD AND LESTER:—I want to relate some of my feelings from the time I wrote my experience up to the present. The night before I wrote it, I felt so much impressed that I believe if I had returned home without writing it I would have gone entirely deranged. The night before I wrote it, it was shown to me that I was compelled to write or make the attempt. I was so much impressed and in such distress next morning, that I told my son that if I did not make the attempt to write it, that I believe I would be in a heap of

trouble. He said, then we had better commence it. He got his table and pen and ink and made ready to write it. I told him I would not begrudge ten dollars if it was written the way I wanted it. When I was called on to take my seat my heart commenced thumping and quivering. I was dazed and frightened, and told him he would have to wait on me before he commenced until I had become more reconciled. When I commenced telling my experience my mind became easier, and when I had finished, the burden had gone. I had not slept much for several nights, and then thought I could sleep; but when I lay down, my mind was running over what my son had written for me, which, if not returned, but was published, would be spread abroad through the LANDMARK. When I returned home from Pulaski, my mind got to running on the scriptures which unfolded to me in such a way that I did not doubt but that I had the true meaning of them, according to the law and the testimony. My mind would run on different passages, day and night, and have ever since my return home, they appeared to have the control of my mind so much that I could not get rid of them, and could not attend to my worldly affairs as I ought to. I have slept only about twelve hours in twelve days.

I would write more, but I want to examine several passages of scripture that are on my mind and which I have not read since the war. I have not read but a few passages since the war. If I should write any more I would write several dreams and my relation to them. My mind leads me to write some of my bodily afflictions. When I was a boy there was a dead chesnut tree that had wood-larks in it. I spent two days cutting it down. I cut it

all around, it lent up the hill, I thought it would fall down the hill, I did not know it would fall the way it lent, and when it fell it hit me right on the top of the head, and it was about a foot and a half through. There was a stump about two feet high and when the tree fell, it knocked me down and caught on the stump, and I did not come to myself until next day. Once, when chopping wood with a small ax, I made a misslick and stuck it in my foot, angling across my big toe and the one next to it. The gash was so deep that it opened and shut as I walked. It was two or three years before I could wear a shoe without cutting it open. Afterwards with the same ax I cut a very bad gash in my other foot, and about the time it had healed, I stuck the same ax in the same scar, cutting it worse than before. From our spring there was a hole where the water run under the ground some 15 or 20 feet; I threw that ax into that hole several years ago.

At another time I was going after pine. There was a tree that had been knocked down by another tree and the end of it was full of splinters. On my return in passing by this tree, I stepped on a piece of bark and slipped and a splinter struck me about my ankle and split a gash to my knee, going to the bone.

At another time I was cradling, there was a snake before me which I thought was a copper-head. I stepped back and set the cradle behind me. There was a stump right before me with a hole in it. When I attempted to kill it, it made for that hole and got half way in. I caught it by the tail and took out my knife and tried to open it on my knee, aiming to cut the snake in too. Before I got my knife open, the snake quit

pulling against me and I jerked it out under my feet. I jumped back from the snake into the cradle blade. Had it not have been for some tacks and a thick sole of my shoe, I believe it would have cut my foot off. I took my hands and pulled my foot from the blade, I thought it was stuck into the bone. Soon after this, I was clearing up a turnip patch with a larger ax. I stuck it into the same foot, cutting a very deep gash. I sent the children home for some cloths to wrap my foot in and a mule to ride home. They brought him to a place where they could help me on. As I started home the mule made a few steps and smelling the blood, got scared and threw me. Had my head struck the ground before my body, I believe it would have killed me. I sent for two neighbor men to come and help me home. They held me by each arm and I hopped home.

At another time I had just finished making sorghum. I had a borrowed kettle. I put a sack of straw on the mule before me, and they handed me up the kettle, and I started and the mule threw me and the kettle off and knocked me out of my senses, and I never came to from 3 o'clock 'till midnight.

At another time I was cutting sleepers for my barn, and a sleeper fell against another tree and bent it down the hill; and slipping off the tree flew back, breaking the top off, as I threw my head up I saw the top coming, it struck me on the head and knocked me to the ground, striking my face and body, and breaking my thigh. There was no one there but myself, I was lying on my back. I made three trials before I raised up. I commenced hallooing and kept on hallooing until the man that was hauling the sleepers came,

when he found that my thigh was broken. I sent him off to get four men and a cloth to carry me home in. They put me on the cloth and each man took a corner and carried me home. They laid me on the bed. The doctor splintered and cased my leg, and then I lay six weeks and never turned off my back.

At another time I was riding on the tongue of an ox wagon, when they got to the top of the hill they left the road and turned down the hill and commenced running very fast. The wagon was jolting so bad that I saw that they were going to throw me off, and I gave a jump thinking I would escape the wheels (two of them) struck my shoulder and twisted it out of place. They carried me home and the doctor put me under the influence of chloroform, and put my shoulder in place.

Well, I think I have written enough in this line. I could write a great deal more. I have had many kinds of diseases—fever, quinsy, whooping-cough, measles, toothache, neuralgia, rheumatism, etc.

I write this to let you know what I have gone through with. If I had hope only in this world, I would be of all men most miserable. I desire the prayers of all who should read this.

The natural mind is of the head. The mind that is in the heart, though partially deranged, if impressed can write an experience as well as if there was nothing wrong with the head. Since writing this, I feel much better.

Brother Gold, I wish you would please give me your views as to Lot's wife looking backwards and turning into a pillar of salt; and Math. chap. 18, verse 6; 1 cor. chap. 1, verse 27; also your views as to

the difference in the spirit of Christ and anti-Christ.

I remain your unworthy brother, if one at all.

ALLEN HURST.

Allisonia, Va.

ELDER P. D. GOLD, MY VERY DEAR BROTHER:—I owe brethren and friends many letters, but I have nothing to answer them with. Many have asked me to write again for the LANDMARK. One sister told me that my writings were too lengthy. I don't refrain from writing because she dislikes my writing. Neither do I attempt to write just because so many have asked me to. I have no impression now. I have for a few months been physically disabled to write, but now have gained my strength well enough; but in the spirit I have nothing to write. Oh! what a dead, cold place I am in. I hear no preaching, the Bible is sealed from me, I feel dried up and have "hung my harp on the willow tree." I lament and mourn over my dead and barren state. Oh! I certainly must be deceived, but sometimes while weeping it seems I hear my Saviour say, "Why make you this ado, and weep? the damsel is not dead but sleepeth." Is it possible I will ever awake and enjoy Spiritual understanding? Am I the sleeping damsel; or am I one who will be cast off with those who know not God? "I will feed my flock, I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will up that which was broken, and bind strengthen that which was sick; but I will destroy the fat and strong, I will feed them with judgment" &c. Oh! am I one of the lost? Will He seek me? or for some good purpose have I been driven away, and will He bring me again

and nestle me under His wing and warm me? Or am I one broken in Spirit, and will He meet me and bind me up as though I was true and faithful hearted? Or am I one of the sick, and will He ever strengthen me? or am I one who has felt fat and strong and He has thus destroyed me with judgment? and I must here perish in this desert. It seems to me there has been no day since having a home with the Baptists that I have felt I had anything to glory in "save my infirmities."

Now I feel forsaken and shut in darkness,
The past, present, and future I deplore,
'Tis my one hope, dream and desire,
To meet my Saviour once more,
Beyond the river is my Saviour,
And I've wandered from the golden shore.
Oh! may He meet me this side the river
That I may see His smiles once more—

Brother Gold, if you see fit to publish this if it is convenient, please do it at once. So all I have promised and owe letters to may hear from me. I will write them when it's the Lord's will. I have nothing and feel commanded to wait upon the Lord and pray to Him to gently lead me to "the spring whose waters fail not." Remember me dear brother at a throne of grace. With a sin sick heart I hope I am

Affectionately Your Sister,
LOLA P. BROWN.

Beaulaville, N. C.

Remarks:

When the juice of the olive is to be yielded it must be pressed. Our sister is feeling the weight of this pressure that will cause the sweet spices to flow. The choice fruit of love is yielded as the child of God laments his barrenness. Others must drink before the afflicted one does. The poor widow must bake the first little cake for the prophet. Never perhaps did Israel sing more

sweetly than when the Lord turned their captivity in Babylon, and filled their mouth with laughter and their tongues with singing. Then she shall sing as in the days of her youth.

P. D. G.

ELDER P. D. GOLD, BELOVED BROTHER IN CHRIST:—Enclosed you will find remittance for your valuable paper, "ZIONS LAND-MARK". Owing to sickness and other family duties devolving upon me, I have neglected to send it as early as I desired. I hope the Lord will enable me to try to do unto others as I would have them do unto me. I trust these few lines may find you and yours well. My family are in usual health now. I was quite feeble during the Spring, am never right well, but hope I am thankful my health has improved so much. Before I was afflicted I went astray, and daily find myself walking in forbidden paths which sorely grieve me, but I have long since learned within my flesh dwells no good thing, and believe I have also learned it is good to be afflicted. I feel that I am only receiving what I in early life asked Kind Providence to send upon me, if it would make me a better creature in His sight; and as it takes tribulation to work patience, I hope He who learned obedience by the things he suffered will enable me (if consistent) to patiently wait upon the Lord. Surely He has delivered me out of many sore trials, raised me from the bed of languishing and constant pains, and given me comparative rest, and if not deceived enabled me to say at times from the depths of my heart, "Bless the Lord oh my soul, and all that is within me, bless his holy name." I have been made to feel Christ is

the captain of my Salvation. What a merciful God, His mercy endureth forever. Brother Gold, my heart was made glad when I saw you and brother Edgerton getting off the train here Friday eve. I went to meet him not having any idea of seeing you, would have been glad could you have stopped with us too, the few moments with you were so fleeting. I regretted not asking you if you would return this way. I enjoyed brother Edgerton's company very much (believe the Lord sent him.) I heard him preach three sermons and feel that he was endowed with power from on high to spread the gospel feast and hope the Lord prepared the unworthy writer as well as many others to receive the same with thankful hearts. It was my sweet privilege to accompany brother Edgerton to "Little Creek." Surely the Lord is good to Israel, oh that I could be an humble follower of Jesus, who is Lord of lords and King of kings. I have written more than intended. I do not feel worthy to intrude on ones time who is so far my superior. In thinking of you, I feel at times that I can by an eye of faith see the image of Jesus stamped in your countenance and hope it is the love of God shed abroad in my heart which enables me a poor worm of the dust to see. Please pardon error. Please remember me when the Lord blesses you with the spirit of prayer, and may He bless, guide, and protect you and yours now and ever more is the desire of the unworthy writer, and I hope sister in Christ.

P. S.—Sister is in poor health yet.

EUGENIA A. HINTON.

Clayton, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I humbly trust, if you will be so kind as to allow one so vile and sinful as I am to

thus address you. I desire to try in my weak way to write you a few lines, but O my soul, when I think of troubling the dear saints of God with my poor scribble I shrink with fear.

Sometime ago Elder James S. Dameron of Hopper, N. C., came through here on a preaching tour. He spent two nights with us. Oh how I did enjoy his humble talk. He gave me your address, and asked me to write you, which I thought I would do at once, but I was taken down very ill with measles, which I am yet suffering from. Dear brother, this morning when I asked my sister to bring me my paper that I might write for ease of mind, the thought rushed through my mind, what can you write to one of God's dear ministers. I have had a name among the dear old Primitive Baptists at Pleasant church for some over 5 years, but oh I am so sinful, I fear I only have a name on the church book, and that my name is not written in the Lamb's Book of Life; for it often seems to me that if I were a christian I would not have so many doubts and fears. So much of my time groping my way alone in the wilderness. O that I was worthy of a home among God's people, but alas I have never felt that way. I so often fear that I have deceived the dear saints of God. O how loving and tender the Baptists seem to be to me in my lonely condition. My daily prayer has been for the past 5 years to the Lord, if I am deceived to undeceive me, and that I may never bring a reproach upon the cause of Christ. The day I was received into the church I had not walked a step in nearly 5 years. Some people said it would not do for me to go in the water, but it seemed to me that I would have gone if I had known it would have killed me. but I did not think it

would hurt me. O never can I forget the tear-stained face of my dear father as he lifted me from my chair, and led me to the water-edge. I felt that the good Lord would give me strength to follow him through evil as well as good report. Oh the joy it was to me to once more be permitted to meet together with those that I love better than any earthly tie. I have never regretted going to the church, for I received peace and rest to my weary soul that I could not find any where else. I prize my humble home with the Baptists above every earthly treasure. Were I deprived of that blessed privilege where could I go? I feel that I would long to die and leave this sinful world, for surely this world has no charms for me. I have been confined to my lonely room afflicted with rheumatism for 9 years of my short life. What I have suffered no tongue can tell, nor pen describe. God alone knows what I have been called to pass through. Oh glorious thought that we have one friend that knows all our pains, our heart-aches, sees every tear we shed. If I have ever known Jesus in the pardon of my many sins it was when I lay so low down 6 years ago. I got so low I could not speak above a whisper. I lay in this condition 30 days. I did not eat a thing during the time that would remain with me 5 minutes, neither medicine or food. My family, physician and friends gave me up to die and said there was no chance for me to live. I had tried for the past 5 years before to conceal my troubles from my dear father and mother, for I had rather die than to let them know how I was troubled, but the time came when I could no longer conceal them. O could I only leave my room for one moment to implore the mercy of God, but no way for

me to keep my trouble concealed. I could not turn myself in bed. When I lay speechless, feeling that every moment would be my last, my weeping mother bending over my feeble form. Awful thought, soon to be banished from God and his saints forever. It seemed that the impression on my dear mother's face showed me that torment would be my doom. I gave up all hope, my feeble prayer would not save me, and as I was bidding my precious family good bye forever, I tried to raise my arms to place them around my dear parents that bent over my feeble frame to catch my dying words. As I raised my eyes to take the last look at them, Jesus appeared in me as the chiefest among ten thousands and altogether lovely. Yes, as I lay there suffering, unable to speak, or raise my hand, I could praise the good Lord from whom all blessings flow. I could then see why the Lord had so sorely afflicted me. Every person, except two preachers that entered my room, thought that I would die. I hope I did die to the love of sin. I never can forget the many sweet faces of the dear Baptists that were with me that night. How I longed to speak aloud the praises of the everlasting Saviour's love. A dear brother (Elder Charlie Stallings) was by my bedside. I thought so much of him. He had visited me and spoke so many comforting words to me in my afflictions. How beautiful every thing looked. Next morning it looked as though every thing was rejoicing with me while I lay upon my bed. I longed to be able to go to the dear old Pleasant church, and beg for a home with those dear Baptists, but I could not see how they could receive me. The time soon came when I was shrouded in darkness, and feeling that I had been deceived all the time, that it was

only imagination.

I find myself out of the way,
My thoughts are often gone astray ;
Like one alone I seem to be :
Oh : is there any one like me ?

It seems that if I were a child of God I would not get so low down in the valley of despondence. Dear brother, I can but wonder why I should try to write you. I am so frail in body, and for the most of my time cast down on account of sin. I seem to live so far from God which often makes me weep and cry ; but it seems to me sometimes when I cannot go among the dear saints that I will have to write for ease of mind. O if I could only have been blessed with an education that I could write more to pass away my many lonely hours ; but I know only what I learned while confined to my bed, never went to school but little. Many have been the days, and weeks and years that I have lain upon my bed feeling to be in the way of every body, longing, if it could be the will of our heavenly Father, that I might bid adieu to every pain, sorrow, toil and care of this life, if I could only go and be with Jesus. How tired I got of my sufferings here. It seems that death would be sweet at times.

While sorrows encompass me round,
And endless distresses I see,
Astonished I cry, can a mortal be found ?
Surrounded with troubles like me.

How often I wonder when shall the summon come for me, that I may rest my weary soul in seas of heavenly rest. My God, my God why should we long to remain here in this unfriendly world, meeting with so many trials, troubles, losses, and crosses and disappointments. If I could only stand still when night comes upon me, and see the salvation of the Lord, but I long to once more be permitted to view the sweet smiling face of Jesus.

Dear brother, I began my letter this morning, and how dark and

dreary every thing seemed to me, and now I do not feel to claim any relationship to those who walk in the path of duty; but I do feel in my poor heart, if not deceived, a ray of light shining around my bed as I write these lines. There is no other voice so tender and loving, so sweet to a poor trembling soul, when he is shrouded in darkness, as that of our dearly beloved Jesus.

"He makes the wounded spirit whole;
And calms the troubled breast.
Tis' manna to the hungry soul,
And to the weary rest."

O that we could praise him for his wonderful works unto the children of men, and prove that we love him by an ordely walk and a godly conversation: for it is said if we live godly in Christ Jesus we shall suffer persecution. Jesus was a man of sorrow and acquainted with grief; and if I suffer not will I be imitating Jesus in the least? But occasionally I trust I am able by grace to look over the mountain of my sins, and get a faint view of the promised land which seems I trust to increase my faith and confirm my hope, and causes me to lift up my drooping head and say, I'll wait patiently upon the Lord until my change comes. "I will bear the toil, endure the pain supported by thy word." I can feel that all my suffering here will work for me a far more exceeding and eternal weight of glory. Dear brother, pray for this poor afflicted girl, if not asking too much of you, that our heavenly Father will keep me in the way he will have me to go: for if it is left to one so weak as I am, oh how soon I forget his holy commands, and am wandering far away. But when the Lord revives me then O my soul, I can say, I know my Redeemer liveth. According to thy days so shall thy strength be. Thy will O Lord: not mine be done. I would not have it otherwise if I could. God knows best and works

all things after the counsel of his own will. The road that I have traveled has been one of hills and valleys, a very rough and rugged one. It seems that I have been called to go through many stormy, dark and lonely deserts for one only 25 years old, suffered more than pen or tongue can tell, but blessed thought, I had much rather suffer with the dear people of God than to enjoy the pleasure of this vile world. I would not give my faint little hope and the enjoyment I have meeting with the dear saints of God for the place of the strongest lady in this community. Little as my hope may seem to some, it is sweet to review. He that believeth 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. If I have any hope this is where it is, for if Jesus bore my sins in his precious body, then can I not hope that I am one of his, for it is said that he died to save sinners, and I know that I am a sinner.

We are strangers in the flesh, and your face I have never been permitted to see, but dear brother I have a little hope that we are kindred in Christ. I would be very glad to meet you if I was only worthy to do so, but I hope and trust if we never meet while traveling here in this world of sin and sorrow that, when our trials and troubles are all over, our bitter cup of suffering filled, that it may be God's will for us to meet each other in that sweet heaven of rest where we will surround the throne of God to be forever blessed. O how I have long for that rest.

No chilling winds, nor poisonous breath,
Can reach that heathful shore?
Sickness and sorrow, pain and death,
Are felt and feared no more.

Alice Parrish.

Lois, Berrien Co., Ga.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 13

WILSON, N. C., MAY, 15th, 1896.

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EDITORIAL

ELDER P. D. GOLD:—Will you please give through the LANDMARK your views about a person pretending to love the truth who makes out there is no one he loves better than the Primitive Baptists, and says he has been pardoned of all his sins, (but not baptised) and makes it convenient to be with Baptists and will ride for miles to be with them, and that very same person will tell lies, steal, commit adultery and any other mean, low down trick. Please give me your view of such a one as I have here described.

And very much oblige,
A SUBSCRIBER.

Remarks:

We measure a man by his conduct. We want his words to be good, seasoned with salt, or saving. But unless his deeds be in harmony with sound speech that cannot be gainsaid all his words are worthless. By their fruits you shall know them. Every man shall receive the things done in his body according to that he hath done,

whether it be good or bad; 2nd cor. 5 : 10.

The above refers to God's people—and also the wicked shall be judged according to their works; Rev. 20, 12: 13. All men, whether good or bad, shall be judged by God the righteous judge, who will render to every one according to his deeds; See Rom. 2 : 6.

Many other scriptures might be adduced to show that both the motives, or deeds done in the body, and also the works, or outward performances of mankind, are also considered in God's judgment of men; or that the words and also the deeds of men both enter into the account in his righteous judgment of men. Why call Jesus Lord, and do not the things he commands, why draw nigh to God with the mouth, when the heart is far off from him? Why kiss him with the lip, when the heart is plotting his betrayal, and our deeds are executing that wicked purpose?

The rule or law by which mankind are to be judged is the word of God, or those things written in the scriptures—not any secret counsel contrary to the revealed word of God. The righteousness of God's eternal purpose of grace, in preparing the kingdom before the foundation of the world for the elect of God, in giving them that kingdom is shown in its bestowal upon those that love Jesus, and prove it by clothing him when naked, feeding him while hungry, and visiting him in prison, inasmuch as they had done this to his suffering members while they were

thus circumstanced. The fact that they expected nothing for this, and even wondered when it was that they did it, showed that love prompted all the service.

God's word condemns lying, stealing, fornication, adultery, and all other corrupt things, and declares that none such can inherit the kingdom of God: See 1st cor. 6:9, 11. Some of God's people have been such, but they must be washed from all this, and sanctified and justified. While a man continues in these things it does not matter how well he talks he is not manifested as a child of God, nor can we fellowship any such. Jesus blesses his people in turning them away from their iniquities.

P. D. G.

WHOSE FAULT IS IT.

If a man is lost, whose fault is it? This question is often agitated, and has, strange to say, caused some of our younger brethren in the ministry to question the soundness of the position held by some of our older brethren in the ministry, when they have said; "If a man is lost it is his own fault." We are admonished not to condemn a brother for a word, and it seems to me it would be highly commendable in us to first be sure we know the true meaning of a word before we call in question the soundness of the brother who used it, when we feel that the good of the cause absolutely requires us to consider its true meaning in compliance with that other admonition to "hold fast the form of sound words."

If there is any one thing more

plainly taught than another it seems to me it is as to how man be came to be a sinner, and thus lost, and consequently whose fault it is.

It is a true principle of law of whatever kind, as based upon justice between man and man, that the one committing the crime is the guilty party, and that the guilty one is the one and the only one to be or can be punished. "In the day that thou eatest thereof thou shalt surely die," was the first penalty of law delivered to man. God made man and gave him a law to observe and keep, and as law is of no force without a penalty attached, the Lord attached to the first law he gave to his creature man the penalty of death. The law was given to the man, and the man was required to observe it, and if he disobeyed it the penalty attached should fall upon him. The man we are informed violated the law thus given him, and the Lord pronounced upon him the sentence of death, "dust thou art and unto dust shalt thou return," and, "so he drove out the man."

The Lord in rendering his judgment in the case fixes the fault entirely upon man, so far as man is concerned in the punishment therefor, and as the judge of the whole earth doeth right, being a God of truth and without iniquity, just and right is he, we are bound to conclude that the fault is justly charged to the proper party, and that man therefore is to blame, or that it is man's fault and his only that he is lost.

Paul in treating upon the con-

dition in which man is involved by reason of sin and how he is delivered therefrom says, "By man came sin." Sin having come by man, he therefore is the sinner. The offence by which condemnation came and death reigns, was committed by the one man, by whose disobedience many were made to be sinners, or thereby became lost. "By the disobedience of one man many were made sinners." As this reads it would seem like many men are made to suffer because of the act of one man, but the idea is as though it should read; many were made sinners by their disobedience in one, or while they were yet in one. Men are man multiplied. Multiply Adam the first man by the number of men from the birth of Cain till now and we have the number of parts into which the first Adam as a unit is divided. We now call each of these parts a man. Now divide the whole number of these parts by their number and the quotient is the prime unit, which unit is man. This man while a unit sinned and brought upon himself condemnation, and under that condemnation, in a state of sin and death he began to multiply and has continued so to do until this day, therefore a man to day is but an integral part of a multiplied unit, which unit is man, a sinner lost.

When we say "a man," we should mean an individual man the plural of which, or two or more of whom are called men, but when we speak of "man" we should mean as is meant in the saying

that, "man is mortal," without the idea of plural.

I find what seems to be a disposition on the part of some to judge the soundness of doctrine preached by our ministers from an Arminian standpoint, and confound the above proposition with that, "If a man is not saved, whose fault is it," which is a different proposition entirely. The one is based upon what the first man Adam did, and the other is based upon what the last man Adam did not do. The one is the fault of the man who is lost, and the other has no fault attached to it.

Arminians claim that the atonement was equally alike for each and every man, and that every man may and can accept salvation, upon certain terms and conditions and thereby be saved, or he may and can reject salvation by refusing or neglecting to accept it upon the terms offered and as a consequence is or becomes lost, and therefore they claim that if a man is not saved, or is lost, either way you put it, it is his own fault. Their claim carries with it the assumption that the work of Christ put away all original sin, and that the condemnation of a sinner now is not the result of original sin, but because he will not comply with the terms of the gospel, which offers salvation to each and every man, and be saved, and therefore it is his fault that he is lost. This makes the condition of those who are lost the result of what they did not do, rather than of what they did do, as the scripture teach.

By the disobedience of one man, many were made sinners, and by the obedience of one man, many were made righteous. The man whose disobedience brought sin and death upon his posterity was the first man, and was of the earth, earthy; whereas the man whose obedience obtained eternal redemption and brought in everlasting righteousness for his posterity, generation, or people, was the last man, the Lord from heaven.

It is evident that the sinner that shall have been fully and finally saved in the end was lost before Christ came into the world, for it is said, "I will seek that which was lost, and bring again which was driven away," and again; "For the Son of man is come to seek and to save that which was lost." If Christ accomplished anything by coming into the world and doing the work which he did, it is but reasonable to conclude it was that which he came to do, to seek and to save that which was lost, "for he shall save his people from their sins." The very fact that Christ came to save his people from their sins is conclusive evidence that they were sinners, lost sinners. Christ having sought out and saved his people it is not possible that they may be lost, it is therefore evident that he did not put away the original sin of those who are now and shall be forever lost. According to the scriptures we are authorized to believe that Christ has saved his people, and that those who are not saved are not his people, and that therefore he

can not be held accountable for their being lost, and consequently is not at fault. And he says to his Father; "Thine they were and thou gavest them me." And again; "All mine are thine." And the Father's will was that he should save them, and lose nothing, therefore the Father could not be at fault. Satan and the earth were cursed, and man was condemned because of sin, and God the Judge did right.

P. G. L.

Brother T. M. Stanley requests my views of 1 Cor. 14 : 34-35:

"Let your women keep silence in the churches: for it is not permitted unto them to speak: for they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home: for it is a shame for women to speak in the church."

The subject matter here treated is that of preaching—prophesying, &c. in the church, from which women are especially excluded. Teachers are those that rule or lead and instruct in the church. The Holy Ghost has not committed this to women. Man and not woman is the type of Jesus, and she of the church. Jesus is the head and the church is the body. Of course a wise head will shield and protect the body. So man as the type of Jesus occupies the place of head in the church. Hence every apostle was a man, and every gospel preacher named in the new Testament is a man. There is not a woman among them.

We would expect in false churches to find women ruling, preaching and leading—as among the impure we find women brazen, loud-mouthed

ZION'S LANDMARK.

and impudent. But we do not see that in the true church of Jesus Christ. No people that tolerate this can be the true church of Jesus Christ.

The world is very restless, full of lo heres and lo theres. Like the lewd woman or harlot whose ways are movable, so they want changes. Progress, they say, is the mark of genuineness. Well in the finished work of Jesus how should we have progress? Shall perfection be improved? Shall we add to that which is complete. No. They give a true sign to the child of God that they are not right when they want changes and new things. Sometimes God's people depart from the living God and marry strange women, and get very much attached to these strange wives and their children, and will cry and lament when told to put them away, and cry out that they are opposed to change. But when the word of God condemns them, and it is proven that they have left the true fountain and hewn out to themselves broken cisterns that can hold no water, then they find their strength is to seek the old paths wherein is the good way. To put away strange gods and strange wives, and to worship the true God, and love and cleave to the wife of his youth is to confess the truth that there is no god like the God of Israel, and that we are fools and silly in departing from the living God.

We may expect silly women and men equally as vain and foolish to condemn us because we adhere to

the scriptures and reject the innovations. But whether we should obey God or man judge ye.

P. D. G.

OBITUARIES.

CORA YOUNG.

Cora Young, wife of Jessie B. Young died March the 4th, 1894. She was afflicted all of her life, but her final disease was a rising on her breast. She told her husband a few days after they were married that she did not think she was going to live over twelve months, and after her baby was born she told him she would never be well any more, and told him that she wanted her mother and sister to have her baby; and they took it and kept it till April the 27th, 1894, and gave it all the kind treatment they could, but that did not save its life. Cora lived with her husband only 13 months. She lived in the house with me till she became attached to me nearly as one of my own. Her sufferings were great, but she bore it with patience. I hope her sufferings are done. She was not a member of any church, but lived an agreeable life up till the day of her death, and seemed to be much attached to the Primitive Baptists, and told me not many days before her death that she wanted to go to hear the Old Baptists preach. We believe she had a christian walk up to her death. She leaves a host of friends to mourn her loss, but we hope our loss is her gain. We pray that the God of all grace may guide and direct her husband in the way of all truth.

NANCY H. YOUNG.

Also the death of my darling little babe, born Dec. 19th, 1893, and died March the 6th, 1895. I did not think I loved one of my children any better than another, but it seeme I that she felt nearer and dearer to me than any thing on earth. I always did have serious thoughts about her, and would look at her and think if she should die, could I give her up. I would think if she lived she would be one I would have to stay with me as long as I lived. Then I would think if she was to die, would I want to live any longer? If it had been the Lord's will I would willingly have laid down my life to go home with

her, and to be with him. My troubles were so great I did not feel like I could stay on earth without her; but that sweet voice that was with me night and day was still for me to hear no more. She did not suffer very long, but severely before her death. The Lord's will must be done. Oh! how lonely our home is without her.

I hope she is now in Jesus' arms,
Leaning on His breast;
Smiling on the heavenly charms,
To be forever blest.

PATSY YOUNG.

JERRY HARMAN.

Jerry, son of George W. and Mary Jane Harman, departed this life January the 3rd 1896, after a severe illness of about eleven days. He was born October the 1st 1856, he was married to Mary E. Slusher, and to them were born five children. "The Lord giveth and the Lord taketh away," Blessed be his name. I am sure I lost a dear one, his father and mother lost a dear son, his brothers and sisters a dear brother, his wife a dear husband, and above all his dear children lost a kind father. He was not a member of any church, but believed in the doctrine of the Old Primitive Baptists. The first day of his illness he told his dear mother he saw a beautiful bow in the elements filled with the prettiest stars his eyes ever beheld. His prayer was "Lord have mercy on me a sinner," Elder J. A. Matherly prayed in his behalf, and in a very short time after he told them he believed his sins were forgiven, and that (the last day he lived in this unfriendly world) was the brightest day he ever saw. Oh! it certainly was an affecting scene. He bade us all farewell, and continued to tell his dear friends good by, and beg them to be better than he, and they had ever been before, and meet him above. He called each of his children, and told them to be good boys and girls and be obedient to their dear mother. He chose the place for his remains to be carried, and Elders Q. D. Weeks and F. P. Branscome to preach his funeral, as there was no minister of the Primitive Baptist church present on the day of his funeral.

W. C. HARMAN.

Burks Fort, Va.

JOHN L. GOODWIN.

By the request of this highly esteemed and beloved brother, deceased. I write an obituary notice of his death I now

write, feeling my weakness and insufficiency to do justice to the memory of such a precious brother.

The subject of this notice was born January 29th 1826, and fell asleep in Jesus, we hope and believe, April 1st 1896, having lived out his three score years and ten and two months over. He was married first, to Julia Ann Styron, of whom there were born nine children, seven living, two dead, of the five surviving four sons and one daughter, two are worthy members of the Primitive Baptist church, Thomas and Rebeca Dainels. His second wife and sadly bereaved widow, was E. Hollen Daniels, of which marriage there were eight children, five dead and three living, two daughters and one son Annie, John A. and Martha Washington. Brother Goodwin united with the Primitive Baptist church on Cedar Island, Carteret Co. N. C. October 1874, chosen and ordained deacon and appointed clerk July 1876, which offices he filled well and faithfully purchasing to himself a good degree and great boldness in the faith. I have been personally acquainted with brother Goodwin for twenty years, and from my first acquaintance with him and since was only to love him, as a brother indeed and in truth, as all who knew him can testify. No man who has ever lived on Cedar Island is more missed and will be as a Baptist, father, husband and good citizen. He was extensively known in the county—having served as county commissioner and magistrate—was a good counselor and advisor in the church and community, ever seeking and anxious for peace among the brethren and sisters. A more faithful and useful member and deacon I have seldom seen. Well do I remember his earnest, zealous prayer and Godly admonition to the brethren, to obedience and faithfulness to God and one mother. Oh! how his faithful pastor, Elder J. R. Roe will miss him and the whole church, but none so much as his dear family. Sister Goodwin, who is a sister indeed, has sustained a sad and irreparable loss in the death of her dear husband. May she find in her dear Lord and Saviour, a husband, friend and all sufficient strength and refuge in this sad bereavment, and her children—may they find in Him a Father to the fatherless and not sorrow as others without hope. We all believe he rests from his labors, toils and afflictions and sleeps in Jesus. I learned from his daughter-in-

law, dear sister Elen Goodwin and others that he was strong in his faith and hope to the last. Sister Elen told me she was with him most all the time in his sickness and that he was much resigned and reconciled to the will of his father, saying not long before he passed away, "Come, welcome death, I'll gladly go with thee." Gave timely advice and instruction to his children to be good and kind to their mother and arrange for her to go to meeting. In conclusion let me say to his family, to the church and to all, let us try to follow his good counsel and imitate his good example and precepts. Though he is dead in a sense, he yet lives and will live in the memory of many dear brethren and sisters who knew him to love him. Let us bow in humble, sweet submission to the divine will of Him who doeth all things well. Who giveth and taketh away, and may we say, "blessed be His holy name forever and ever, amen."

Written in love I hope, and weakness.

Affectionately,
JOSEPH E. ADAMS.

MARTHA ANN FALLS.

It has pleased the Lord to take from me my dear little niece Martha, daughter of Daniel and Nancy Falls. She was born May 31, 1884 and died Jan. 9th, 1896. She leaves many kind friends to mourn her loss, but we mourn not as those without hope. She bore her afflictions without a word of murmuring. She would often tell her little brothers and sisters to be good so that when they died they would go to the good man's house. Two weeks ago before Anna died she dreamed her grandma came and brights angels with her and said: Anna; in two weeks you will come and be with me. The next day she told the dream to her mother who said: did you know any of the angels? She said yes, I did. I know Mrs. Colter's little baby, that died a few months before. About three days before she died she said, be still and listen. Her mother said to her, what is the matter? Anna said, I hear such pretty music and singing. O sister don't you hear it? They could not hear it. On New Year's night before she died her mother heard her say, I wonder if mania is asleep. Her mother went to her bed and asked if she wanted anything. She said, I have to die. Did you know it? (O those words were so painful to her mother.) When you look on my

pale countenance, and know that my heart is still I hope you will not sigh, nor wish me back in trouble here.

Angels of light came down from realms above and bore my darling Anna to that blessed world above where all is love.

AMANDA M. CANTERBERRY.

Wikel, W. Va.

ERWIN EXUM.

Brother Erwin Exum was born Aug. the 6, 1840, died March 13, 1896.

He left a wife and 6 children to mourn his loss. He went before the Primitive Baptist church at Nahunta in 1870, and was received in full fellowship, and baptised by Elder Thomas Wells. He was a faithful member, a good husband, true father, and beloved brother, and friend. When a dispute arose between any of the neighbors they sent for him to make peace. When they got in trouble they came to talk with him for consolation. He was confined six months with consumption. He had been preaching to the public about seven years. While he was sick he said, I beleive God Almighty has called me to preach just as much as I believe I am lying on this bed, I lay out of my duty thirteen years, and I have now got it to suffer for. After he had been sick five weeks he said to his wife and children, I have been sick five weeks, and am no better; I am going to die, and for them not to grieve at his death, but rejoice, for he desired rest, and there was no rest for him here. He said I am ready to die, and willing, there is a crown laid up for me. Then he would pray to the Lord to take his soul with him as his body might rest. He saw in a vision one white glove handed him and he wondered why they did not hand the other, and while he was wondering something said to him, this is the salvation of God. Later it was made known to him it was the hand of faith handed him. Early on Sunday night before he died the following Friday he told his daughter Bettie to read him "O glorious hope of perfect love," hymn no 272, later in the night he called his daughter Martha to read him hymn No. 590, and let this feeble body fail. He sang them both himself. He said he shed more tears over those songs than he ever had shed over any before, but they were not for sorrow, but for full joy. He prayed to the Lord to make death easy for him. Friday morning before he died in the

evening, he prayed to the Lord to take him in heaven with him before he let his glorious sun shine another morning. Friday evening his spirit took its flight to glory.

Remarks:

Dear Brother Gold, can say brother Erwin Exum was a faithful brother always filling his seat.

J. W. Gardner.

MALINDA TURNER.

The subject of this obituary was born Nov. 13th 1831, and died Jan. 24th 1895. She was the daughter of James and Elizabeth Ingram, of Franklin county, Va. and was married to Josiah Turner Sept. 7th 1848. She was the mother of thirteen children. She lived 34 years, 7 months and 23 days after she was struck down. She was a mother in Israel, indeed, proving her faith by her works, in that she lived an humble, obedient life, bearing all her afflictions with christian resignation and fortitude. Oh! that I could live such a life and die such a death as I believe she did. When she was struck under convection—it was fast and prayer day, and she laughed at her father. He would eat no breakfast, and she was so much troubled after she got back from meeting she could eat no dinner, and her father told her “it was a judgment for making fun of him.” “She told him she was sick.” But she was sin-sick and did not get well until the great physician came to her relief giving her a good hope through grace. This was in her girlhood days. But when she could stay away no longer, about the first of the year 1866 she had the Elders and brethren to meet at her house, when she united with the church at Union, but was not baptized with water, she was reconciled by believing she was baptized with the Holy Ghost, and if God required it of her He was able to raise her again to her feet. Once while in her afflicted state she had such a bright vision of heaven and the door of mercy was opened and she entered in, and was so happy. She awoke shouting and praising the Lord so loud that she aroused the family. She said on the 23rd she knew she was not going to live long, and she ought not to care for she had only prayed to live to see all of her children in the hands of some one that would take care of them. On the morning of the 24th of January, her

daughter Ruth came in and she asked if it was day, and uncovered her head, and said, “Ruth I shall never see all of my children again in this world; I am going to die, but tell them to try to meet me in another world. I believe I am going happy. And she put her arms, one around Ruth's neck, and one around her dear aged and afflicted husband's neck, and pulled them down, and begged them not to grieve for her for she had suffered so much, and now she was going to glory, and looked right up and smiled and clapped her hands together as long as she could hold them up. I want you all children to live in peace with one another, and be kind to your dear father as long as he lives, because he has been so good to me.

Her funeral was preached by Elders Peter Corn and P. A. Cabill, after which her body was laid to rest near the old homestead until the resurrection. Her death resulted from a tumor.

Dear children, weep not for her for she is gone to be forever with Him whom she so faithfully served here on earth.

I want the christian readers of this piece to pray for the unworthy writer.

BETTIE INGRAM.

Pernello, Va.

UNION MEETING.

The Dutchville Union is expected to meet with the church at Shiloh, Person county, N. C., on Saturday before the 5th Sunday in May. Our brethren and sisters generally are invited to meet with us. All going by rail road will get off at Woodsdale on the Lynchburg and Durham R. R.

L. H. HARDY,
Clerk.

Dear Brother Gold, please insert in next No. of LANDMARK that the next session of the Smithfield Union is appointed to be held with the church at Union Meeting House, Johnston county, N. C. Brother Gold, can you not attend and also other Ministering brethren? I feel you would be joyfully received.

G. S. WILSON,
Clerk.

APPOINTMENTS.

M. F. STUBBS.

Roanoke City Va.,.....	June the 1st at night
Pilgrims Rest.....	2d at 11 a. m.
Bethel.....	3
Little Vine.....	4
New River Association.....	5 6 and 7
Fair View.....	8
New Hope.....	9
Fellowship.....	10
Flower Gap.....	11
Stewarts Creek.....	12
Dover.....	13 and 14

Conveyance needed.

Some one will please meet him at Roanoke June 1st at 4 p. m.

W. J. STEPHENSON.

New Hope.....	Mon. June 1st
Laurel Fork.....	2
Fellowship.....	3
Little Vine.....	4

Thence to the New River Association.

Good Hope.....	8
Lambsburg.....	9
Flower Gap.....	10
Stuarts Creek.....	11
State-line.....	12
Russels Creek.....	Sat. and 2nd Sun.
Piney Grove.....	15
Rock House.....	16
Tom's Creek.....	17
Pilot Mountain.....	18

I will accompany him at as many of these appointments as I can. E. M. Barnard.

WM LUNDY.

Wilmington Sat. & 3rd Sun. in May.....	
School House near brother Horn's Mon. & Tuesday.....	
Stump Sound.....	Wednesday
Bay.....	Thursday
Yopps.....	Friday
Wards Will.....	Sat. & 4th Sun.
North East.....	Monday
White Oak.....	Tuesday
Hadnotts Creek.....	Wednesday
Newport.....	Thursday
Moorehead City.....	Friday
Hunting quarter.....	Sat. & 5th Sunday
Cedar Island.....	Monday
Hunting quarter.....	Wednesday
Straits.....	Thursday
North River.....	Friday
Moorehead City.....	Saturday
Newport.....	1st Sun. in June
Hadnotts Creek.....	Monday
White Oak.....	Tuesday
North East.....	Wednesday
South West.....	Thursday
Maple Hill.....	Friday
Cypress Creek.....	Sat. & 2nd Sun.
Muddy Creek.....	Monday
Sand Hill.....	Tuesday
Beaver Dam.....	Wednesday
Sandy Bottom.....	Thursday
Lagrange.....	Friday
Mewborns.....	Sat. & 3rd Sunday

Meadow.....	Monday
Autry's Creek.....	Tuesday
Sparta.....	Wednesday
Town Creek.....	Thursday
Union.....	Friday
Wilson.....	Sat. & 4th Sun.
Smithfield.....	Monday
Clement.....	Tuesday
Rehoboth.....	Wednesday
Fellowship.....	Thursday
Middle Creek.....	Friday
Willow Spring.....	Saturday
Oak Grove.....	1st Sun. in July
Durham.....	at night

He will need conveyance.

G. W. Gail & Ax's

Extra--Strong.
Superior,-Plain.
Compeer,-Salt.
Blue Ribbon,-Sweet.
Scotch Snuffs

— ARE —

Unequaled in Purity,
Strength and Flavor.
BEWARE OF IMITATIONS.

July-1-lyr.

LOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

- Plain sheep binding, single copy, by mail 60cts.
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- Per dozen, by mail, \$9.00.
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J. A. CLARK, local and general agent,
Wilson, N. C.

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

TRAINS GOING SOUTH.

DATED April 20, 1896.	No. 23 Daily		No. 41 Daily		No. 40 Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 55	9 44	.....	.....	.....	.....
Ar Rocky Mt.....	1 00	10 39	.....	.....	.....	.....
Lv Tarboro	12 12	.....	.....	.....	.....	.....
Lv Rocky Mt.....	1 00	10 39	5 45	.....	12 45	.....
Lv Wilson.....	2 05	11 18	6 20	.....	2 10	.....
Lv Selma.....	2 53	.....	.....	.....	.....	.....
Lv Fayetteville	4 30	1 07	.....	.....	.....	.....
Ar Florence .	7 25	3 14	.....	.....	.....	.....
Lv Goldsboro..	.....	.....	A. M.	P. M.	.....	.....
Lv Magnolia...	.....	.....	7 05	.....	3 10	.....
Ar Wilmington	.....	.....	8 10	.....	4 10	.....
	P. M.	.....	9 45	.....	5 45	.....

TRAINS GOING NORTH.

DATED April 23, 1896.	No. 28 Daily		No. 34 Daily		No. 40 Daily		No. 48, Daily	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	8 40	7 42	.....	.....	.....	.....	.....	.....
Lv Fayetteville	11 10	9 40	.....	.....	.....	.....	.....	.....
Lv Selma.....	12 37	.....	.....	.....	.....	.....	.....	.....
Ar Wilson.....	1 20	11 35	.....	.....	.....	.....	.....	.....
Lv Wilmington	.....	.....	.....	.....	P. M.	A. M.	.....	.....
Lv Magnolia...	.....	.....	.....	.....	7 00	9 25	.....	.....
Lv Goldsboro..	.....	.....	.....	.....	8 30	10 52	.....	.....
	.....	.....	.....	.....	9 36	12 01	.....	.....
Lv Wilson.....	P. M.	P. M.	P. M.	A. M.	.....	.....	.....	.....
Ar Rocky Mt.....	1 20	12 11	10 23	12 57	.....	.....	.....	.....
	2 17	.....	11 05	1 38	.....	.....	.....	.....
Lv Tarboro.....	12 12	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt.....	2 17	12 11	.....	.....	.....	.....	.....	.....
Ar Weldon.....	3 32	1 01	.....	.....	.....	.....	.....	.....
	P. M.	A. M.	P. M.	.....	.....	.....	.....	.....

†Daily except Monday. ‡Daily except Sunday.
 †Train on Scotland Neck Branch Road leaves Weldon 3 55 p. m., Halifax 4 13 p. m., arrives Scotland Neck at 5 05 p. m., Greenville 6 47 p. m. Kinston, 7 45 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 8 00 a. m. and 2 00 p. m. Arrive Parnesse 8 50 a. m. and 3 40 p. m.; Tarboro 9 45 returning leaves Tarboro

5 30 p. m., Parnesse 9 50 a. m. and 6 20 p. m. arrives at Washington 11 25 a. m. and 7 10 p. m. Daily except Sunday. Connects at Parnesse with trains on Sea-Jond Neck Branch.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6 30 a. m., arriving Smithfield, N. C., 7 20 a. m. Returning, leaves Smithfield, N. C., 7 50 a. m., arrive Goldsboro, N. C., 9 15 a. m.

Train leaves Tarboro, N. C., daily at 5 30 p. m. arrives Plymouth 7 35 p. m. Returning leaves Plymouth daily at 7 40 a. m. Arrives Tarboro 9 15 a. m.

Trains on Latta Branch Florence R. R. leave Latta 6 40 p. m.; arrive Dunbar 7 50 p. m. Returning leave Dunbar 7 40 a. m.; arrive Latta 8 40 a. m. Daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 11 30 a. m. and 8 30 p. m., Returning leaves Clinton at 7 00 a. m. and 3 00 p. m.

JO. F. DIVINE.

General Sup't.
J. R. KELY, Gen'l Manager.
T. M. EMERSON, Traffic Manager

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.
 Cond. Schedule—In effect April 12, 1896.

	N. Bound		S. Bound	
	No. 2	No. 1	No. 4	No. 3
Wilmington.....	Lv 7 25 a m	Ar 7 55 p m	Lv 7 25 a m	Ar 7 55 p m
Fayetteville.....	Lv 10 35 a m	Ar 4 45 p m	Lv 10 35 a m	Ar 4 45 p m
Fayetteville Junction.....	Lv 11 05 a m	Ar 4 30 p m	Lv 11 05 a m	Ar 4 30 p m
Sanford.....	Lv 12 22 p m	Lv 3 19 p m	Lv 12 22 p m	Lv 3 19 p m
Climax.....	Lv 2 25 p m	Lv 1 14 p m	Lv 2 25 p m	Lv 1 14 p m
Greensboro.....	Lv 2 50 p m	Lv 1 03 p m	Lv 2 50 p m	Lv 1 03 p m
Greensboro.....	Lv 3 05 p m	Lv 12 50 p m	Lv 3 05 p m	Lv 12 50 p m
Stokesdale.....	Lv 3 59 p m	Lv 12 12 p m	Lv 3 59 p m	Lv 12 12 p m
N. & W. Pt.—W. Cove.....	Ar 4 31 p m	Lv 11 45 a m	Ar 4 31 p m	Lv 11 45 a m
N. & W. Pt.—W. Cove.....	Ar 4 39 p m	Lv 11 35 a m	Ar 4 39 p m	Lv 11 35 a m
Rural Hall.....	Lv 5 17 p m	Lv 11 05 a m	Lv 5 17 p m	Lv 11 05 a m
Mt. Airy.....	Ar 6 45 p m	Lv 9 35 a m	Ar 6 45 p m	Lv 9 35 a m
	No. 16 MIXED Daily Ex Sunday	No. 15 MIXED Daily Ex Sunday	No. 4 Daily	No. 3 Daily
Bennettsville.....	Lv 8 45 a m	Ar 7 20 p m	Lv 8 45 a m	Ar 7 20 p m
Maxton.....	Ar 9 45 a m	Lv 6 13 p m	Ar 9 45 a m	Lv 6 13 p m
Maxton.....	Lv 9 50 a m	Ar 6 13 p m	Lv 9 50 a m	Ar 6 13 p m
Red Springs.....	Lv 10 12 a m	Lv 5 42 p m	Lv 10 12 a m	Lv 5 42 p m
Hope Mills.....	Lv 10 45 a m	Ar 4 53 p m	Lv 10 45 a m	Ar 4 53 p m
Fayetteville.....	Ar 10 59 a m	Lv 4 43 p m	Ar 10 59 a m	Lv 4 43 p m
Ramsur.....	Lv 6 45 a m	Ar 5 50 p m	Lv 6 45 a m	Ar 5 50 p m
Climax.....	Lv 8 35 a m	Ar 3 55 p m	Lv 8 35 a m	Ar 3 55 p m
Greensboro.....	Ar 9 20 a m	Lv 3 10 p m	Ar 9 20 a m	Lv 3 10 p m
Greensboro.....	Lv 9 35 a m	Ar 2 35 p m	Lv 9 35 a m	Ar 2 35 p m
Stokesdale.....	Lv 10 50 a m	Lv 1 25 p m	Lv 10 50 a m	Lv 1 25 p m
Madison.....	Ar 11 50 a m	Lv 12 25 p m	Ar 11 50 a m	Lv 12 25 p m

North bound connections at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

South bound connections at Walnut Cove with Norfolk & Western Railroad for Roanoke and points North and West, and at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

J. W. FRY, Gen'l Mang'r.
W. E. KYLE, Gen'l Pass Agt

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NO. 14.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

HUMILITY.

DEAR BRETHREN GOLD AND LESTER:—I feel desirous of writing something for the LANDMARK on the above subject. Last year I wrote on the subject of Pride, and since learning that my writing on that subject was appreciated I feel encouraged to write something on the above subject. I hope that it will not be amiss to relate a dream I had before I had finished the first article. "Behold this dreamer cometh," Gen. 27. I dreamed that brother Gold offered to me and showed me some very fine milch kine, and one gray horse and said, I will give (or pay) you two dollars a day for every day you put my stock in your pasture. I was at first at a loss to understand what it meant, but finally I interpreted it as follows: My pasture is my writing on this subject. Brother Gold's fine cattle represents a class of the readers of the LANDMARK, the two dollars means that he will appreciate what I write. It has always been astonishing to me that the Lord would reveal anything to me in dreams or in any other way, and I have been much comforted by my dreams, but have sometimes misinterpreted them to my sorrow, especially did I do this once. God's people have ever appreciated true humility, and it is said to be one of the brightest ornaments of the christians' life. It is said of Saul that

he once stripped off his clothes, and lay down upon the ground all day and night when he was among the prophets; 1st Sam 19. I have thought that as he saw that humility was so much admired by them that he would in this way share their admiration. I guess however it was all a hateful put on, therefore abominable in their sight. True christian humility is caused by a love of that which is holy and good, accompanied by a knowledge that there is nothing good in you. Paul says, "I know in me, that is in my flesh, dwelleth no good thing." I have loved and admired that strange expression of Agur, "Surely I am more brutish than any man;" Prov. 30:2. Did it ever occur to you how very safe it is to feel as those words tell us that Agur felt? I am sure that such expressions are specially worthy our study, and ought to be preserved by us as among our riches treasures. Is it not strange that the most upright persons of earth have been the ones to feel their unworthiness most, and that they are vile sinners. Paul declared that he an Apostle was (then) chief of sinners, meaning that he felt to be as vile as the vilest of mankind. Oh for such superhuman ability as this to feel and see that I really am what I really am, a vile sinner. Such knowledge as this will serve as a wall of protection to us, and what a feast of fat things we would

have when we meet together each esteeming others better than himself. Such a feeling will keep us down from those Luciferian heights to which we naturally aspire. Under its influence we are prepared to obey a very important commandment of Christ which reads, When thou art bidden of any man to a wedding sit not down in the highest room, lest a more honorable man than thou be bidden of him, and he that bade thee and him come in and say to thee, give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go in and sit down in the lowest room, that when he that bade thee and him cometh he may say unto thee, Friend go up higher, then shalt thou have worship (honor) in the presence of those that sit at meat with thee: Luke 14. This commandment is in the hearts of all his people, (but not in their flesh,) therefore they ought to take a low seat in the church, in the sense of aspiring to no high positions in the church. One should not assume to be a preacher or a deacon when the brethren have seen no qualification in him for such things. Solomon says, that a man's gift makes room for him, and perhaps there is not one to be found among us who puts himself forward before any gift was discovered in him that has ever proved a blessing in his assumed position. Doubtless there have been some who have concluded that they were called to preach who were honestly mistaken in regard to their impressions. The fact that one gets relief after speaking in a preaching way is not always sufficient proof that he is called to preach, because in speaking in the cause of the Master we are in a sense doing what every member ought to do, hence comply-

ing with a duty common to all saints. Any brother ought to speak in behalf of his Lord, provided he do so at the proper time and place, and he will be blessed in so doing. A sister of weak gift related to me that she once spoke in defence of the cause in a private circle when she saw it attacked by an enemy of the truth, and found great relief in so doing; but that was no proof that she was called to preach, only in some such way as she did at that time. I knew of an instance of a very dear and humble brother who tried for several years to preach. The brethren had never discovered any gift of that sort in him, but did not know but that he was called; finally after bearing with him for years the deacon informed him that it was the mind of the church for him to cease to preach in a public way. The brother obeyed, thus having to come down from the high seat to his shame and confusion, and doubtless felt mortified that he ever tried to preach. Had he been a very proud man it might have resulted in his exclusion, for he would hardly have submitted to the judgment of the church. When Agur said, surely I am more brutish than any man, he didn't know perhaps that such an honest heartfelt expression was exalting him in the estimation of God's people: "He that humbleth himself shall be exalted." There is nothing really in those high pretensions of goodness and firmness which some men claim. David tells on all of us when he said, "Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men:" Psa. 12:1. Which is the same as to say there is no one who will be faithful at all times in all things; none but Jesus. He is the good shepherd who does not leave the sheep. All men are hire-

lings at times. For instance, a dear old brother remarked that he never preached on a certain subject when a certain sister was present because she didn't see it as he did. He very highly esteemed her, therefore held his peace on that subject in her presence. Wasn't he a hireling? He was hired by his approval to not preach, while Arminian preachers are hired by money to preach. Our hireling brother fled and left the flock, and let the wolf of error catch the sister, provided he was correct on that point and she mistaken. We have much to humble us, but we haven't much room to throw stones. This stone-throwing business is mean and low, especially when we throw them at better men than ourselves, as Shimei did at David. However we may and ought to throw them in a good sense as David did at Goliath; but it is a shame for one brother to throw stones at another. David's expression, "The faithful fail from among the children of men, is a strange one indeed." I have heard old men as I thought trying to commend themselves by their past faithfulness. It is not past, but present, faithfulness that commends one, and it is not past wrongs, but present ones, that condemn; hence we read; The day that the righteous man turns from his righteousness he shall even die thereby; and the day that the wicked man turns from his wickedness he shall even live thereby. A brother's boasting of past faithfulness is really loathsome; on the other hand a brother's confessions of past wrongs is very comforting.

I. J. TAYLOR.

[To be Continued.]

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR
BRETHREN IN CHRIST, IF I BE

WORTHY TO CLAIM SUCH RELATIONSHIP:—I have had impressions at times to write something for your consideration concerning my travail from nature to grace, if indeed the work was ever begun. Why it is that I have such impressions I cannot tell, but I hope that they have originated from a good spirit, and if there should be nothing comforting nor edifying about what I may write there will be no harm done, only the intrusion upon your time, for which you will pardon me. It was some time during the date of 1868, that I became somewhat concerned about the subject of religion, but had no lasting impressions until the fall of 1870, when I humbly hope it pleased the Lord to send the arrow of true conviction into my heart, and stir up the mass of corruption that was there concealed, and give me a realization of my condition, and to enable me to see what I was by nature, and what I must be by divine grace before I could meet the Lord in peace. I had thought previous to this time that it would not be as hard for me to obtain religion as some others that I had heard talk, as I had never felt like I had done so many bad deeds as they had done. But I hope at this time I was given the light of the knowledge of the glory of God in the face of Jesus Christ, and it opened the eyes of my understanding, and enabled me to view things from a different standpoint. It seemed as if my deeds were magnified, and brought to view as being many and desperately wicked too. I had previous to this time tried to pray, but it seemed as if it was only from the lips, a mere form. But now a realization of my condition brought in the necessity of prayer. It seemed that my whole heart's desire was to pray to the Lord for mercy as

my condition had become to be my daily study. It seemed as if some deep seated disease had taken hold on me that I could never be healed of, and I was made willing to try to pray and ask the Lord for mercy, but felt that no petition that I could offer would be acceptable, and felt that I knew not how to pray. I felt to be destitute of language, not withstanding I was resolved to try, as the very breathing of my Soul seemed in prayer to God for mercy. As it seemed that my sins were daily increasing it seemed that all my earthly pleasures were at an end. I was destitute of friends, and felt that I was no company for any one, and that my former associates were no company for me, and did not desire the company of any one, had rather be alone. The sweetest pleasures of my life were when engaged in my daily occupation, as I was alone the greater portion of my time then. My mind was engaged about heaven and heavenly things, the sweetest meditations of my life. Heaven was the theme with me. I would often find myself in tears whilst following my plow, and if I saw any one approaching me I would wipe away the tears and conceal it as best I could. I spent the greater portion of my time in trying to pray and humming spiritual songs, and the following hymn was my daily companion.

"Show pity Lord, O Lord, forgive
Let a repenting rebel live,
Are not thy mercies large and free,
May not a sinner trust in Thee?"

I felt that I could see the fore-ordination of God and justice in all his works and ways. I felt that he had created me for a purpose, and that I was in his hands as the clay in the potter's hands clothed with the power to make one vessel to honor, and another to dishonor; and what ever despenation he

made of me was right, and could exclaim with the poet and say, "If my soul were sent to hell, Thy righteous law approves it well." Whilst I felt and could see the justice in my condemnation, that was a place, if it was the Lord's will, that I desired to escape from. I delighted in hearing people that I looked upon as being christians talk and tell their experiences. I could witness with them to some extent, and it would enable me at times to believe that it was the dealings of the Lord with me, and would be comforted for the time being. It seemed that I was drawn out in love to the Primitive Baptists, notwithstanding I was raised by Baptist parents, and taught to go to meeting, and after I grew up to manhood I felt it my duty to go to meeting for the respect that I owed to my parents; not that I believed in the Baptist doctrine more than any other. I was like many in this day only running with the current of the world. But now things had changed with me, and I could see a beauty in the Baptist doctrine, and had become to be a strong believer in their doctrine, "salvation by grace." I felt that the Primitive Baptists are the only people that preach a doctrine that would save a poor lost and justly condemned sinner, such as I felt to be. So my love grew stronger and stronger for them and their doctrine and could find while under the sound of the gospel that I could feed upon the crumbs that fell from the Master's table. But this was only momentarily. Right here I will note one particular instance, in August 1871, at the Association at old Springfield, Pittsylvania county, Va., I thought the preaching Friday and Saturday delightful. But on Sunday I thought that if I ever heard the gospel preached in its purity it was

preached that day by Elder Bodenhiemer of N. C. It seemed that the feast was so great that all of my troubles disappeared. After preaching was over and we were about to separate, it seemed that my heart was so full of love for him, and the doctrine that he preached—that the parting with the ties of nature could not have been greater. My heart was so full, my cup overflowing to that extent, I could not speak, I shook hands with him and we parted. It was surely a time of feasting with me; but my troubles soon overtook me again, and seemed to come with an increased force. The stroke was so heavy it seemed that surely my case was an outside one. I thought that if I could only feel that I belonged to that family that Elder Bodenhiemer spoke so much about, and called it the redeemed of the Lord, I would be satisfied. For I thought I knew that if I did not belong to that family I was eternally lost. O the agony of both soul and mind tongue is not able to express. It seemed that I had nearly reached my destination, and my doom was sealed unto everlasting punishment in a never ending eternity. My cry was for mercy; it was Lord save, I perish. I felt that I wanted to spend the remnant of my days in pleading for mercy, hoping that mercy might be extended before it was too late. In August 1873 my wife and self attended the association at Cane Creek. Friday I could enjoy the preaching, Saturday and Sunday the preaching seemed to have no charms for me, and I felt like I had rather have been at home, but stayed until meeting broke up Sunday evening, then started for home, and finding it impossible to reach home that night we turned in with a friend for the night, and found several others there that had

done likewise. It seemed that all had enjoyed the meeting except myself, and they seemed to still be enjoying themselves. A while after supper some of the crowd commenced singing and sang several pieces. then commenced singing the Romish Lady, and all of a sudden there was a curious feeling came over me. It was quite different from anything that I had ever experienced. The trouble seemed to all be in my breast. I felt as if my heart was expanding. It all seemed to have an upward tendency and I was forced to leave the room. I went out in the yard, walked about thinking perhaps I would get relief, but found none. I returned to the house, and asked that we retire, which was agreed to. It fell to my lot to sleep with an old brother, if I must so use the term, one that I had known for many years. It was not long after lying down before all was silent, as if they were a sleep except myself, and there seemed to be no sleep for me. I lay meditating over my condition, not knowing whether or not I would live to see day. I tried to be as much composed as possible, as I did not want to disturb any one, and at a late hour, and unexpected to me, I dropt off to sleep, and dreamed that I saw all manner of wild, ravenous beasts and awoke in a frightened condition making some kind of noise. I do not know anything that I said, only I remember calling the Lord's name. I at once thought of the old brother and thought perhaps I had woke him up, and to avoid any questions I turned over and made a noise as though I was asleep. But my sleep had all disappeared, and I remained in a restless condition the balance of the night. I tried to wean my thoughts from what I had seen in my sleep by thinking of other

things, but it was of no avail. My troubles were so great I was made to say, O wretched man that I am, was there ever any one like me? My troubles were of such a nature I thought I never would tell them to any one, as I thought no other person had ever had such feelings. But on our way home that morning it seemed that I could no longer withhold them from my wife, and told her of my troubles the night before, for the first time that I had ever hinted them to any one, and her reply was, I have had a hope for you for sometime, and my answer was, you have a better opinion of me than I have of myself. I have no hope beyond the grave. This was Monday after the second Sunday in August 1873, and the darkest day of my life. We reached home about noon, and after trying to eat some dinner I went off in the plantation to work, loaded down with sin, guilt and condemnation, and if I ever prayed an earnest prayer it was during that evening. I tried different times whilst suckering tobacco to ask the Lord for mercy. This was about the middle of the evening. I suckered out my rows, and leaned up against the fence to ask the Lord once more to have mercy on me, a poor hell-deserving sinner. I felt that my prayer was no more than filthy rags, and did not avail anything. It seemed that there was mercy in store for any one but me. I am unable to say how I spent the remainder of the evening, only that I remained in the plantation, night came on, I went to the house, and, after trying to eat some supper, I lay down and felt that I might never see day again; but felt that I was in the hands of a just God. I tried to go to sleep, but it seemed that there was no sleep for me. Again, I lay meditating over my condition until after midnight I

suppose, and unexpectedly went to sleep, and slept quietly until day, and during that time I humbly hope that it was the pleasure of the Lord to administer unto my condition, and remove the load of sin, guilt and condemnation that I had so long been groaning under, and enable me to rise Tuesday morning in newness of life. So when I woke up the first thing I thought of was my condition, and my burden was gone, my feelings at that time were indescribable, and when I got off of the bed it seemed as if my natural weight was a great deal lighter. I felt like a new person, everything seemed to have a different appearance. But the second thought was could it be possible that the Lord could do such great things for my poor soul, and I know nothing about it? But the burden was gone, and I could rejoice with unspeakable joy. Everything seemed to be in praise to the Lord. I could look back just a day before the darkest of all the days of my life, when I had given up all for lost, and could see the justice of my condemnation. But now the light had sprung in, and all was peace, joy and happiness, for justice and righteousness had met, and the demands of justice were satisfied, and I was enabled to sing amazing grace how sweet the sound. That saved a wretch like me. I once was lost but now am found, was blinded but now I see. I had a feast of several days, but at length it seemed that the Lord withdrew his presence, and I was overcome with darkness, and made to doubt the reality of what I had felt. I was so completely shut up in darkness that I felt that it was all imagination, and wished for my burden back again. I was of all men the most miserable; I felt that I had committed the greater sin by be-

lieving that my sins had ever been pardoned. But at the appointed time I believe that the Lord came to my relief and dispersed the dark and gloomy clouds, and caused the light to shine out of darkness, and I was enabled to serve Christ by an eye of faith as being an all sufficient Savior, and could feast upon the thoughts of my acceptance with him. So the warfare has ever since been going on with me, sometimes on the mountain top rejoicing, then down in the valley of mourning. But I believe that I loved the people of God, but had no impressions to unite with them for several years. I did not feel worthy of a name amongst them. I had fears of being deceived, and did not want to deceive the church. But at length I could feel that all was not well. I felt that it might be that I was living out of my duty, but tried to reconcile myself by this scripture that says, thy people shall be willing in the day of thy power. I thought that when the Lord wanted me to join the church he would make me willing, so my impressions grew stronger and stronger until the subject of Baptism was so impressed upon my mind that I could not rest day or night. I could see so much of my corruption it seemed that all I did was mixed with sin, still there was some thing about me that would say, go to the church. I would make up my mind to go, but when an opportunity was offered there would be a sinking back. I went on in this way from time to time until I felt like I knew that I was not fit to join the church. It seemed that I was so full of vexation and swift to anger, I had foolish and vain thoughts, my temptations were such at times that bitter oaths would present themselves with such force that I was made to wonder did I curse? I

went on in this way until I believe that the rod of affliction was thrown upon me so heavy that I had to surrender, so here was the day of the Lord's power. The Saturday before the third Sunday in June 1887, I offered to the church at Whitethorn, and was received, but owing to sickness in my family, baptism was delayed until third Sunday in July, same year, when I was baptized by Elder Geo. W. Hundley, and in obedience I found an ease of mind, and peace of conscience. I found such relief in obedience I feel like speaking a few words of encouragement to the dear little lambs that are yet out and bleating around the fold. My advice to all such as feel like they have obtained like precious faith is to take up the cross, go home to your friends, and tell them the good news of the glad tidings of salvation, where you will be made to feel free and enjoy all the rights and privileges of the family. I speak from what I have seen, and testify to what I know. What I have written is as near like things transpired with me as I could write them at present, and why it was that I was made to realize such things I cannot tell, only that I believe that it was according to the foreordination of God, and at his own appointed time. Brother Gold, this article is much longer than it should have been, had it been written by the pen of a ready writer. But owing to my imperfections I have to use many unnecessary words to convey my meaning, and if it should not meet with your approval commit it to the flames, and all will be right with me. Remember me to the Lord in your prayers that I may be directed in the right way in the future, is my prayer.

GEO. H. THOMAS.

Galveston, Va.

CONDEMNATION.

(Republished by request, from Primitive Baptist, Edited by Elder Mark Bennett, dated Oct. 8th 1836.

P. D. G.)

Q. 1. Are all unbelievers in a state of condemnation?

A. Yes. Judgment came upon all men to condemnation. Rom. v. 18.

Q. 2. Does condemnation come by disbelieving the gospel? or did it come by sinning against the law?

A. It does not come by disbelieving the gospel: else then, condemnation and justification would both be by the gospel; whereas the gospel in its nature and design is to deliver from condemnation. Moreover, condemnation was sealed to all our race before the gospel was preached. It came by sinning against the law. Sin is the transgression of the law: (1 John, 3. 4.) and the gospel is not law; therefore believers are declared to be not under the law. (Rom. 6. 14.)

Q. Why then is vengeance pronounced against them that obey not the gospel?

A. Because there is no way of escape from the vengeance due to breach of law, but by the gospel, or being born again, which embraces obedience to the gospel.

Q. And why is condemnation pronounced against him that believeth not? (St. John, 3. 18.—St. Mark, 16. 16.)

A. Because there is no way from under condemnation, but through faith. (Eph. 2. 8.—Mark, 16. 16.)

Q. Does condemnation come upon each individual for his actual transgression? or did it come by the sin of one man?

A. It could not come upon every man by his own individual transgression, except the law had been delivered separately and successively to every person as he comes into life. It was by the sin of one man:

by one man's disobedience many were made sinners: by the offence of one, judgment came upon all men to condemnation. (Rom. v. 12-18.)

Q. Did the offence which ended in condemnation, consist in a sinful principle alone? or in a sinful action alone? or of both together?

A. It could not consist in a sinful principle alone; because the action will be like the principle; either make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit. (Matt. 12. 33.) For the same reason it could not consist in a sinful action alone. It consisted of both: when lust hath conceived it bringeth forth sin: and sin when it is finished, bringeth forth death. (James 1, 15.) When a sinful principle (lust is unlawful desire,) hath conceived it bringeth forth a sinful action: a sinful action, when it is finished bringeth forth condemnation and death.

Q. In what manner did the guilt of one man become chargeable upon all others, so as to bring them all under condemnation?

A. 1. By representation; 2. by contamination.—1. By representation. When the law was delivered to Adam, it was delivered to every being of the same kind: because it was delivered to him as to a whole species or race of beings, and that race was mankind. The moment it became the law for man, it became the law for all men. When as yet Adam had no child, it was the law for no fewer; and when the last man shall die, it will have been the law for no greater number. Upon no other principle could judgment, by his offence, come upon all men to condemnation.

2. By contamination. It is an established law of nature, that every thing produces after its own kind. This law was not changed

even by the apostacy of Adam: for he begat a son in his own likeness. (Gen. 5. 3.) For illustration: the young rattlesnake never saw its dam bite, and kill a person: yet it readily bites and destroys life. So, Cain, for example, never saw a corpse; yet he deliberately killed Abel. His sentence evinces that he received the law in his parent; and his premeditated crime proves that he inherited from the same source a sinful principle.

Q. Are men now born under condemnation?

A. Yes. The natural birth, which is after the flesh, is only fleshly, and carnal; and the the carnal mind is enmity against God: (St. John, 3. 6.—Rom. 8. 7.) else regeneration were unnecessary. Only they who are born of the Spirit can enter heaven.

Q. Ought we not to entertain more feeling for infants, and more honorable views of Deity?

A. The tenderest feelings and offices of nature are due from us to infants; offices of grace belong to God. To him belong their spiritual interests as well as ours. And as often as we make a question or matter of debate about infants, we honor God as little as did Sarah in the case of Abraham and Hagar; and the fruit of such matter or debate will be like Ishmael—born after the flesh.—Ed.

JUSTIFICATION.

Q. What is justification?

A. Declaring a person righteous or just according to law. (Rom. 8. 4.)

Q. When may a person be pronounced righteous according to law?

A. When he is found not to have disobeyed any of its precepts.

Q. Is there no satisfaction a transgressor can make to law?

A. None but to suffer its penal-

ty. (Ezekiel, 18. 20.—Gal. 3. 10.)

Q. If this be true, can any person be justified before God?

A. Not by the law. (Rom. 3. 20.)

Q. What is the ground work, or foundation of righteousness?

A. Obedience to law. (Rom. 5. 11: 18.)

Q. Can not men render this obedience, and thereby secure righteousness?

A. No: because a breach of law is already made, and all men are under the law's sentence. (Rom. 5. 18.—3: 19: 23.—1 John, 3: 4.)

Q. What then constitutes our righteousness for justification before God?

A. Christ's obedience to the law of God. (Rom. 5. 19.—Heb. 5. 8. 9.)

Q. Was it his death, or the obedience of his life that justifies us from guilt?

A. The obedience of his life. (Rom. 5. 10. 25.) His death redeemed and exempted us from the penalty. (1 Pet. 2. 24.—Isa. 53. 5.) It is in this sense we are justified by his blood. (Rom. 5. 9.)

Q. Are not justification and redemption the same?

A. No: justification pronounces us free from guilt; redemption pays the price of guilt for our ransom.

Q. Is not pardon or forgiveness the same with justification?

A. No: the former screens us from deserved punishment; the latter declares no punishment is due.

Q. How can those who are guilty of transgression be justly said to merit no punishment?

A. He who was just, and merited none, himself died specially for them. (1 Pet. 3. 18.—St. John, 10. 15.—Tit. 2. 14.—Heb. 13. 20.—Gal. 3. 13.)

Q. Is not sanctification the same

with justification?

A. No: sanctification sets apart, and makes an unholy being holy. Justification discharges from the guilt of sin, and the pain of conscious guilt; sanctification removes the pollution of sin. Justification intercepts forever avenging wrath: sanctification conforms to the image of Christ.

Q. How does Christ's righteousness become indeed our justification?

A. It is imputed to us through faith in him. (Rom. 5. 1.—Acts. 13. 39.—Rom. 1. 17.—iv. 6. 8. 11. 22. 23. 24.—Gal. iii. 6.—James, ii. 23.—Rom. v. 13,—2 Cor. v. 19.)

Q. Is this the same righteousness which justified the Old Testament saints?

A. Yes: as the eleventh chapter of Hebrews plainly shows.

Q. How could they receive and possess a righteousness which at that time had not actually been wrought?

A. In the same manner, and as easily, as we can who live in 1836, or as they who lived in the day of Christ's ascension: for with God this righteousness as much existed in Abraham's day as it does now. And faith is satisfied that, "things which are seen were not made of things which do appear;" and that "God hath chosen things which are not, to bring to nought things that are." (Heb. 11. 3.—1 Cor. 1. 28.—St. John, 8. 58.—Rev. 13. 8.)

Q. Do not all who seek righteousness obtain it?

A. No: numbers who are seeking and striving after righteousness never will be justified before God. (Rom. 11. 16.—St. Luke, 13. 24.—St. John, vii. 34.) But all who seek Christ's righteousness will obtain it. (St. Matt. vii. 7. 8.—Heb. 11. 6.) For none will seek his righteousness until they condemn and loathe

their own.

Q. Can he who is justified by Christ's righteousness, through faith in him, be condemned to everlasting wrath?

A. No: It is God who justifies, and Christ who died. (Rom. 5. 1.—8. 38. 39.—St. John, 3. 18.—5. 24—10. 28.—Heb. 8. 12.)—Ed.

ELDERS GOLD AND LESTER, DEAR BRETHERN IN HOPE:—I will attempt to address you again. I wrote to you last year, and also sent my experience for publication and I have a desire to know if such ever reached you, and if you think it not proper for publication, why all is right. I leave it to your judgment, for I know my weakness, I am too weak and incompetent to write anything that will be comforting to any one. I have been for sometime so utterly cast down, and feel so far from God, I ask myself the question often times, have I ever tasted of the good word of the Lord? I have tried to live right, and do my duty, but whether I have or not the Lord knows. I am very lonely as to preaching, that is, what I call preaching, and christian companionship; but I hope I have Jesus as a friend. I think he has been with me in many of my trials, and dispersed the gloom that hung around; and oh for this glorious light. With deep humility of soul I cry Lord, be merciful, kind, loving, and forgiving to a wayward, sinful child, If I know my heart I would if I could live more as becomes an humble follower of the dear Savior. But I know the dear Savior cares for all his little ones, and that he will lead them in paths of righteousness, and beside the still waters, and keep them from harm. Oh how sweet I find his promise that he will love us

unto the end; he will never leave nor forsake us; and he says so lovingly, so I am with you always even unto the end of the world. I read many precious editorials and communications published in your LANDMARK, which has given me much comfort. Brother Gold, forgive me for troubling you with this letter. I feel that I could sit at your feet and learn of you.

Your sister in hope.

JANE S. CUNDIFF.

Robertson, Bedford, Co., Va.

Remarks:

We receive quite a number of good experiences that we have laid away awaiting room for their publication. I hope our brethren and friends will wait with patience until I have space to publish them. I think we have sister Cundiff's letter in our possession.

We consider the letter she has written above as a good expression of a gracious state of soul. God's people are better known as those that hunger and thirst after righteousness, and hence feel their poverty and vileness, than as such that are full and rich, and have plenty, and are proposing to help the Lord. The set that are right and wise in their own sight and say they are helping the Lord are dwellers in another kingdom than in the one God's humble poor dwell in.

P. D. G.

The following letter was written by sister Coker, a lovely member at Tarboro, to sister Laura Hurst, a short time before sister Coker passed away from this world to Jesus, as we hope.

P. D. G.

TARBORO, N. C, Dec. 29, 1895.

My Dear Sister Hurst; It is with

pleasure I seat myself to answer your precious letter to me. I am glad that all were well with you. This leaves the rest as well as usual. I am not well—have a very bad cold and cough, but no more than I deserve, for often feel that the good Lord is too merciful to me, and grants me blessings far better than I deserve, for I am so vile I do not feel worthy at times to take his precious name in my sinful lips. Oh, dear sister, you do not know how much comfort your letter afforded me. To think that you or any christian can see that in me that I can not see in myself, for if I am a christian, I am the very least, but I feel like the Lord blesses me and has blest me, and has brought me to be with him, for nothing good I have ever done, or ever can do. I awoke the other night and it seemed that I was with Christ some where, but can't locate where, but when I awoke I was repeating the words, This world is a wilderness of woe, but heaven is my home. If I knew it was so I would be perfectly satisfied to go where Jesus is, that is all I want. To be with him who came in this low down world and died for his people is enough. How often do I think am I one of his? I can only say I hope so. I do feel willing to suffer anything he puts on me because I know he suffered for all who believe on him. I often hope I do believe, but do I believe right? I hope I do. What would I take for my little hope? Nothing, for it is all I get.

LOUVENIA COKER.

ELDER GOLD, DEAR BROTHER IN CHRIST:—Enclosed you will find \$3.00; give fifty cents to the church for me; take pay for the LANDMARK and the remainder goes towards sending the LANDMARK to those who are unable to pay for it

themselves, and are deprived of the blessed privilege of hearing preaching. I can sympathize with all such situated as I am now, and should feel quite at a loss if I could not get the LANDMARK, which is always a welcome visitor to me. I haven't heard but one Baptist sermon since I was in Wilson, and that was preached by brother L. H. Hardy, in my house. He preaches the gospel if I know what it is, and if I understand aright it is the power of God unto salvation to every one that believes. Brother Hardy said he would be around again in the spring and if the Lord is willing I hope he will preach for us again.

Brother Gold, pray for me, a poor unworthy worm of the dust. Love to all the church.

A very unworthy sister if one at all.

FANNIE WINSTEAD.

Newbern, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—The LANDMARK comes laden with so many good letters and experiences. It contains food for the believer, but is foolishness to the unbeliever. In the being of every child of God there is a secret longing for that the world can not give. I believe the abundance of God's love in our salvation, the variety of the gospel and the renewing of the Holy Ghost is summed up in the psalm. "There is a river the streams whereof make glad the city of God." Oh, the wonderful grace which reigns in the face of all opposition. But I must close as I feel my weakness too great this morning to attempt to write. May the Lord abundantly bless his people everywhere. May you brother Gold, be blessed at all times with a sufficient amount of reading matter that will comfort rather than tear down and

scatter the dear saints.

ANNIE ROBERTSON.

Mt. Cross, Va.

(From Elder D. L. Hitchcock.)

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I send you one dollar and fifty cents for LANDMARK.

Elder L. I. Bodenheimer's experience and call to the Ministry is worth five times the subscription price of the paper. Who would not be willing to pay the price for such a bundle of good news as the LANDMARK contains. One dollar and fifty cents a year is nothing compared to its worth. It is cheap as dirt. I do not want it any cheaper than it is. We wish you great success and long may you live to edit such a good paper as the LANDMARK.

Please send as directed, and oblige those wishing to read the good news in LANDMARK.

As ever your loving and good wisher,

D. L. HITCHCOCK.

Stanfordville, Ga.

DEAR BROTHER GOLD:—As many in your state write me from time to time, enquiring about our Hymn and Tune Books I have concluded to ask you to publish in a few issues of the LANDMARK that we have the books both round and shape notes always on hand, price per doz. \$9, sent at expense of purchaser. Price of single book sent by mail post-paid \$1.10.

Also I have two or three hundred yet on hand of Mary Parker's "Reminiscences and letters" of which the price since her death has been reduced to 60 cts post paid. Also I have my book of Meditations on portions of the Word. Price \$1.00. Yours in hope.

SILAS H. DURAND.

Southampton, Bucks Co, Pa.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 14

WILSON, N. C., JUNE, 1st, 1896.

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EDITORIAL.

The following is quoted from the Biblical Recorder of March 25th, 1896.

"It is scarcely credible that intelligent people still oppose education of preachers. Their unreasoning stubbornness seems to yield to no amount of proof, either of fact or argument. Here are two clippings from ZION'S LANDMARK, designed to prejudice a young inquirer against education of preachers:—

"A theological seminary is a place where divinity or theology is taught, and this is the nursery, therefore, where men are prepared and trained up to be preachers, and from this nursery they are transplanted into their fields of labor."

It is not true that a theological seminary is a place where men are trained up to be preachers. It is false argument (and a confession of weakness) to say so. The fact is, most of the students of seminaries have been pastors—all of them are preachers, called of God, before suffered to enter the institution. A theological seminary's highest aim is to enable men to serve God more efficiently; and the proof that they do this is abundant in the preachers who, having been called of God, have made use of the advantages he affords them through seminaries, and gone out and done such service for the Master as would have been impossible without those advantages.

The other clipping from the LAND-

MARK sounds pious, but the design of it is to hide the real truth:—

"No man is called of God to preach to whom God does not give such qualifications as he purposes the man to have, but he gives him what preparation of heart and tongue the man needs."

Indeed God does give his servants what they get. He gives us "daily bread." But he does not give it all at once. So, he gives "what preparation of heart and tongue the man needs." He gives it often by education. He gives the man a mind. He asks for the devotion of that mind wholly to his service. He gives colleges for developing men mentally; for training men to think; for preparing their minds to understand God and man better, and thus preparing them to preach and to minister better.

Remarks.

If a Theological Seminary is not a place where theology is taught then something else is taught. What is it? Our young friend says it is not true that a theological seminary is a place where men are trained up to be preachers. Let him state the matter in his own language. We prefer, and think it fair, to allow a man to state himself (if he can) what he does hold. He says, "The fact is most of the students of seminaries have been pastors—all of them are preachers, called of God, before suffered to enter the institution." He further says, they have received such advantages offered them through seminaries that they have gone out and done such service for the Master as would have been impossible without those advantages. Now what is the plain english of all this? It is that most of the students of seminaries already have been pastors before they were theological students, and afterwards have gone to the semi-

naries, and received such help there that they have done for the Master what it was impossible for them to have done if they had not gone to those seminaries. That is, what he says. It means that they had, after trying to preach and being pastors of their churches, found they could not possibly do the work for the Lord—and they had to quit the field and go to the seminaries and receive such training that it (the training they received in these nurseries) enabled them to do what they could not possibly have done otherwise for the Lord. It means that they did not receive sufficient preparation from the Lord, but had to go to men to obtain it. They had tried and failed until they went to these seminaries. There is no sufficient help received from the Holy Ghost, nor from Jesus, but they get it from men. But when I charge this upon them they cry out that they are astonished at my ignorance—that I wilfully misrepresent them. But out of the mouth of the editor the case is proven.

Now let me ask this young man a question which I request him to answer directly. It is this. If men whom the Lord, as he says, has called to preach—cannot do the preaching—after having tried it—until they attend theological seminaries in order to prepare them to do that work for the Lord they could not possibly otherwise have done, would there not be some authority in the new Testament to warrant such seminaries? Jesus gives no such authority or exam-

ple. Not a single Apostle gives a word in favor of such a thing. Paul gives instruction to both Timothy and Titus, two young preachers not Apostles, yet he says not one word in favor of such a thing. Still the scripture thoroughly furnishes the man of God unto all good works. Now please cite your authority in the word of God for your use of these seminaries.

The nearest thing you can find, and it comes fearfully near to describe your conduct, is found in 2nd Tim. 4:3. After Paul had charged Timothy to preach the word he says, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers," &c. First they will not endure sound doctrine. Hence they shall multiply or heap to themselves teachers. They are certainly piling them up. What sort do they want? They want such as will preach to suit their itching ears, and gratify their lust for money, gain, fame, power, &c. They suppose that gain is godliness. They point to their numbers &c., as proof that they are right. According to that the Catholics are nearer right than they are, for they outnumber the Missionary Baptists in the world.

They preach things popular with the world, and that please such as have itching ears to hear what is modern and progressive and fashionable with men, and in harmony with natural, carnal reasoning.

In his remarks on the way God

qualifies men to preach he utterly ignores the Holy Ghost, and depends on education that men impart to prepare preachers to preach the gospel.

We consider it our duty to warn them, whether they hear or forbear. If the editor of the Recorder will publish all of the above I will publish all he says in reply.

P. D. G.

TRIP TO FISHER'S AND PIG RIVER ASSOCIATIONS.

The Fisher's River Association met on Friday before the 4th, Sunday in April, on top of the Blue Ridge, in Carroll county, Va. Brother H. C. Booker conveyed me in his pleasant and entertaining manner. He smooths the pilgrimage with hope and cheers it with song.

Brother J. J. Airs resides in a few hundred yards of the place of meeting, and did more than his share in kindly entertaining the meeting. His health is not good. On Sunday forenoon the preaching was literally in the clouds, and so were the hearers. Many precious brethren were there. Elder M. G. Harbour is moderator, and Elder A. M. Denny is clerk. There is a large number of churches and preachers in this Association.

The Pig River Association met in Franklin county, Va., one week later. Brother Silas Minter met me and carried me to his own pleasant home, where I remained two nights. His place is known as well as a good old Baptist home, as brother Booker's is. He conveyed

me in his kind, brotherly manner to the Association at Snow Creek. While the weather was showery the congregation was very large. I had not been at this Association in 21 years. Since then the gifted preachers Martin, Kelly and Turner are gone from time. However such gifted men yet remain, and were visitors at one or the other of these Association, as Elders Wm. Lundy, P. G. Lester, Isaac Webb, A. D. Shortt, Isaac Jones, J. C. Hall, J. M. Wyatt and others. In 1833 at Snow Creek, 63 years ago—the year of my birth, the Association purged herself of Arminian elements then annoying her. About 104 years ago Andrew Fuller and others originated the modern men—contrived missionary schemes, departing from the God-given new Testament order. This new leaven fermented, and rapidly permeated the Baptist brotherhood, until it spread in those mountains. The brethren watched its workings and lamented the results so much that they determined to free themselves of it, and accordingly in 1833 drove out the money-grasping principle with the scourge of rebukē.

I was much rejoiced to be with Elder John C. Hall whom I had not seen for many years. His health is good. His preaching excellent.

I much enjoyed meeting with many brethren I had never seen, as well as others I had seen. Elder Peter Corn is moderator, and Elder Z. T. Turner is clerk. Sister Turner, the widow of Elder E. B. Turn-

er, so much beloved, was present. I visited several churches also with much satisfaction, at least to myself. One night I spent with Elder A. B. Philpott, a member of the Pig River Association. As proof of his good standing in his own Association he was elected to preach on Saturday, and was the only one of their own preachers that was chosen. This is the brother Philpott that was in the controversy with Mr. J. Lee Taylor as appeared in LANDMARK of last year. This arose, as well as I can gather, from bitter feelings engendered years ago between the Primitive Baptists and Missionaries, and descended to personal matters wherein character was assailed.

Mr. Taylor published some matters offensive to Elder Philpott in "The Blue Ridge Baptist," a Missionary Baptist paper which refused brother Philpott a reply. When I at the request of Town Creek church and Dr. M. P. Dillard a missionary Baptist, published brother Philpott's defense. Mr. Taylor claimed the right of reply, which I could not fairly refuse; hence appeared Mr. Taylor's answer. Without intending any further correspondence on this matter, after visiting the Association and Town Creek church, where Elder Philpott's membership was, I feel it proper to make some statements in order to clear the matter and set it in the proper light.

There is amongst other matters a contention about the Pig River Association, and Elder John Turner. The missionaries claim that

Elder Turner united with the Town Creek church, Pig River Association, in 1821, at that time a missionary body. But the constitution of the Pig River Association was adopted at Little Creek church, Franklin county, Va., August 15 1825, and choosing Joseph Pedigo mod. So for Elder Turner to have then joined Town Creek church, (Pig River Association) he would have done so four years before she was born.

Mr. Taylor states that brother C. L. Ross is a competent witness and above reproach or suspicion. The following statement from brother Ross is appended.

"I have been familiar with all the proceedings from first to last, and do know that Taylor and Goode were the aggressors, and also can testify that brother Philpott has acted on the defence as regards this matter, and done nothing but what he was forced to do to protect himself, or that I consider ungentlemanly. As you will observe from LANDMARK August 15 1895, Mr. J. Lee Taylor honors me with the title of Elder, which honor I do not claim, as I am only a licentiate. He (Taylor) further says, as you will observe, that my character is above reproach or suspicion, yet he says there was no committee at Alumine July 16 1894, of which I had previously given a certificate certifying that there was, and I acted on the same. Notice in LANDMARK August 15th 1895. He says Elder Philpott and his friends acceded to Elder Taylor's demand, and in the pres-

ence of an assembled multitude made such statements as fully exonerated D. G. Taylor from dishonesty and fraud which he had brought against him, offering for an apology for his own unworthy conduct he had been misled by friends. I do affirm before God and all men that there were no such remarks made, neither before the committee, nor the congregation. But he (Taylor) did request Elder Philpott while before the committee to say before the congregation that there was nothing that was detrimental against his father's character, when Elder P. told him plaiily he could not, and Dr. M. P. Dillard told Taylor, "no, he (Philpott) can't say that," yet as he T. had agreed to withdraw his charges aganist Elder P. he did tell him he would say therē was no suit brought against D. G. Taylor. Why did Elder P. say this? because there was no suit brought against D. G. Taylor deceased. The suit was brought against Doyal and his surety.

Now as regards the character and standing of Elder A. B. Philpott I do hereby certify that I have known him from his infancy, and can truthfully say that there is not a minister in the bounds of this mountain country that stands any higher in the estimation of the Baptists and their friends, and is esteemed as one of the ablest gifts in the ministry. As to a citizen his character is beyond reproach or suspicion, and Mr. Taylor, nor any one else can not turn

brother Philpott down where he is known.

C. L. Ross.

Alumine, Va.

This is stated in justice to Elder Philpott, and here let the matter rest. We advise all lovers of gopel truth to speak the things that make for peace in Zion.

Those who are building on the wall in Jerusalem may have to hold the promise (trowel) in one hand to plaister or comfort the feeble and fearful, and hold the sword in the other to fight the enemy, and thus keep assailants off, yet they must not leave the wall and go down into the plain or filth of worldly contact to meet the enemies of truth. Let us abide in the field, keep the fences up, and plow and reap in the field which the Lord hath blest. If the enemy comes in the field run him out, but do not leave the field to follow him in the swamps.

Sarah said, cast out the bond woman and her son. Had she followed after them when gone away, and kept beating them, then Isaac would have been neglected. Her business was to remain at home then and attend to Isaac.

P. D. G.

WHO WANTS TO BE SAVED?

I have heard some of our brethren say that "every one will be saved who wants to be saved," and have leard others question the soundness of the declaration, but I have thought I understood what was meant by those who used the

expression and their object in using it, and have not felt to condemn it.

Those who oppose from the heart the doctrine of "distinguishing grace" can not be regarded as the children of God, therefore when they attack the servant of God he can not appeal to their experience in grace, because they have none, consequently he has to strike at what they have or have not to prove them to be the children of wrath because of what they possess and do, the lusts of their father the devil, or that they are not the children of God because they do not hear his words, nor desire the knowledge of his ways. "He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." The scriptures teach that the sheep or people of God desire to be saved, and they prove the genuineness of their desires, or that they want to be saved by hearing His words and by confessing that salvation is of him by grace. The Jews claimed to believe Moses, but Jesus told them if they believed Moses they would have believed him, for Moses wrote of him. "But if ye believe not his writings, how shall ye believe my words." The people at large claim to-day to believe that Jesus Christ is the Son of God and that they want to be saved, and yet they do not believe his words or his doctrine, and many make no visible pretensions to follow him, and yet these same people will contend that every man wants to be saved. And it is from this standpoint of unbelief and vain pretensions that some of our brethren are disposed to judge of the soundness of others who refer

only to the hungry, thirsty soul who really and truly desires or wants to be saved, when they say that "there is salvation for every one who wants it." We believe with Paul that being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ;" We believe that every one in whom this good work is begun wants to be saved, and wants God's will and way of saving sinners to be freely carried out, and therefore we may speak with confidence and to the encouragement of all such as desire salvation by affirming that there is salvation in Jesus Christ for them. While we do not believe that sinners are saved according to their will, yet neither do we believe they are saved against their will. Christ says, "Ye will not come to me that ye might have life." That is ye will not to come, it is not according to your will to come; therefore they could not come. Again it is said; "Thy people shall be willing in the day of thy power." While the sufferings of Christ in taking the cup were not according to his will, yet it could not be said they were against his will, but his will being subordinate to the will of his Father whose will must be done, and which he came to do, it was swallowed up of the will of his Father, so that there was but one will in all that great and glorious work. And when the efficacy of that work is being revealed there is yet but one will in it, the will of God.

Men do not oppose the true doctrine because they are interested in the truth, but because they are naturally mad against it, desiring to be let alone and to have their own way, and like the man possessed of an unclean spirit would say. "Let us alone, what have we to do with thee, thou

Jesus of Nazareth." They say they want to be saved, but not just now, whereas the truth is they do not want to be saved, and have Christ Jesus to reign over them, nor will they want salvation until the Lord gives them to see what it is to be a sinner, and from what sinners must be saved, and who saves sinners and how he saves them, and then shall they truly want to be saved, and shall be saved; otherwise sinners never desire to be saved, and are not saved.

The preached gospel presents things as they are now, therefore it is proper, it seems to me, in speaking of the present situation of the subjects of gospel address to say, "salvation is for them who want it." P. G. L.

DOES THIS MEAN YOU?

In looking over the mailing list of the LANDMARK I see the names of brethren whom I know to be in good financial circumstances, who have allowed their arrearage to extend from one to four years, and here and there I find one who is even worse than that behind in his subscription. In most instances this grows out of a very mischievous kind of procrastination which is commonly termed negligence, or "I simply neglected to send it, or I ought to have sent the money long ago" &c., and so on. But brethren should remember that when they let their paper come to them unpaid for, brother Gold is out of the use of his money, and frequently has to strain his credit, all because of the neglect of the brethren to send in their dues. It requires money to run a paper and brethren ought to know it and act accordingly.

The LANDMARK is \$1.50 in ad-

vance now—not next year, but now. When a man needs money he needs it now. I do not think there could be found one among the readers of the LANDMARK who means or seriously thinks he is doing brother Gold an injury by failing to renew his subscription promptly, but such is the case nevertheless.

I want to ask of each of the subscribers to the LANDMARK a favor, and it is this: when you read this look at the slip on your paper or the date on it is one of the past, you know you owe the faithful editor at least \$1.50 and perhaps more, and if so get up the money and put it in an envelope with your name and address, and seal it up and as soon as you can go to the post office and register the letter to brother Gold, and you will make him glad and feel better yourself.

I make an other request which is this if you find you are three, four, or five years behind don't send in your dues with a foot note to—"please stop my paper." If brother Gold has done you an injury by waiting on you, please don't retaliate in that way, but pay him up (with interest) and renew.

P. G. L.

THE OXYDONOR

Cures recent and chronic diseases.

Do you want one? If so give me your order. They are good for all diseases except consumption that I have known them tried for. They act as a tonic strengthening the system so that this helps to overcome diseases.

Price.

No. 1. Nickel plated \$12.00

No. 2. \$23.00

•P. D. GOLD, Agent, Wilson N. C.

We consider the mountains much blest in such preachers as Elders Lester, Isaac Webb, and John C. Hall. There are other good preachers in that section. Some promising young preachers are appearing among them. Elder Lester's gift is peculiarly strengthening in coming home to each believer in the way of making him feel, I hope I am a child of God. That is what each most of all wishes to know. Elder Webb's gift is in encouraging the child of God to gospel obedience, and to eating the fruit of faith. He does not hold that preaching quickens the dead, but that it encourages the living. Elder Hall is great in expounding the doctrine in a way to show who is on the Lord's side, and who is not.

P. D. G.

OBITUARIES.

JONATHAN TOMLINSON.

Brother Tomlinson of Wilson county, N. C., departed this life on Tuesday, March 31st, 1896, at 10 p. m. He was in usual health till March 1st, when a short time after returning home he was stricken with paralysis, and gradually grew worse until the end. He had the constant attention of a devoted wife and children; two grown sons with unwearied and zealous care gave their entire time and attention in ministering to his every want, while the services of an able and skillful physician were baffled and rendered impotent in his case. He was the son of Jonathan and Priscilla Tomlinson, and was born April 17th, 1834. He was married Jan. 10th, 1856, to Sallie Daniel of Wilson county, to whom eleven children were born, and eight still survive, five boys and three girls, all about grown. He joined Dr. Bullock's company in the spring of 1862, was wounded twice in battle, was a prisoner at the close of the war. On being released he returned to his home and farm, and by hard and skillful labor and economy and the favor of God he laid up a good fortune for his wife and children. As all natural men do, he loved the things

of the world, and even hated the doctrine of God's all sufficient grace in the salvation of poor sinners until God opened his blind eyes and Jesus was formed in him the hope of glory. Then he proclaimed to his friends the riches of God's grace in the salvation of sinners, and was received at Black Creek church and baptized by the unworthy writer Sept. 1st, 1875. The church soon recognized the qualifications of a deacon in him, and ordained him to that office April 13th, 1890. He served his county in the Legislature of 1895 with credit to himself and to his constituents. True to his convictions, he could not be made to swerve from what he believed to be right. He was kind and forbearing, charitable to the poor; and so much was he in the heart and feelings of the community that a large number of people attended and sadly witnessed the last mournful rites of his interment. He acted well his part in every sphere of duty. As a member of the church he was faithful in attendance, and he discharged the office of deacon well, and purchased to himself a good degree and great boldness in the faith. He enjoyed the confidence of the brethren, and delighted to talk of the things of the Kingdom of God. Often did he hold up the weak hands of his pastor, and encourage and talk to him of the suffering Savior and of his poor and persecuted followers. The writer has often spent the evenings at his home in holy and sweet conversation and in prayer, but these seasons can be no more only on the tablets of sacred memory. Few men were more devoted than he to the cause of his Lord and Master, yet he did not deny the faith by failing to provide for his household. On a visit to him in his illness, I remarked to him that the church missed him much, to which he tearfully replied—"Did they miss me?" How is your faith now? was asked. He answered—"My faith and hope are all I have to support me in this trial and it is sufficient." Yes, God's grace is sufficient to live by and also to die by. An affectionate husband, a kind and indulgent father, a faithful and loving member of the Baptist church has heard and obeyed the voice of his Beloved and is at rest in the bosom of his God, where no storms of envy and hatred and variance arise, and where sin, sorrow, pain, and death are felt and feared no more.

May God bless and sanctify this sad loss

to the good of the lonely wi-low and bereaved children and friends, and cause all to emulate his noble life and example, and to know that God reigns, and that they are blessed who die in the Lord, and they rest from their labors, and their good works follow them.

A. J. MOORE.

Whitakers, N. C.

THOS. M. CAMPBELL.

ELDER P. D. GOLD, DEAR BROTHER:— By request of John A. Campbell, I send you for publication in the LANDMARK the obituary of his dear twin brother, and my nephew Thos. M. Campbell who died on the 9th day of March 1896.

Being from home on a journey he caught cold and at once inflammation of the lungs and pneumonia set in. The doctor did not think his case dangerous at first, until the day before he died. On Sunday before his death his brother was talking to him about death and told him he had many thoughts about death when he was sick with the same disease three weeks previous. These are my thoughts now John, was his reply, although I am lying on this bed with good hope of recovery I may be taken out a corpse: we will have to submit to God's will. After this enduring great trouble of mind until about ten o'clock Sunday night, just before the doctors was to see him and after leaving his room he told his brother to tell the doctors to go home, they can do me no good. His brothers and sisters were around his bed weeping, witnessing his distress of mind, and burdened, looking to the Lord for mercy, who he knew was able to save. In a short time, he raised up his hands and said; Oh you do not know how happy I feel, now God has taken my hand, I can't be long with you, you may all come and take my hand and I will leave you all good bye. About midnight I was sent for, on entering the room he gave me his hand, and seemed in an ecstasy of joy saying God is our refuge, I quoted the verse. God is our refuge and strength, a very present help in trouble, he said that is it, that is it. He asked to read the 14 chapter of Revelation. After this he wanted all to sing praises to God from whom all blessings flow. Telling how near the presence of the Lord was with us to-night, with eyes fixed upward looking to God who had shown him mercy, when his sight seemed to

fail, after a short time his sight came back to him he said he had seen a great white throne and the golden streets. All stood amazed at his language, telling those present that they could no more prepare ourselves for glory, than to perform impossibilities, implying that salvation is from first to last all of free and sovereign grace. Seeing his end was near Elder Pollard was sent for: when he came his brother asked him if he would like for the Elder to read a chapter for him, he said oh yes, he read the 5th chapter of 2nd Cor. listening earnestly to the reading and prayer which he enjoyed, when all thought the end near he asked us to sing the hymn "How firm a foundation ye saints of the Lord." He said much which I must omit for fear the notice will be too lengthly. One thing he said to me, uncle, professors will tell you to do this and to do that, but they know nothing about the grace of God. Feeling fatigued after talking so much he told us 've could talk it all over when he was gone. We asked him was he suffering, he said oh yes, but I am willing to suffer. He told his brothers and sisters that he hoped one and all of us would meet in heaven with all the redeemed around the throne to sing the praises of God and the Lamb. He was conscious to the last, and passed peacefully away about 5 o'clock Monday evening, leaving two brothers and six sisters to mourn his absence; but what a source of consolation to them to believe he was made meet to be a partaker of the inheritance of the saints in light. For some years he held a public office and was universally esteemed for his integrity and uprightness in all his dealings. His funeral sermon was preached by Elder Pollard to a large audience, after which the remains were laid to rest beside his father and mother in Blacks Cemetery.

Your unworthy brother,

D. T. McCALL.

Wallacetown, Ont., Canada.

ELDER MOORE STEPHENSON.

Brother Gold, by request I write a short obituary of the death of Elder Moore Stepenson, who died at his home the 31st day of March 1896, in his 84 year. He was, born May the 19th 1812, joined the church at fellowship Johnston county, N. C., in 1837 ordained by Elders J. H. Kenedy, James Wilson 1854, had been a member 58 years, preached 45 years. He was the old-

est member of the Little River Association, Elder James Wilson was the oldest member of the church and oldest minister of the Association, but Elder Stephenson was a member of said Association when brother Wilson joined it. Elder Stephenson was a faithful, humble servant of the Lord, one who was highly esteemed in love, by the brethren and sisters for his work sake. I have often heard those remarks made by the members, especially by the sisters, I am glad brother Stephenson has come to-day to preach for us, for he is such a good lambfeeder. What a high and glorious position, and yet the most humble that God in his all wise purpose and grace should call and qualify, poor weak man and give him grace that he should preach to his believing children the unsearchable riches of Christ feeding them with the sincere milk of the word that they may grow thereby. The day before he past away he asked his daughter Lucy to bring him some warm water he wanted to shave, that he should not be here long and it would be easier done then than it would after he died. He was blessed to retain his right mind to the last. He seemed to be reconciled to God's will often saying in his last moments, they will be done oh Lord. He leaves two sons and five daughters to mourn their loss. May his surviving children be blessed to keep in mind and heed to his kind admonition unto them, especially those that have a hope in Christ, go home to thy friends and tell them what great things the Lord has done for you, and be buried in the watery grave that you may receive an answer of a good conscience following the Lord in his precepts and examples, as we believe your father has for many years.

J. T. COATS.

MARY T. SMITH.

ELDER P. D. GOLD, DEAR BROTHER:— After four and one half months of intense suffering the Lord has seen fit to remove from my bosom my beloved companion, Mary T. Smith for whom I can't mourn as for those who have no hope. During her great afflictions she has borne them with fortitude and resignation. She said she thought death was a great blessing to the people of God, and longed to be loosed from the sorrowing ties of earth, and enter the exceeding glory of Christ. She talked beautifully of heaven, and her eternal happiness, so much so that none

who were with her could doubt her readiness. All that could be done for her by kind friends and relatives could not stay the hand of him that holds the key of death.

I lost my little daughter last June the 7th, on May the 15th my dear companion, leaving me all alone to mourn my sad condition. But how sweet to feel that God has led them to fountains of living water, and has wiped all tears from their eyes, where there is no more sorrow, sighing, sickness, pain nor death: but righteousness, joy and peace in the Holy Ghost, and to have the sweet assurance to adopt the language of David and say,

They can not come to me,
But I shall go to them.

Fraternally yours I trust, and a companion of tribulation.

E. C. SMITH.

Newport, N. C.

EUGENE CORBETT.

Our dear little Eugene and only child, was born August 31 1895, and died Jan. 16 1896. We miss him so much, but our loss is his gain. He is asleep in Jesus, while we are left in this sinful world, but the Lord giveth and the Lord taketh away. Blessed is the name of the Lord.

LIZZIE A. CORBETT.

Crisp, N. C.

LAMBRETH BRYANT DIXON.

Dear Brother Gold, It is with a sad heart I write you the death of my darling babe, little Lambreth Bryant Dixon. He was born May the 19th, and died August the 8th. He was sick seven weeks. I thought he was better for a week. I watched him day and night, did all I could do. He could say but a few words, but could say mama so sweet. He knew me till his little jaws were set just one hour before he drew his last breath. He died so easily. Oh it did seem that it was more than I could bear. I did try to beg the Lord to spare him with me. I reckon he had a purpose in taking him. I wish I could be resigned. I hope all the dear saints will remember me when all is well with them.

The little babe is gone to rest,
To reign with God for ever blest,
Its little tongue will always praise
A Savior's love, redeeming grace.
Could we but hear its little tongue,
So sweetly sing the heavenly song,
Could we but see its smiling face
Delighted with the happy place.

His Mama, ELLA J. DIXON.

APPOINTMENTS

WM LUNDY,

Newport	1st Sun. in June
Hadnotts Creek	Monday
White Oak	Tuesday
North East	Wednesday
South West	Thursday
Maple Hill	Friday
Cypress Creek	Sat. & 2nd Sun.
Muddy Creek	Monday
Sand Hill	Tuesday
Beaver Dam	Wednesday
Sandy Bottom	Thursday
Lagrange	Friday
Mewborns	Sat. & 3rd Sunday
Meadow	Monday
Autry's Creek	Tuesday
Sparta	Wednesday
Town Creek	Thursday
Union	Friday
Wilson	Sat. & 4th Sun.
Smithfield	Monday
Clement	Tuesday
Rehoboth	Wednesday
Fellowship	Thursday
Middle Creek	Friday
Willow Spring	Saturday
Oak Grove	1st Sun. in July
Durham	at night

He will need conveyance.

J. M. ROYAL.

White Dis. School House	May 30 and 31
Dover	June 1st.
Tom's Creek	2
Rock House	3
Pine Grove	4
Russels Creek	5
Spoon Creek	6
Center	7
River View	8
Reed Creek	9
Camp Branch	10
Town Creek	11
Republican	12
Long Branch	13
County Line	14
West Fork	15
Ciceronian School House	17
Little Flock	18
Concord	19
Bell Spur	20
Martin	21
Laurel Fork	22
Harmony	23
Mt. Lebanon	24
Coleman	25
Fishers Gap	26
Mitchels River	27 and 28

Conveyance needed.

We hear of considerable additions to churches in some sections. Generally the churches are in peace and congregations are good.

P. D. G.

Elder W. B. Strickland has been sick quite awhile and hence is unable to fill his appointments in connection with Elder Stephenson. His health is still poor.

P. D. G.

G. W. Gail & Ax's
Extra--Strong.
Superior,-Plain.
Compeer,-Salt.
Blue Ribbon,-Sweet.
Scotch Snuffs

— ARE —

Unequaled in Purity,
Strength and Flavor.
BEWARE OF IMITATIONS

July-1-1yr.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

The book will hereafter be sold at the following greatly reduced prices:
 Plain sheep binding, single copy, by mail 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.

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

TRAINS GOING SOUTH.

DATED May 22, 1896.	No. 31 Daily	No. 35 Daily	No. 41. Daily.	No. 49. Daily.
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 55	9 44	.....	.....
Ar Rocky Mt.....	1 00	10 39	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt.	1 00	10 39	5 45	12 45
Lv. Wilson.....	2 05	11 15	6 20	2 10
Lv. Selma.....	2 53	.....	.....	.....
Lv Fayetteville	4 30	1 07	.....	.....
At. Florence .	7 25	3 14	.....	.....
Lv Goldsboro.,			A. M.	P. M.
Lv Magnolia.....			7 05	3 10
Ar Wilmington			8 10	4 10
	P. M.		P. M.	5 45

TRAINS GOING NORTH.

DATED May 22, 1896.	No. 78 Daily.	No. 32 Daily.	No. 40 Daily.	No. 48. Daily.
	A. M.	P. M.		
Lv Florence.....	8 40	7 40	.....	.....
Lv Fayetteville	11 10	9 40	.....	.....
Lv. Selma.....	12 37	.....	.....	.....
Ar. Wilson.....	1 20	11 35	.....	.....
Lv Wilmington			P. M.	A. M.
Lv Magnolia.....			7 00	9 25
Lv Goldsboro..			8 30	10 52
			9 36	12 01
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt...	1 20	11 35	10 23	12 57
	2 17	12 11	11 05	1 38
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt—	2 17	12 11	.....	.....
Ar Weldon.....	3 32	1 01	.....	.....
	P. M.	A. M.	P. M.	.....

†Daily except Monday. †Daily except Sunday.
Train on Scotland Neck branch Road leaves Weldon 3 55 p. m., Halifax 4.13 p. m, arrives Scotland Neck at 5.05 p. m., Greenville 6.47 p. m. Kinston, 7.15 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 8.00 a. m. and 2.00 p. m. Arrive Farmele 8.50 a. m. and 3.40 p. m., returning leave Farmele 9.50 a. m. and

0:20 p. a. arrive at Washington 11.25 a. m. and 7:10 p. m. Daily except Sunday.
Train leaves Tarboro, N. C., daily at 5:30 p. m. arrives Plymouth 7:35 p. m. Returning leaves Plymouth daily at 7:40 a. m. Arrives Tarboro 9:15 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:02 a. m., arriving Smithfield, N. C., 7:20 a. m. Returning, leaves Smithfield, N. C., 7:50 a. m., arrive Goldsboro, N. C., 9:15 a. m.
Trains on Nashville Branch leave Rocky Mount at 4:30 p. m., arrive Nashville 5:05 p. m., Spring Hope 5:30 p. m. Returning leave Spring Hope 8:00 a. m., Nashville 8:35 a. m., arrive at Rocky Mount 9:05 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 8:20 a. m. and 1:10 p. m., Returning leaves Clinton at 7:00 a. m. and 11:30 a. m.
Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE
General Supt.
J. R. KELY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.
Cond. Schedule—In effect April 12, 1896

	N. Bound	S. Bound
	No. 2	No. 1
Wilmington,	Lv 7 25 a m	Ar 7 55 p m
Fayetteville,	Ar 10 35 a m	Lv 4 45 p m
Fayetteville,	Lv 10 55 a m	Ar 4 33 p m
Fayetteville Junction,	Lv 11 05 a m	Ar 4 30 p m
Sanford,	Lv 12 22 p m	Lv 3 19 p m
Climax,	Lv 2 25 p m	Lv 1 35 p m
Greensboro,	Ar 2 55 p m	Ar 1 03 p m
Greensboro,	Lv 3 05 p m	Ar 12 53 p m
Stokesdale,	Lv 3 59 p m	Lv 12 12 p m
N. & W. P'ct—W. Cove,	Ar 4 31 p m	Lv 11 45 a m
N. & W. P'ct—W. Cove,	Lv 4 38 p m	Ar 11 35 a m
Rural Hall,	Lv 5 17 p m	Lv 11 05 a m
Mt. Airy,	Ar 6 15 p m	Lv 9 35 a m
	No. 4.	No. 3.
	Daily.	Daily.
Bennettsville,	Lv 8 45 a m	Ar 7 20 p m
Maxton,	Ar 9 15 a m	Lv 6 13 p m
Maxton,	Lv 9 30 a m	Ar 6 12 p m
Red Springs,	Lv 10 12 a m	Lv 5 42 p m
Hope Mills,	Ar 10 45 a m	Lv 4 53 p m
Fayetteville,	Ar 10 59 a m	Lv 4 43 p m
	No. 16	No. 15
	MIXED	MIXED
	Daily Ex	Daily Ex
	Sunday.	Sunday
Ramscur,	Lv 6 45 a m	Ar 5 50 p m
Climax,	Lv 8 35 a m	Lv 3 55 p m
Greensboro,	Ar 9 20 a m	Lv 3 16 p m
Greensboro,	Lv 9 35 a m	Ar 2 35 p m
Stokesdale,	Lv 10 50 a m	Lv 1 25 p m
Madison,	Ar 11 50 a m	Lv 12 25 p m

North bound connections at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.
South bound connections at Walnut Cove with Norfolk & Western Railroad for Roanoke and points North and West, and at Greensboro with the Southern Railway Company for Raleigh, Richmond and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.
J. W. FRY
Gen'l Mang'r.
W. E. KYLE,
Gen'l Pass Agt

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

Zion's Landmark Print, Wilson, N. C.

96141 PHOTO-DUPLICATION

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 mystry 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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

CHRIST EXALTED.

[By Request.]

JEHOVAH in council resolved to fulfill
The scheme from eternity laid in his
will;
A scheme too profound for a seraph to pry,
And all for the lifting of Jesus on high.

'Twas not from the creature salvation took
place. [grace,
The whole was of God, to the praise of his
And all to his glory shall attend by and by,
To accomplish the lifting of Jesus on high.

His wisdom contrived the adorable plan,
Grace, mercy, and peace, and good will to-
wards man;
The Great Three-in-One did the same ratify,
And all for the lifting of Jesus on high.

Here all the perfections of Deity shine,
Love, wisdom, power, and goodness divine;
His justice and grace were honored thereby;
'Twas all for the lifting of Jesus on high.

When first the great project to angels was
known, [his throne;
They hailed Him in songs, as the Lamb on
The concave of heaven resounds with their
cry
God-Man, Mediator, they lift him on high.

Creation proclaims the great work of thy
hand,
All beings and things in the order they
stand;
Production by chance we are led to deny,
'Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare,
For of him, and to him, and through him
they are;
All systems and worlds that revolve in the
sky
Were made for the lifting of Jesus on high.

Set up as the head of his mystical frame,
He honored the records of fate with his
name;
And nothing was wanting which God could
supply
To aid the uplifting of Jesus on high.

When man was created what wisdom we
see,
The whole he possessed was the image of
thee;
But, Oh! in his fall we are led to espy
'Twas all for the lifting of Jesus on high.

When Adam to eat of the fruit was inclined,
It answered the end which Jehovah de-
signed,
No purpose of wisdom was altered thereby,
'Twas all for the lifting of Jesus on high.

Here Satan was non-plussed in what he had
done, [should run,
The fall wrought the channel where mercy
In streams of salvation which never run
dry,
And all for the lifting of Jesus on high.

From hence it appears he made nothing in
vain, [chain,
For Adam, thus formed, was a link in the
In him 'twas decreed that his members
should die,
And all for the lifting of Jesus on high.

The man that betrayed him prediction fore-
told,
The pieces of silver for which he was sold;
To prove his salvation the world we defy,
He fell for the lifting of Jesus on high.

The law that was given on Sinai of old,
Was still the great mercy and love to un-
fold,
Which did in the womb of eternity lie,
And all for the uplifting of Jesus on high.

In fulness of time he came under the law,
Its jots and its tittles he answered, we
know;
And, stretching his arms, did on Calvary
die,
To accomplish his lifting to glory on high.

He slept in the tomb, till the morning arose
That signed his release, and confounded
his foes!
Then, bursting its bars, he ascended the
sky,
To reign in his glory, eternal on high.

HUMILITY.

[Continued From Last Number.]

I do remember my faults this day. Gen. 41:9. Thus spoke the chief butler of Pharaoh concerning Joseph who was in prison, and had requested him to remember him when it went well with him; but the chief Butler when in prosperity forgot Joseph. In prosperity we forget some whom we remember when in adversity. Did you ever notice how disposed we are to forget our faults, and how apt we are to remember our best performance, and how we love to tell our noble deeds, but not our ignoble ones. It humbles us to remember our faults and makes us appear mean and low in our own eyes, therefore we try to forget them; but is it not safer to recall our bad deeds than our good ones. We read "When the Lord with rebuke doth chastize man for iniquity he maketh all his beauty to consume away like a moth." Why? because he brings his faults to his remembrance, and will not allow him to cover them up by flimsy excuses and self justification. Did you ever notice how we like to put the blame of our wrong doings on others, and thus guard ourselves from just censures. This has been our case ever since we ate the forbidden fruit in the garden of Eden. Adam tried to put the blame on Eve, and Eve tried to put it on the serpent. It is really dishonest in one, and hateful to God and his people too, to see one disposed to attach more blame to others for his faults than he does to himself. Does it not look really satanic in one when he told his faults to try to justify himself? Did you ever discover that disposition in yourself? The scriptures teach us that he that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy.

What a wise and brave thing it is to hear one say I am wrong. It really feeds and comforts us to hear such brave and wise confession. When one confesses a past wrong it shows that he is at present right, and we take one to our bosom because he is right to-day, and do not remember his past wrongs against him. We do not justify one for his past noble deeds when his present ones are bad. It is really hateful to see an old preacher proclaiming his past faithfulness in order to retain his good standing in the church when he is wrong at present. We could not feed on such: it would make us vomit. It is death in the pot. "O thou man of God there is death in the pot." I have read with astonishment how David the prophet tried to cover up his faults, and I have observed how logical he was in his reasonings. There are many logical fools. He had degraded another man's wife and himself with his lust and when it was about to leak out on him he tried to cover it up by dishonest dodges. He puts his wits to work to devise some plan to hide his shame; finally he hit upon a cunning plan, to practice a fraud upon one of his most noble soldiers, and to deceive him, and make him believe or lie in order to shield himself and family. There are not many things too bad for a christian to do if he is in prosperity like David was, and left to himself. Jesus is the only one who would ever do to trust at all times in all things. David tried to get Uriah to go home to his wife, thinking to make him believe that the child she was to bear would be his, but he refused to accept the privilege of staying with his family when his fellow soldiers were exposed to the weather on the battle field. It was granting him a privilege which his brethren were not

allowed to have at that time. He would not agree to be preferred to his brethren when he did not believe he deserved it. What a noble spirit was this in the self-sacrificing Uriah: a spirit that will not consent to be preferred to others when he knew it was unjust. How can an honest man appreciate one who dishonestly shows partiality, even though it be shown to himself? Does it not really lower the one in your estimation who attempts it? I think so. After David had failed to carry his point he then makes Uriah drunk, thinking surely he will now go home to his wife; but no he is too noble even then to accept an unjust preference offered him even by the King. David is about to fail in his wicked designs, so he concludes to have him put in front of one of the hottest battles that he may fall by the sword of the enemy. He seemed to think that if the enemy killed him it would not be himself doing it. So when this was matured in his mind he writes Job his captain to "put Uriah in the forefront of the hottest battle, and retire ye from him that he may be smitten and die." 2nd Sam xi: 15. Job obeyed orders, and so the noble Uriah fell in the battle. When David heard the news of his death he exclaimed; "The sword killeth one as well as another." David seemed to think that his last act toward Uriah was the less sinful of all of them, whereas it was the worst, but he seemed unwilling to investigate his doings, especially his last act. Honest investigation would have withered him, but the voice of his own conscience he refused to hear. His logic was all employed in soothing his feelings. David's course was selfish, covetous, unbrotherly, unkind, dishonest, hypocritical, deceitful and destructive. He was

wrong and he knew it, still he was a Son of God, and pure in the inner man, but in the flesh he was as disposed to do wrong as he had ever been. There is no use saying a Son of God will not do this or that when in prosperity and left to himself, and sufficiently tried. Paul says, "We have no confidence in the flesh." If there is any good in us it is because Christ is in us. "Is there not a cause"? If it was not for the workings of the Spirit within us, and God's restraints which are thrown around us, then the best of men would do as badly as the worst of men have done, provided the opportunities were offered. Man is totally depraved, and salvation is wholly of grace. I think that David's round-about way of getting rid of Uriah was just as sinful in the sight of God as if he had killed him with his own hands, because we read, "The Lord looketh upon the heart." When the Lord chastizes us and humbles us he exposes us out of our hiding places, and takes away our refuge of lies. How wise it is to be humble, for really there is safety for us nowhere else. Pride makes great and high pretensions but it murders the pure and innocent. There is nothing too awfully bad for pride to do. It is the most hateful of all hateful devils. It wilfully stoned Stephen to death, and it murdered Jesus. It scorns exhortations and despises rebukes. It boasts of being better than any body else, yet it does the meanest and vilest deeds ever done on earth. I have thought that the first sin ever committed was prompted by pride. I have thought however that a desire to excel, as well as a very light temper, and wit and humor made splendid servants, provided we keep them subdued, and make complete slaves of them. It will not do to

let such servants reign. Zeal is a splendid servant, but it is a destructive master. When it gets to controlling us then look out for you are on the verge of ruin. We are sometimes more zealous for self-aggrandizement than we are for the good of the cause. Did you ever discover in yourself a desire to shine, to show your wit and smartness? Some men have a pride in exhibiting their ability to dive into deep matters and bring up great, big lumps of gospel truth which they cannot, or do not simplify. I am not objecting to having such things brought to the surface, but would it not be well to explain them. I am certain that if we love the little ones as we ought we will not choke them to death with great big lumps of gospel truth, but we will do like a loving mother toward her little babe when she gets all the hard lumps out of the food for her little ones, and then puts it in their little mouths, and rejoices as much to see them eat as they rejoice to eat. So that we that sow and they that reap rejoice together. The loving mother knows that she is not at all injuring the soundness and sweetness of food by mashing the hard lumps in it and the hard lumps are as sweet and as nutritious as any when once they are mashed. David went on seemingly in an easy frame of mind because he would not investigate his wretched course in the bright light of common sense, hence he refused to hear the rebukes of his own conscience. His zeal and wit were all employed to keep himself feeling justifiable in his ways, and had he been left to himself he would have continued in an easy frame of mind. A doctor noted for his looseness in morals, upon being told that he was looking well answered, I have plenty to eat, and I have an easy conscience;

whereupon a bystander remarked, scared consciences are always quiet. The Lord in his mercy sent a teacher to point out David's sins to him. He sent a man to do it whom David respected as a faithful servant of the Lord, one who had weight with those who knew him as David did. He was a man of veracity, hence what he said had weight with the people, hence when he spoke the people were silent and heard. This man, Nathan the Prophet, came to David, not in his own name, nor with his own words; but he told David that God's word says that you are wrong. This was the most effectual way of conquering David. Only prove to a Son of God that God's word says that you are wrong, and it will do more to conquer him than anything that can be said. Nathan comes to David in a wise way, wise as a serpent, and harmless as a dove, and gets him to pass sentence against a certain guilty wretch who in his low, mean, underhanded, overbearing, unjust, unkind and wicked disposition had taken advantage of a fellow being, telling him that the wretch who did it was rich, while the other man was poor, and that he had taken a pet lamb whom he loved, and it lay in his bosom, and was unto him as a daughter, and that the man who had thus treated him had many flocks and herds. When David heard the doleful tale he grew indignant over it, and pronounced death upon the wretch, whereupon Nathan exclaimed; Thou art the man. Thou hast slain Uriah the Hittite with the sword of the Ammorites, and hast taken his wife to be thy wife. Nathan declared that God's word says so, hence David would not try to twist out of it. Nothing short of a thus saith the Lord would have silenced his logic. God's word when faithfully de-

clared will hunt God's people and find them, and pull them out of their holes and corners, and sweep away their refuge of lies. The wicked in heart will not hear it, but God's people will sooner or later: So David confesses his sins and exclaims; I have sinned against the Lord. Then Nathan becomes his comforter. (The word of the Lord does) and says thy sin is put away, (by Christ.) Nathan knew it when he heard an humble and full confession, just as we know it to-day. Nathan was not like one of Baal's prophets to compromise with transgressors, no he would not spare a transgressor, not even a transgressing King, but would as faithfully tells him his wrongs as he would a poor beggar, and so will we at times, but not always; but God's word always does it. Nathan was not a filthy dog to lick David's old nasty sores. It takes a smoothe, soft-tongued dog to do such filthy, dirty work as that, some soft, clerical tongues. The prophets who spoke soothingly to transgressors in the sense that they refuse to point out their wrongs, but apologized for them were no better than dogs to lick sores, (false prophets at such times at least.) Did you ever discover that disposition in yourself? People who are full of touchous sores are awfully afraid of the faithful tongue of the ox, and complain much of his rough tongue, whereas his tongue is not too rough to those who are sound and well. I don't think that I wish to try to make the impression on any body that I am good. It is to me a lamentable truth that I am not good. No, there is no good in me (of me.) The Lord is good, and if I am in any sense true, faithful, wise or loving it is because He is in me. "Is there not a cause?" I mean to say that it is the influence of christianity in us

and upon is that produces good works. I am such a sinner that I can hardly keep myself under, and in writing I sometimes have to rewrite an article several times before I can get it fit to be read by others. I have been much more particular in preaching than I have ever been in my writings, though I have been too loose in both, and I have observed that brethren will throw stones in their writings when they will not do so in their preaching. Let me exhort them to quit this stone-throwing. I have not been too good in the past to throw stones, and sharp pointed daggers at brethren in my writings, but then there is quite a difference between throwing stones and telling faithfully the sinfulness of the flesh. I don't think that it is right to single out a brother in this our day and blaze his wrongs abroad, for that is not preaching the inspired word of God. The Bible furnishes us with enough of such to tell in order to show the depth of iniquity and the strength of grace. Infidels will pick and cull, and gather together the worst doings of the best men and blaze them abroad, while they will not tell their noble deeds; but in order to prove infidelity they will tell the best deeds of infidels, and cover up their worst ones; but inspiration is honest, hence it as really tells the bad as it does the good. Does any other book, or any other article do the same; and is not this a strong proof of the inspiration of the Bible? David, whose fault I have been exposing because God's word tells me to do so, did greater and nobler deeds than ever an infidel did, and I think that I would take as much delight in pointing out the noble deeds of God's people as I would their ignoble ones, though I can't say that I would take more delight in so doing. If

there is anything that I love it is to proclaim the nothingness, yes worse than nothingness, of man, and the all-sufficiency of God's grace. We love him because he first loved us. "Is there not a cause?" I hope in the future to be as honest as I can in my writings, but I observe that the flesh tries to put in his words whenever I write. I have a continual struggle with my flesh, and it would surely get the best of me were it not for the fact that my Heavenly Father treats me like my mother used to do when she would give me a severe slap and send me off crying, but I would neither have loved her, nor respected her, if she had not done so. She used to whip me with switches of her own choosing.

I. J. TAYLOR.

[To Be Continued.]

EXPERIENCE.

ELDER P. D. GOLD, and fellow companions in tribulation though in hope of eternal life, which God that cannot lie promised before the world began. It seems to be one of the impressions of my wondering mind, to write a portion of my travail in th's strange land, if indeed the Lord has been merciful toward me, and so wrought in me both to will and to do of his own good pleasure: but having a deep felt sense of my imperfections renders it a task. As the Baptists are a people of long forbearance, and I believe they will bear with my weakness, therefore, the Lord being my helper, I will try to continue this article. We learn that it is through this medium of communication, that we are enabled to speak of our joys and sorrows, of our trials and afflictions, being all taught of the same school master, therefore being afflicted, we are able to succor those of our brethren

who are suffering under the like circumstances. When we have done this we have an answer of a good conscience toward our heavenly Father, and have fellowship one for another. But it was my intention in the outset, to write a short sketch of the way that the glorious Lord has brought me along, through this thorny maze as I sometimes hope. During my childhood I was naturally inclined to be moral. My parents did not belong to any church, though they were in sympathy with the Baptists. When I was about 10 years of age I learned to read, and to some extent I took delight in reading the scriptures, but I did not read thinking to be justified therein, neither did I fear condemnation; for at that time I was as other men, being yet in nature's darkness. I was spiritually dead, but I continued to read, and ere I had gotten through the New Testament I began to realize for the first time that I was a sinner, though not in the sense that a truly awakened sinner sees himself. I had not viewed my lost and undone condition as I did later. However, I was brought to a serious consideration of myself, so I began to look back upon my past life. I could not see, nor bring to my mind any gross acts of sin that I had committed. I had been dutiful to my parents. I had not been guilty of profanity outwardly. I was young as yet, being about eleven years old. This was about the date of 1871. As time elapsed I became more deeply concerned about my future existence, now I began to look at the acts and thoughts of my past life in a different light. My good morals were not so pleasing as at the first, for I sometime, it seems to me, have a little reason to hope our compassionate God in his tender mercy has moved as it were upon the

darkness of my heart, and caused a ray of light to spring up which discovered some of the evils of my heart to view. Yes the time had been that I was not troubled for a moment sufficient to cause me to say what have I done? But now to my astonishment I could not see in myself one good deed or thought; so this actuated me to get about the work of mending my ways. I thought I would try to order my conversation aright. I resolved to banish those vain and distressing thoughts from my mind. Notwithstanding I had formerly believed in a natural sense that salvation depended upon the atoning blood of the spotless Son of God, and not in man that runneth, but in God that showeth mercy, but I have heard an old adage that a drowning man will catch at a straw. So it was with me. Being convicted as I was, or I sometimes hope I was, behold now the thunderings Sinai began to sound in my ears, "Cursed is he that continueth not in all things which are written in the book of the law, to do them," and "The soul that sins shall die," and the like condemning sentences of the law. It did seem to me that I felt the force of those declarations, yea with an iron pen they were graven upon the fleshly table of my heart. Oh, the deep horror that seized my guilty conscience. My God I cried, must I be cut off; must I die. Thus I communed with myself shall I go down into endless perdition. Thus I was as a guilty criminal standing upon the trap-door of death awaiting his awful destiny. About this time, I was suffering with a distressing heart trouble; and I was told by a prominent physician that it was a serious case of neuralgia of the heart. Now this had a tendency to aggravate my case, and render it more des-

perate. Yea, it seemed to pierce my poor soul as arrows. All this time I had not revealed it to any one, that is of the intense anguish of my poor soul that was going on secretly and silently within. It did appear to me while in this awful condition that I would lift mine eyes upward as it were and behold afar off the meek and lowly Son of God seated upon the great white throne looking down upon me, and his face radiant with smiles. Again, at another time while at work in the field I saw him, Jesus, that is in my mind extended upon the cross, and he seemed to call my attention to his wounds out of which was flowing his life-giving blood; and the impression of one look of his piercing eye stamped upon my memory, time, nor tribulation can erase. Yes, he seemed to charge me with his death, that it was my sins that had caused him to pour out his precious life unto death. Now dear brethren in the Lord, you who have seen yourselves guilty sinners before God, you know something of my condition at that time. While in this state of bitter anguish, and just before the beams of eternal day began to dawn in my poor troubled soul, for I verily believed that I had about reached the highest point of my troubles, then it was that I retired to bed one night, and saw in a dream or vision and beheld judgment day had come, and I saw the nations of the whole earth as they were gathered from every quarter, and in the midst I saw the holy Son of God, clothed with majesty and power, and the people were arranged in columns, all standing upright, and the Righteous judge beginning at the upper end of this tremendous concourse of people, began to pass through, coming down to the lower end where I was judging every one individually,

according to that he had done, that is the crimes he had committed, and I heard the sentence pronounced to some "depart ye cursed into everlasting fire prepared for the devil and his angels;" and to others I heard him saying, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh! the terror of that place, the deep horror that seized my guilty conscience. Tongue or pen are things too feeble to portray the terrors of this scene, the groans, the sighs and pleadings for mercy. When I awoke I was begging for mercy, and my pillow wet with tears. Now I had fully realized the awful fact that I was irretrievably lost, and that I should die soon, and be cast off forever with all the nations that forget God. So beloved kindred in the Lord, I did die to the law. In place of justification by the law it cursed me, and pronounced me dead. Thus I continued for some days. All nature seemed to be clothed with mourning. So when all creature help had failed and I was driven to the point to be reconciled to the Lord's will, that I had justly merited God's displeasure, I was made to explain in the words of the following lines, "If I am sent to hell, God's righteous law approves it well." Now just at this period, as I was meditating on my lost condition, this text of scripture came forcibly to my mind. To this man will I look, who is of an humble and contrite spirit, and trembleth at my word." Now right here was the first glimmer of divine light that had shone into my heart. Yea, from those words I was a little comforted, for indeed I had trembled at the word of God. It was quick and powerful. Now I began to commune with mine heart questioning, can it be possible that I, so vile a sinner, should be be-

loved so. I went on in this condition for several days, sometimes comforted and sometime rejected in mind, until one day while strolling through a woods near by, when this precious promise was given to me. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Having the blessed assurance that I did desire to be clothed upon with the imputed righteousness of Christ, this glorious promise opened another source of consolation to my mind.

So dear brethren and sisters in the Lord, I cannot testify as some do that my burden of sin left me all at once. Now brother Gold, I regard you as a competent judge, therefore, after you have considered the contents of this scribble dispose of it as you see proper, if published to be continued at some future time.

Yours in hope of eternal life,

T. R. SAWYER.

Lowland, Pamlico Co., N. C.

EXPERIENCE.

DEAR BRETHREN GOLD AND LESTER:— I feel impressed to write what I hope the Lord has done for my soul. I hope I do not want to write, because I feel to have more to tell than some of my dear sisters, but because I feel to have less to tell, for surely if I am a child of God I am the least of all; yet I can't help hoping for eternal life through our Lord and Savior Jesus Christ. I was born in Greenbrier county, Va., November 20th 1856, and from my earliest recollection I had serious thoughts as to what would become of me after I left this world of sin and sorrow. My father died in the year 1859, leaving my mother with two little children. I was about three years old when the war came on. My mother had a

hard time to bring up us children having little of this world's goods, to support us. Mother kept us together until the war was over, and then I went to stay with one of my aunts; I remained only four weeks. The time seemed long, for it was the first time I had gone away from home. Mother came and took me home. I spent two summers in Greenville with an old Baptist family. They sent me to a Methodist Sunday school, and they gave me a little book that had prayers in it, and told me to get them by heart, and to say one every night before I slept. I soon learned one of these words, "Now I lay me down to sleep, I pray the Lord my soul to keep; If I die before I wake, I pray the Lord my soul to take." I verily thought that would save me from torment. My mother had taught me there was a heaven and a place of torment. Time rolled on, and I went to stay with a German Baptist preacher and his wife. It was the best place I ever had to live at except home. Those people would put me out in a large house to sleep. I was very young and afraid I would die by myself, and I would say my little prayer, and then I would cry myself to sleep. I thought I was a poor orphan, and no one cared for me. All the one I had to look to was the dear Lord. I stayed with those people six months, then I went home, and stayed a short time, and then I went to live with one of my aunts. I stayed there until my mother got married. She married an old bachelor that had a great deal of this world's goods. I went home to live with mother. I was so glad to get to live with mother I loved so well. I lived with her three years and then I concluded to get married, and have a house of my own, so I was married the 18th of June in 1873. July the 28th we

moved to our home. It was not long until I began to think of dying, and what would become of me after death. I had a little Testament that had been given me by a Presbyterian preacher, so I concluded I would read it through. I commenced reading at the first of it, and read it through and through again and was in such trouble I thought I was going to die. One day I was coming from my mother's home, and had to come through a little piece of woods. I was praying to the Lord to have mercy on me, a poor lost sinner, as I felt to be. The sun shone all around me so bright, and when I came to myself it seemed that the little birds had gathered around me, and were singing so sweetly. I felt so light I could almost fly. I don't know how long I was in that place praying to my dear Lord, I went on home rejoicing and giving God all the glory. I thought I never would see any more trouble; then the thought came to me that I had to be baptised as my Savior was, so I wanted to go and hear the German Baptist preacher, and join their church, and be baptised. Their church was about 4 miles from where we lived. My husband would not let me go to hear them preach, nor join their church. I can't tell any one the trouble I was in. My husband did not belong to any church, and I would try to pray every day and night that the Lord would change my husband so that he would join some church. I also prayed the Lord to show me the way I should be baptised. One night I dreamed I was baptised just like the old Primitive Baptists. The water was so clear and beautiful, and when I waked it seemed I had been baptised. I thought it would never do to join them though my father lived and died an old Baptist. Oft'times I would get in such

great trouble I would cry myself to sleep nearly every night. My pillow would be wet with tears. I would pray when I was by myself, and wish I was a little bird that had no soul to be saved. No one was any pleasure to me. All the pleasure I saw was when I was reading the scriptures, and could take a good cry. I went on in this way five or six years. I would ask my husband what church he would join. He said he would join the Primitive Baptists if ever he joined any church, so I went on in trouble until the year 1881. The Baptists had preaching on Christmas day in a school house close where we lived, and the night before my husband said to me join the church tomorrow. I made him no answer, so we went to preaching the next day. I thought the preaching was all to me, so they gave an invitation for members. I was crying. I had a dear aunt that came to me and said, I will go with you, I went but don't know how I got there, nor what I said. I was in so much trouble, but to my surprise they received me, then I wanted to be baptised, but I was not in good health, and my husband would not agree for me to go in the water until spring. I thought the time would never come. I would go to every church meeting at Indian Creek, it being about four miles from where we lived. So in the spring at the April meeting on Saturday I started to take my clothes to be baptised. So I had to pass by one of my uncles. I had a cousin that had joined the church a short time before, I said to her are you going to be baptised today? She said no, but she was going to meeting. I left my clothes there and went on to church in so much trouble, and when I got there the door was locked, and there was a good old man sitting on the steps.

He was a member of that church. I went to him and shook hands with him and said, is there any body mad at me? He looked at me and smiled, and said no, there is no one that has anything against you. I commenced crying, and said, I wanted to be baptised that day. My brother-in law went back to my uncles' and got my clothes. After preaching I was baptised, just like I had dreamed I was. The water was so clear and beautiful, and when I came up out of the water I was so happy I thought I never would see any more trouble, but alas it was not so. I began to see trouble again. The devil would whisper and say, you are deceived, and you are trying to deceive others. Sometime I would think I would go to the church and tell them to take my name off the church book; then I would think that would not do, the world would make a great talk of it. I got in such trouble I concluded I was going to die or lose my mind. My little boy took the scarlet fever. He lived only five days. He talked of beautiful things the day before he died. It was a sore trouble to give up my babe I loved so well. Christ says, "suffer little children to come unto me, for such is the kingdom of heaven." I felt I wanted to die and go to heaven and be with my three children. The good Lord works all things together for good to them that love him. I had doubts within myself to know if I was in the true church of Christ. One night I was praying to the Lord to show me if I was deceived, and I fell asleep, and dreamed a man came to me with a little bottle in his hand. It was round as a wheel, and it was hollow, and divided in four parts. He said it was the whole world, it was all denominations. He put his finger on one part which was clear

as glass. He said it was the Old Primitive Baptists, and all the rest looked like coffee, half-cream stirred up. The dream seemed so plain to me, it seemed I could almost see the man standing before me for days. I have never had another doubt since, I feel satisfied that the Old School Baptists are the true church of Jesus Christ. I do believe the good Lord showed me this dream to satisfy my mind. I dreamed of seeing a beautiful field, it was filled with people so beautiful. Their heads looked like pure gold. I wanted to go and be with them. I started to go to them and came to a place where opened a bottomless pit. I looked every way, saw no way to go around it. Strait across it was a broad plank reaching from side to side. I started across it, and got nearly across when I waked. I was troubled over that dream. Solomon said dreams come through the multitude of business, and a fool's voice is known by multitude of words, Behold an angel of the Lord appeareth in a dream to Joseph in Egypt saying, arise and take the young child and his mother and go into the land of Israel, for they are dead which sought the youngchild's life.

Oh dear brothers and sisters, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. The world passeth away and the lust thereof, but he that doeth the will of God abideth forever; and he said unto me my grace is sufficient for thee. When I can get a glimpse of heavenly things I do rejoice in God my Father. Though such darkness and unbelief have beset me on every side, yet the Lord is my Shepherd I shall not want. I am now as one in the wilderness or in a desert land, desiring to find the path of peace and run at his

command. My husband joined the church in 1884 and was baptised by brother J. M. Harris. Dear brother Gold, pray for me a poor sinner. I am badly diseased. I think my stay here on earth will soon be over. My hope, my desire is to meet my Savior in peace. I have written more than I expected to write when I commenced. I can not explain my feelings like I wish to. May the Lord bless you and be with you in all your labor, is the desire of your unworthy sister, if one at all.

AMANDA M. CANTERBERRY.
Wikel, Monroe County, W., Va.

EXPERIENCE OF SISTER MARY L. NEAL.

I have had an impression for several years to write out what I hope and believe the Lord has done for me in bringing me from darkness to light. At a very early age, as far back, as I can recollect, I had slavish fears about death, and judgment. I would have bad dreams which would alarm me. I was afraid to die. I felt like something was wrong, though I knew not what it was. I would go off to myself and wonder what was the matter, and try to pray, but I was very secret about it. I was not willing that any one should know it, and if I had been asked about it I don't suppose I would have owned it. I was ashamed. I would ask my mother questions about the Bible, and would read it. At the age of about 14 years I became much troubled, so much so that I was no pleasure to anyone or myself. At last I came to the conclusion that I was too young to be so melancholy and would strive against it all I could. The trouble in a measure wore off for a while. After that if I would hear of a death or see one die, it would be a terror to me. My mind was agitated in this way until

I was about 30 years old, sometimes in great fear, at other times indifferent. I was raised under old brother John Stadlers preaching. I had all confidence in him and paid attention most of the time, though it was all a mystery to me. I loved him and believed him to be a good man and a good preacher, though there was nothing in it for me, I didn't understand it. He would try to show the difference between the law and Gospel. I was spiritually blind and had no understanding, it was all a mass of confusion to me. After a while I hope it pleased the Great Ruler of heaven and earth to enlighten my poor dark mind, and give me eyes to see that I was a great sinner by nature and practice, and that I had been depending on my own works which I saw to be nothing, and that I would merit nothing by them. I made promises and broke them, until I had no confidence in self. I saw I had no faith, but was full of unbelief and that all my works couldn't save the soul. I saw that I was sinful, and the more I strove against sin the worse I got. Saw that death, and judgment was near and knew that if I died in my present condition I would be lost, and lost forever. I tried to watch over and guard against sinning. I strove to keep the law, but failed at every point. I saw that I had to have a better righteousness than my own imparted to me, or I was lost. I wanted to be alone to read my Bible, and other good books and try to pray. I couldn't pray, all that I could do was to groan. I had a heavy burden, and had carried it so many years. I felt like I had no friends in heaven nor on earth. I wondered why it was that I had lived so long and had not seen my lost condition until now. I made promises and broke them until I lost confidence in self. I had sleep-

less nights and sad and lonely days. I wanted to be alone for fear my family would think something was the matter. Many years was I in this condition before I found any relief. I would go to church to hear our old preacher. He would often tell his experience. I could go with him part of the way, but would get lost, and then I would feel worse than ever, and feel like everything was said for me, I felt so guilty. One morning a little before day these words came to me with force as though they had been spoken, "The promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call." I thought it was scripture but couldn't find it for sometime. It gave me some comfort for a short time but I couldn't take it for religion: though I felt some better, some hope that it was a promise to me, and then would think it was nothing but a dream. My burden was not gone. Some time after that I went to a lonesome place to try to pray. I sat on the ground and thought over my condition. I saw that I was bound to die, and was not prepared, and what would become of poor me. Before I reached the house I stopped and said, O Lord what more can I do, the only way of escape is to ask for mercy as long as I live and if I die and am lost it is right. I am in the hands of a good God, and whatever disposition he makes of me is right. I will venture my all. I saw myself hemmed in on every side, no way of escape. These words came with force. "Stand still and see the salvation of the Lord." I felt like I loved christians and loved the church, but still felt like my burden was not gone. I went to hear our old preacher sometime after that, he preached differently or I heard different, as I thought my burden was gone and I was in

trouble. I asked for it back so that I might know how and when it left. I was still in trouble for fear my burden was gone and I had no religion. I had trouble about joining the church, it was about 9 years before I could venture, still I felt like it was my duty. I thought I could see the plan of salvation, but my hope was so small, but I know from experience that it is all of grace, and not of works and that is what I build my hope on, and I know there is forgiveness with God in the last covenant, but none in the first, nothing but death. I have been a poor member of Lick Fork church about 22 years. Baptized by Elder Burns. My ups and downs are many.

MARY T. NEAL.

Lawsonsville, N. C.

OXYGENOR.

This is a new Instrument, and is said to be better than the Oxydonor. It is a safe, easy treatment relieving diseases without pain in a few hours. It is surprising to feel how readily it helps the sick. There is only one price \$15. for each one. If you want one send me your order for same, and I will send you one—with instructions for using it. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
Wilson, N. C.

DEAR BROTHER GOLD:—As many in your state write me from time to time, enquiring about our Hymn and Tune Books I have concluded to ask you to publish in a few issues of the LANDMARK that we have the books both round and shape notes always on hand, price per doz. \$9, sent at expense of purchaser. Price of single book sent by mail post-paid \$1.10.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 15

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EDITORIAL.

EDUCATED MINISTRY.

From some cause it is the opinion of the various denominations of professed christians, and a large per cent of the non-professing part of the world, that we as a people generally, and as the church collectively, do not believe in, or advocate and endorse the mental education of our people, especially of our preachers.

That we oppose the education of the people in the literature, arts and science common among and profitable to men is no where declared in any rule of decorum, article of faith, periodical, history or book of record belonging to, or proceeding forth from us either as individuals, associations or churches, neither is it declared from our pulpits by our ministers.

We hold that an education is a natural blessing to him who possesses it, and properly applies it, and not only to him but to all

with whom he comes in contact; but if it is improperly used, like any other things so used, it becomes a curse to him and to some extent to all who are affected by it. An educated man of honest purpose of heart is a blessing in any community, and should be sought after for the enhancement of the public good, but an educated swindler, thief and robber is a living, active machine for the destruction of the prosperity, peace and happiness of the people, unless apprehended and restrained.

Education does not give a man better faculties, nor does it add to them which he has, but simply arouses, draws out, enlarges and strengthens them, thus fitting him for greater usefulness in the sphere designed for the operation of such faculties. It does not make a wise man of a fool, but does sometimes seem to make a fool of a wise man, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

When we are charged with holding that the education of the natural mind is not essential to the effectual workings of the spirit of God in quickening and revealing in the heart of man the power and sufficiency of the Spirit and grace of God in forgiving sins and in imparting to the sinner the evidences of salvation, the charge is correct.

We do not object to our ministers being educated, yet we do not admit that a literary education is indispensably necessary to enable one to understand the direct teach-

ing of the Holy Ghost in christian experience, and the dispensation of the gospel which the Lord commits unto those whom he calls and sends to preach the gospel. The dispensation necessary and essential to the true and full understanding of the way of life and salvation and to the proclamation thereof is itself the true education of the gospel minister, and is imparted by whom and when it is committed. "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ." Paul, are you certain about this matter? did you not go into Arabia and attend a theological school there for three years? Hear Paul's answer. "When it pleased God, 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 unto Damascus. Then after three years I went up to Jerusalem. Gal. 1: 15-18. That Paul might preach the Son of God among the heathen God revealed the Son in him, hence the saying must be true "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ." He did not confer with flesh and blood, nor did he consult and advise with the apostles, in fact he did not see any of them for three years and then only saw Peter and James the Lord's brother, when he first went to Jerusalem.

Any one of the ordinary sense and a little education can preach, but however much sense and education one may have he can not preach the gospel except a dispensation of the gospel is committed unto him, nor can he in any sense know aught of the power of God unless he has Christ revealed in him the hope of glory. The dispensation of the gospel is the knowledge of the power and operations of the spirit of God in the revelation of Christ Jesus the anointed, the salvation, the hope and confidence of the people of God; the evidences of salvation revealed; and of how those who are manifested as the people of God are led by the Spirit, and the rules, regulations, duties and privileges of the church and of each member thereof.

If one is called of God to the work of the ministry he is fully taught by the Spirit in that call to know of spiritual things, and to that call and the things of the spirit which accompany salvation he should lend his attention, and meditate upon them, and give attention to reading of them, and study the things of the dispensation of the gospel which is committed unto him, and thus make full proof of his ministry, and show himself a workman that needeth not to be ashamed, rightly dividing the word of truth, and he will fully accomplish that designed in his ministry whether he is educated or not

If a young man should join the church and give evidence of a gift

to exercise in a public manner, and his preaching should seem to be acceptable to the churches, and he should be desirous of obtaining a better education that he might know more of the world in which he lives, and that he might be able to express himself in language more agreeable to himself, and should attend some good school for the simple purpose of obtaining an education, I have no idea that there is a church in our fellowship which would set up the slightest objection to him nor to his course, but if he should claim that he must obtain this education as a further or more complete preparation for the work of the ministry, and that he could not sufficiently understand the scriptures without a knowledge of the dead languages and so forth, there is not a Primitive Baptist in all the land that would further hold his call in confidence, if they did not lose entire gospel fellowship for him.

There is to our understanding all possible difference between an educated minister and an educated ministry. The term ministry, to my mind has a far deeper significance as used in the scriptures than as commonly used in this day. It means more than the ministers of the gospel, as a body or that which they do, commonly called the work of the ministry. Such expressions as, "seeing we have this ministry," "putting me into the ministry," take heed to the ministry thou hast received. Watch thou, make full proof thy ministry—and now hath he obtained a

more excellent ministry," seem to me to set forth the fact that there is something about it which the Lord bestows, into which he puts his ministers, which can not be done by man in either respect. The functions of the gospel ministry are the effect of an unction which is done of Him who calls and sends whom he will to preach the unsearchable riches of Christ, and thus feed the flock over the which the Holy Ghost makes them overseers. Paul in enumerating the powers and virtues of the gifts in the ministry declares them to be all of the Spirit, and that they are given by the Spirit and are all to profit with all. It seems to me but reasonable to conclude that as the gospel ministry is of the Spirit its operations and consummations are necessarily spiritual, and that those who are put into this ministry and to whom it is committed, and who only are set apart to the work thereof, must be qualified for the work by the Spirit by which they are set apart, and that in all essential respects this qualification is full and complete. It seems to me to be gross presumption to claim that man can embellish the work of God and thus better prepare one for the work unto which He has called him. It is said of God that; "He is the Rock, his work is perfect." This is true or it is not true. It must be true, and the man who says to the contrary is therefore false in his declaration. Most denominations have their synods, presbyteries, conferences and boards which determine who

shall be educated for the ministry, and when he is sufficiently educated, and they will not let one preach and exercise the functions of the ministry until he is fully educated, which goes to show that they do not think the Lord is capable of determining so grave a matter.

If those who are educated for the work of the ministry would preach the gospel of Christ after being thus qualified the subject would put on an entirely different phase, but they do not do this, we claim, neither after nor before, therefore instead of becoming a power for good, as they claim, they become a power for evil, by being better equipped for the work of beguiling and leading into error the unsuspecting.

Christ said of himself by the prophet, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." This passing out of the spirit upon Christ was essential to his preaching the gospel, and in every way doing the will of his Father, because it was given him for that purpose. He was made to fully and perfectly exercise in the work of the ministry as the great preacher of righteousness, and in himself and by the almighty power of God which was given unto him, forever perfected the gospel ministry, unto which he now puts his servants whom he calls and sends forth to preach his unsearchable riches. And unto every one of them is given grace according to the measure of the gift of Christ. "Wherefore he saith, when he as-

cended up on high, he led captivity captive, and gave gifts unto men." Just as the Spirit of the Lord upon him enabled him to preach the gospel, and otherwise do the will of his Father, even so do these gifts unto men enable them to preach the gospel, a dispensation of which is committed unto them.

P. G. L.

ELDER L. I. BODENHEIMER.

This gifted brother has been preaching among the Primitive Baptists about forty-five years. Many of the brethren and friends know something of his great gift in the ministry. Many have been comforted by his labors, in preaching and writing.

Now I wish to make a statement with a request and an appeal to every one of you that reads the LANDMARK. It is this:

He is in needy circumstances. He has to pay high rent for a house. It is a matter of much distress and worry to him. He has a desire and an impression to travel and preach. I consider that such a gift as his is needful for the general good of the churches now.

A good house has been offered him in High Point, N. C. at favorable price for cash.

Request: Will each reader of the LANDMARK send him fifty cents, or more or less, as he or she feels impressed or able, and send it by the first of July to Durham, N. C. so that he can at once pay for this house, and have a home of his own for himself and family, and be free from this distress, and have his

hands loose, and his mind free so that he can give his remaining days to the ministry of the word?

Appeal. Now brethren and friends, I have felt distressed on account of brother Bodenheimer's condition. Will you each send him fifty cents—or more or less—as you are able and willing? Do not say, there will be enough sending without me, for if all say that no one will send him anything. Do not say, I am afraid to send for fear there will be too much sent. Suppose you send yours fearing there will not be enough sent even with your's?

A little sent by each one will not be missed much by you, and it will be great help to him. If you have the consolation of knowing that you have helped to get a home for a servant of Jesus, so that he while preaching can feel that his family have a home, this will be worth more to you than fifty cents.

Send it at once to Elder L. I. Bodenheimer, at Durham, N. C. signing your own name, and giving your P. O. as he wishes to preserve the names of all that feel enough interest in him to help him.

Remember it is more blessed to give than to receive. Many of you do not know the distress of mind of a gospel preacher who is poor and needy, and has an impression to preach, and his family are needy. Do what you can to help such. Show your love of Jesus and his cause to be above the love of money and worldly goods.

Now what you do let it be done quickly—by, or before the first of July.

P. D. G.

PARABLES.

Another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened;" Matt. 13 : 33.

Jesus spake to the great multitude in parables. The disciples asked him why he spake to them (the multitude) in parables? He answered because it is given unto you (the disciples) to know the mysteries of the kingdom of heaven, but to them (the multitude) it is not given; (See Matt. 13 : 10-13.)

How different this is from the religious denominations of the world who say, Jesus spake by parables in order to be plain, so that every body could understand him. But he himself said he spake to them in parables because whosoever hath to him it shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

The parable of the sower represents preaching the word. Some seed (the word) fell by the wayside, some on rocky places, some among thorns, some on good ground. Observe the sowing of the seed did not change the nature of the soil. Preaching does not quicken the dead. It shows what is the character of man. When the word or seed falls by the wayside satan takes it away. This sowing by the wayside and on rocks, and among thorns sets forth that those that have not, or that are not already quickened, do not bring any good fruit. He that hath not, or that is dead in sins, shall bring no fruit at all, for from him shall be taken even that he hath, or professes to have, or seems to have.

There was only one kind of ground benefitted, or that brought fruit, and that was the ground that was good before the seed was sown,

or before the word was preached. Such as were devout men on the day of Pentecost were cut in the heart when they heard Peter preach. They already feared God. Such was Cornelius when he heard the gospel for the first time. Before he ever heard a gospel sermon he was a devout man, and one that feared God, and gave much alms to the people, and prayed to God always. Peter was sent to preach to this man—good ground—already prepared to hear, and Peter was to tell him what he ought to do. He was a child of God before he ever heard the gospel preached. To him that hath it shall be given, and he shall have more abundance.

It pleased God by the foolishness of preaching to save them that believe. The gospel is the power of God unto salvation to every one that believes. But the ground must be good before the word is preached. It is right to preach the word. The command is to the Apostles to go into all the world and preach the gospel to every creature. Go teach them (believers) to observe all things whatsoever I command you. The Apostles did go every where preaching the word. As long as Saul hated the church he received not the word, but when he was stricken down then he was prepared as good ground to receive the word, and Ananias is sent to him; so the jailer, so the Eunuch, and so in the preaching to the multitudes; they that were ordained to eternal life believed the word. Nothing is more plainly manifested than this to the child of God, that something anterior to preaching and qualifying or making the ground good (the ground representing the subject of salvation,) must make ready the soil to cause or prepare it, make it ready, to yield fruit.

In the parable of wheat and tares there is no proof that preaching

changes the nature of wheat, or the children of the kingdom, or that it changes the tares, or makes wheat of them.

In the parable of the grain of mustard seed representing the kingdom of heaven, (for all these parables set forth the nature of the kingdom of heaven,) it is not the earth that is quickened but the increase is in the kingdom of heaven, so small as a grain of mustard seed in the beginning, but it increases, that is the kingdom of heaven represented by the mustard seed increases so that it is greater than all other kingdoms. It does not however change the fowls that shelter in its branches into a part of the tree.

In the case of the net the kingdom of heaven is likened unto, the preaching of the gospel no more quickens a dead sinner and changes him than casting a net into the sea creates fishes, or changes an eel in to a perch, or the bad into good, but it brings to shore or makes manifest and proves that which is bad as well as that which is good. The good are put into vessels, and the bad cast away. Many are gathered into the gospel net in preaching, but their character is not changed. The preaching of the gospel feeds the flock of God, or to him that hath it shall be given; but it is foolishness to them that are lost. The world says if preaching the gospel does not make children of God, or cause sinners to be born again, what is the use of preaching? To them that are saved Christ is the wisdom and power of God, as manifested in preaching the gospel.

In the parable of the woman taking the leaven and hiding it in three measures of meal, until the whole lump of meal is leavened, setting forth what the kingdom of heaven is likened unto, we have

set forth the power of that kingdom within the meal or subject of grace to leaven or control and fit for use the entire meal, representing man in soul, body and spirit. Observe it is meal that is leavened—not any sort of grain—but meal after the corn is put between the upper and nether stones and ground all to pieces, then it is prepared to receive the leaven.

I heard a preacher recently preaching from this parable, and he preached that the meal represented human society or mankind at large, and that they all would be leavened and hence he preached the salvation of the entire race of man. While he admitted that the meal could not put the leaven in itself, yet he said, let us do all we can to put the leaven in the meal. This opens the way for their conditional effort system. He prayed that the preaching on that occasion might cause some soul to be born again. He was a Missionary Baptist, and showed that the drag which they sacrifice to is their preaching.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—I feel that we are often burdened in our churches and associations on account of office seekers. I ask you a few questions as one who often tries to petition to the Lord to make me one of His humble and obedient servants, and enable me to faithfully fill the office which He and His humble followers on earth have committed to my hand. Shall we seek offices in the church, or shall we patiently wait God's time or the mind of the church to commit them to us. Is it necessary for us in our associations to pass votes annually as to Moderator and Clerk, saving for the cause of resignation or dissatis-

faction on the part of either? Your brother I hope.

Remarks.

My observations on the conduct of others, and my impressions from the nature of man incline me to the conclusion that the more eager men are for office the less fitted they are for it. Because the man who sees and feels the weight of the trust, and who seeks the good of the people to be served, will also feel his insufficiency to serve. If one discerns the spirit and purpose of an office, and what is required of the incumbent he will more fully see that he is unqualified for such a place. If one seeks an office for its honors, or the authority it gives, or the profits and emoluments arising therefrom, then he could not do the best service, for he would not be serving in love of the truth, but for gain.

One that is vain, conceited, or fond of praise of men could not be the best of servants, because he is not humble, but is puffed up.

The Bible examples of faithful servants of God and men set forth that those most successful as leaders, or holders of office are not those that seek the position, but such as God chose and exalted, such as Joseph, Moses, Gideon, David, the Apostles, and many others that might be named. None of these sought position, but they were sought out and prepared for their work. Men that fear God and hate bribes desire to serve the Lord and are honest.

When deacons were to be chosen

men of honest report, full of the Holy Ghost and wisdom were chosen for that purpose. The men to be chosen then must be so honest and faithful that they shall have a good name or report for honesty. This includes not only an intention to be honest, but also the understanding and capacity for doing what is required so that all their dealings will be right.

If men would not seek office at all, but let the people choose such to fill public places as they esteem qualified, then we could expect far better public service. Rulers should serve in the fear of God. Then the people would be blessed: but when the wicked rule the land or people mourn.

Let associations choose such men for their officers as they deem best qualified, and let such serve. When you have good officers I do not see any reason for changing them often. In the choice of a pastor of a church let the church choose such as are manifested of the Lord to them as giving full proof of their fitness.

We are heartily sick and tired of office seekers everywhere. In this day of self-conceit and vanity men most unfit for office set themselves up as though they were meek as Moses, wise as Solomon, or faithful as Daniel.

P. D. G.

ASSOCIATIONAL NOTICE.

The next Staunton River Association will meet with the church at Wetherford, in Pittsylvania Co. Va. to commence on Friday before the second Sunday in August. All

brethren and sisters are invited to be with us. Wetherford is 3 miles west of Sycamore station, Va. Midland R. R. Those who come from South will be met on Friday at 7.25. a. m. Those from North of the station will be met Thursday evening. All wishing to come will please drop myself or brother Keesee, or brother Smith a postal so that we may have conveyance at the depot. Will brother Bodenheimer be with us? Postals to any of us can be directed, Sycamore Station.

A. C. OWEN, Clk.

Brow, Va.

that Elder J. A. Williams was excluded at Haskin's Chapel in conference Saturday before the first Sunday in June.

J. W. GARDNER, Mod.

Bro. SCOTT, Clk.

Brother Gold, in all due respect to Mr. Williams if he had been dealt with 3 years ago the church at Haskins would have been better off. I think when a man dies he ought to be buried. Yours affectionately.

J. W. GARDNER.

Goldsboro, N. C.

CORRECTION.

ELDER P. D. GOLD, DEAR BROTHER:—We the Primitive Baptist church at High Hill beg leave through your kindness to have inserted in ZION'S LANDMARK a misunderstanding, as there is a misunderstanding in the intent of the article that was published by the LANDMARK, March 15th 1896, in reference to Elder J. C. Williams. We the members that compose the High Hill church have this to say: We had no reference to anything that was done, or anything that was said at the Country Line Association. But we say this, that our door is wide open to any Elder or Sister or Brother that has been offended by any member or members of our church, which has duly complied with all the requirements of discipline. Done in conference and as signed by order of church, June 6th 1896.

ELD. ELLIS WILLIAMS, Mod.

MYERS MEDLIN Ch. Clk.

Monroe, N. C.

EXCLUDED.

DEAR BROTHER GOLD:—By request of the church at Haskin's Chapel, and for the information of the brethren generally, I will say

OBITUARIES.

GEORGE POAGE.

This beloved brother was the oldest son of the late John and Margaret Poage, of Roanoke county, Va. He was born Nov. 5th, 1812, and departed this life in the triumphs of faith Feb. 26th 1896 at the ripe age of 83 years 3 months and 21 days. Brother Poage lived and died and was buried on the farm where he was born. After he grew up to manhood, when in his 31st or 32nd year he was married to Miss Ellen Slone who also lived in Roanoke county, who bore him eight children, one son and seven daughters. Four of the daughters preceeded him to the Spirit Land, the son and three daughters survive him. Brother Poage and wife lived happily together up to the time of his death, she is still living a mother in Israel, honored and beloved by a large circle of brethren, sisters and friends. Brother Poage was one of those honest, peaceable quiet men who believed it to be his duty to attend to his own business, consequently when there were broils or disturbances in the neighborhood George Poage was not in them. He was a kind and faithful husband and affectionate father and a good citizen, such a one as any community might well be proud of. He was ever ready to aid the poor and needy and never sent the hungry unfed from his house. Some forty years before he died he professed a hope in Christ and united with the Missionary Baptists, and was baptised by Mr. William Hatcher, an Elder in that body. He lived with them in peace so

far as the writer knows and without a spot upon his christian or moral character until the year 1876, when he felt it to be his duty to leave their connection and unite with the Primitive Baptists, being fully persuaded in his mind that their doctrine and order was in accordance with his experience. His experience of grace taught him that he could be more happy with a people who taught and loved the doctrine of grace. So in August of that year he came before the church at Back Creek now Bell View, and in the presence of two of the Elders of the Missionary body, he without a hard, or harsh, or unkind word toward those he was leaving related his experience to the body, and in such a clear and satisfactory manner that he brought himself into the fellowship of the church and was received and baptized by the humble writer who loved him for his many christian virtues. Shortly after he united with the church his wife came from the Missionaries and united with the church and was also baptised by the writer. This dear old couple have been an honor to the church ever since they united with it. Brother Poage was a decided Baptist, had no love or fellowship for the many unscriptural institutions of this day of error, superstition and priestcraft. The Lord had made him free therefore he would not be the bond slave of unscriptural institutions, proving by his godly walk and conversation that he had no fellowship with them. His house was a comfortable home for his brethren and friends while he lived, as many can truthfully testify. The church and the community at large feel the loss of such a man. Brother Poage died as he had lived, a firm believer in salvation by grace and grace alone. He had told sister Poage a few days before he died that he was ready to go. his faith was strong and did not desert him in the dying hour, told his dear wife how he wanted to be buried, said he wanted no fine coffin but a plain coffin and put no gloves on my hands. Get brother Hall to preach my funeral if it is ever preached. His end was peace. One of his kinsmen told the writer that a short while before he breathed his last that after eating a light meal he turned over and slept soundly for an hour or so and then awoke and straightened himself out and crossed his hands on his breast and ceased to breathe. Thus passed away our beloved old brother and kind friend.

His body was buried in the old family grave yard where it sleeps with his father awaiting the resurrection when it will come forth a spiritual body. Dear old sister Poage while she says she is so lonely, yet she wishes to bear the heavy stroke in submission. She has the sympathy of the whole church and community. May the Lord still sustain her and her dear children. The humble writer on yesterday the 17th day of May 1896, at Bell View Meeting House preached the funeral before a large audience of his surviving brethren and friends, from the text recorded in 2nd Tim. 4th chapt. 6 to 8 verses inclusive, believing assuredly that he was preaching the funeral of a child of God. May grace abound to all his loved ones left behind, for Christ's dear sake.

J. C. HALL.

Gogginsville, Va.

MRS. HARRIET BARNES.

Died at the residence of her son, Mr. Wiley Barnes, in Wilson Co., Dec. 11th, 1895, Mrs Harriet Barnes, wife of Mr. Burkhead Barnes, aged 75 years 11 months and a few days. Her physical health was remarkably good up to the month preceding her death, when she was taken with erysipelas in her arm and only lived about two weeks. It seems she was conscious that her last sickness had come. All that could be done by her children, friends, and neighbors was done for her, but we can only say the Lord's will be done. During her sickness she manifested much patience and christian fortitude. Although she never made a public profession of religion but was ever a firm Old School Baptist in her views. It is sad to give up our loved ones to know them no more on this earth but there can be no question that they are taken by the same infinite love which gave our gracious Redeemer to die for our salvation from sin. We mourn not as those having no hope. Although not a member of the church militant here on earth we feel to hope she has joined the church triumphant above. She was an affectionate mother and grandmother and loved by all who knew her, and may the surviving sons and daughter be enabled to bow submissively under the mighty hand of God and receive consolation in this assurance "the Lord giveth and the Lord taketh, blessed be the name of the Lord." Written by a friend.

S. M. S.

Eureka, N. C.

APPOINTMENTS

W. J. STEPHENSON.

Lawyer Springs Tuesday.....	July 7
Bethany.....	8
Bro. Teper Jones's.....	9
Tyson's School House.....	10
Jerusalem.....	11 & 12
Mountain Spring.....	13
Liberty.....	14
High Hill.....	15
Union Grove.....	16
Watson.....	17
Crooked Creek.....	18 & 19
Meadow.....	20
Union Grove M. H.....	21
Jones Hill.....	22
Liberty Hill.....	23
Freedom.....	24
Bear Creek.....	25
Howard Chapel.....	26
Mountain Creek.....	27
Flat Creek.....	28
Toms Creek.....	29
Pine.....	30

Thence to Eno Association.

E. C. SMITH.

La Grange.....	Sat. and 2st Sun. in July
Mewborns.....	Sat. and 2nd Sun.
Meadow.....	Mon. after
Autreys Creek.....	Tuesday
Old Sparta.....	Wednesday
Tyson.....	Thursday
Red Banks.....	Friday
Washington.....	Saturday
Smithwicks Creek.....	Sunday
Bear Grass.....	Monday
Skewarky.....	Tuesday
Spring Green.....	Wednesday
Hamilton.....	Thursday
Conoho.....	Friday

C. D. BRAY.

Whitethorn.....	Monday after first Sun. in July
Gallilee.....	Tuesday
Strawberry.....	Wednesday
Axon.....	Thursday
God Will.....	Friday
Matrimony.....	Saturday
Buffalo.....	2nd Sun.
Wilson.....	Monday
Snow Creek.....	Tuesday
Russell Creek.....	Wednesday
Pleasant Grove.....	Thursday
Spoon Creek.....	Friday
Center.....	Saturday
River View.....	Sunday
Town Creek.....	Monday
Republican.....	Tuesday
Thence to Section meeting at Pig River 4th Sunday.	
Little Creek.....	Monday
Chestnut.....	Tuesday
Beulah.....	at night
Bethel.....	Wednesday
Cross Roads.....	Thursday
Linville.....	Friday

He will need conveyance.

E. E. LUNDY.

Brother John Hesters (near Winston) Friday night before 1st Sunday in July.
 (Mr. C. T. Pope arrange for Saturday)
 Mt. Vernon..... Sunday
 Hopewell..... Sunday night
 Will brother G. T. Dunlap meet him at Walnut Cove Monday morning at 9 o'clock.
 Wilson..... Tuesday
 North View..... Wednesday
 Pine Grove..... Thursday
 Rock House..... Friday
 Toms Creek..... Saturday
 Zions Hill Sunday with Elders J. D. Vass and Isaac Webb—funeral of sister Holland.

ELD. P. D. GOLD, DEAR BROTHER:—I have bought the Gospel Messenger, and I expect, D. V. beginning with the July number, to publish it here, retaining Elder Mm. M. Mitchell as Associate Editor. I earnestly hope that I may be divinely enabled to conduct the Messenger in that manner which shall most redound to the glory of God and the good of His people.
 Yours in love.

SYLVESTER HASSELL.

Williamston, N. C.

SUMMER EXCURSION RATES.

The Cape Fear and Yadkin Valley Railway will sell round-trip Summer Excursion Tickets to Mountain and Seaside resorts. Tickets on sale June 1st, to September 30th., 1896. Good for return passage on or before October 31st., For tickets and information, call on any Cape Fear & Yadkin Valley Railway Agent.

W. L. KYIE,

Gen'l Pass. Agent (R.)

Fayetteville, N. C.

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

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 getter up of Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

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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.

CONDITIONALISM.

"All those ifs and a score more I might recall put the whole responsibility of our salvation on ourselves."

The sentence quoted above is taken from one of Dr. Talmage's sermons recently delivered on the Ifs of the Bible.

I desire to submit some comment upon this quotation. And first allow me to say there are two characters these comments are not intended for:—the one is the man who thinks his father's or mother's religion is good enough for him and wants no better,—the other is the man who thinks himself truth personified and will bolt when you hem him in with bible truth. The one thinks his parents are perfect,—the other thinks himself infallible. Both are totally blind. Hold up Christ as an example to the one and he rejects him when in conflict with the practice of his parents. Quote God's word as truth to the other and he scorns it when not in harmony with his exalted views. I know some who say my mother's religion is good enough for me. I have heard of another who when brought face to face with Paul's declaration that salvation is not by works of righteousness, said "I don't care who said it is not, I know it is." It is useless to waste words or ink with such characters.

In the sentence at the head of this paper Dr. Talmage places salvation on condition to be performed by the sinner, and himself an advocate of conditionalism. Now what is conditionalism? What kind of a system has God arranged for man's salvation called conditionalism? It is simply this, God has through the sacrifice of His son only made salvation possible—possible to those who believe on his Son and do works of righteousness. This shuts out two thirds of the human family now in the world altogether, since this two thirds know not God and must be told of Jesus by man and themselves work works of righteousness. It also shuts out all those who hear of Jesus and fail to work works of righteousness. It damns the hearer because the christians will not send the gospel to him. Don't it seem the wrong man is damned? This is conditionalism! All is left with man. He can perform certain conditions and save himself, he can refuse and damn himself and others. Who then is the savior of the saved? Man. Why? Because the power of saving is with him. If he exerts that power he saves himself. This is conditionalism! Jesus has done his part, you must do yours. He can do no more. His power to save is limited to man's willings and doings, his glory depends upon the working of others. Jesus is

made man—dependant; and man is made God—dependant. This is conditionalism! Every thing is uncertain. Though God has prepared a city—a house not built with hands for those given to Jesus, yet Jesus has not saved them but only made it possible for them to save themselves, and the house may never have one occupant. And this is conditionalism! And suppose one (does) reach the pearly gates on the conditionalism system, that one can say, "Lord I have done many wonderful works in thy name,—I have been a zealous teacher in Israel—I have told the people what they must do to be saved—that they were responsible for their salvation,—I have correctly pointed them to conditions, and as for me I have performed these conditions. My works are therefore my passport; open thou unto me." "But" says the Spirit, "Jesus is the way" "No no," says the conditionalist, "Jesus is not the way, Jesus only made the way possible, and left salvation with me. I, not Jesus—was responsible for my salvation:—I, not Jesus—worked and secured my salvation:—I, not Jesus—am to be glorified!" This is conditionalism, and Dr. Talmage preaches this doctrine that glorifies and exalts men and dishonors and abases Christ,—this doctrine that man loves and for the reason that it does dishonor and abase Jesus and glorifies and exalts him. It is man's carnal nature to seek his own glory—to save himself—to feel he is not dependant. It is man's spiritual nature to seek God's glory—to be saved by grace—to feel he is dependant. One loves conditions to perform, the other Jesus to plead. One is a Pharisee, the other is a Publican, one clings to self,—the other clings to Jesus, one pleads works,—the other begs mercy, one boasts,—the other cries. The one

builds upon self,—the other builds upon Jesus. The one is Saul, the other is Paul. The one works for reward,—the other works for love. The one is conditionalism—the other is grace: which is right? We either save ourselves by performing conditions, or Jesus saves us by performing conditions. There is but one way to be saved,—grace or works. There is but one Savior—God or man. Now how does salvation come,—by Dr. Talmage's conditionalism or God's grace? Let us go to the record. If conditionalism is true there is something wrong with my bible. I turn to Tit. 3:5 and read "Not by works of righteousness which we have done." And to Eph. 2:9, "Not of works lest any man should boast." And to 2d Tim. 1:9 "Who both saved us, and called us with a holy calling, not according to our works." Can God lie? If not then salvation is not by works, and if not by works then it is not conditional, for can one perform conditions without working? If conditionalism is true God's word is untrue and salvation is by works.

I also read in Rom. 6:23 that "The gift of God is eternal life." And in Jno. 17:2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And in Jno. 10:27-28, "My sheep hear my voice, and I know them, and they follow me, and I give them eternal life; and they shall never perish." If this is true, eternal life is a gift. If it is a gift it cannot be a reward. If not a reward or purchase, conditionalism is untrue, for conditionalism means work, and a thing worked for cannot be a gift. But eternal life is a gift, and who is eternal life given to? Conditionalism would say to everybody who will accept it. Jesus says to those his Father gave

him—his sheep. And will those sheep ever perish? Conditionalism says they may since their life depends upon performing conditions. Jesus says "My Father is greater than all and none is able to pluck them out of my Father's hand"—"and they shall never perish."

Again I read in Psa. 14 : 3, "There is none that doeth good, no not one." And in Jer. 10 : 13-23, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." And in Rom. 3: 10, "There is none righteous, no not one." These scriptures teach that none in nature do good. To accept the offer of salvation would be doing good,—to comply with the terms would be doing better. How then can conditionalism be true? Can the leopard change his spots? Just as easy as man can change his nature and become spiritual. Can the Ethiopian change his skin? Just as easy as those characters can do good who are accustomed to do evil. This is the word of God. The Primitive Baptist's preach it, but they are not responsible for it being in the bible. Accepting these scriptures as truth, is conditionalism reasonable? Just as reasonable as to tell a black man he can become white by performing certain conditions—just as reasonable as to try to teach a leopard to change his spots.

Again I read in Rom. 3 : 2 "There is none that seek after God." And in Psa. 10 : 4 "The wicked through the pride of his countenance, will not seek after God. God is not in all his thoughts." Conditionalism tells you that you must seek after God. God declares that none do this, that none will seek after him—none not born of the spirit. Is it not folly then, to teach men that they must do something that God declares they will not do? If God's

word that the wicked will not seek after Him is true conditionalism that teaches the wicked to seek is folly and folly is always untrue.

I also find in my bible, Matt. 7 : 17, "Every good tree brings forth good fruit" and "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." For one to repent, believe and be baptized would be bringing forth good fruit. Now before he can do this he must be made good. When the natural man in this world of sinful nature brings forth good fruit it is evidence that he has been cut down by God's spirit and had that new nature grafted in him. And it is then too late to make himself good by the conditionalist's plan, therefore conditionalism is untrue. Never has a tree in nature been known to change itself and bear a different fruit, and I feel sure that in that last day in the light of eternity when all things shall be brought to light that it will then be known that no man in nature has ever changed himself and brought forth good fruit when he was accustomed to bring forth evil. The idea that he can is in opposition to the teachings of nature and the teachings of the Bible. Again I read in Jno. 6:44 "No man can come to me except the Father which sent me draw him." And in Psa. 65:4. "Blessed is the man whom thou chooseth, and causeth to approach unto thee." Now if no man can come to Jesus except God draw him, can he go in his own strength? Mr. Talmage says he is responsible for not going. If he is drawn is his going conditional? If water is drawn out of a well who is responsible, the water or the drawer? Conditionalism would say the water. If man is in nature's darkness and cannot get out and come to the light—Jesus—except God

draws him out, who is responsible for his getting out and going to Jesus? Conditionalism replies man is responsible. In the above scripture David teaches that some approach God. Who are these that approach God? Conditionalism replies "any who choose." David replies "the man whom thou (God) choosest." Which is truth? And after he is chosen by God what then? Does he cause himself to approach God? Conditionalism says he is responsible for not approaching? David says God causes him to approach.

I find by reading Gen. 2:17, and of the disobedience of our first parents that all mankind surely died. And in Eph. 2:1 "And you hath he quickened who were dead in trespasses and sins." Here we learn that man is in a state of death—not physically, but separated from God—dead so far as spiritual things and eternal life is concerned. Now if man is spiritually dead can he perform conditions that will be the means of giving himself spiritual life? Conditionalism says yes, Paul says no. "The carnal mind—(natural man), is enmity against God, not subject to his law, neither indeed can be." Conditionalism then must be untrue.

Since the natural man is spiritually dead until quickened I turn to Jno. 5:21 and read "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Here I learn who it is that quickens the dead sinner. It is not the sinner himself, therefore no conditions for him to perform in order to be quickened any more than there were conditions for Lazarus to perform in order that he might be raised from the dead. It takes the same power to quicken a natural man into spiritual life as it does to raise a dead body from the grave.

Can man raise the dead? If not then he cannot quicken the dead, and conditionalism is certainly untrue.

I turn to Jno. 3:3 and read "Except a man be born again, he cannot see the kingdom of heaven." Christ here teaches the absolute necessity of a new birth—no higher life without a higher birth. Now can any man find an example where anything born performed any condition which was in any way the cause of its birth? There is no such example in nature. There is no such idea to be found in the Bible. It alone remains for conditionalism to teach this unfounded and unreasonable doctrine—a doctrine opposed to every example nature and nature's God has given. But some see "the kingdom of heaven." How are they born again? There is no secret about it, and no excuse for any one who has a bible and can read not knowing. Conditionalism may teach that man must take the first step to God—that there are no conditions for him to perform in order to obtain the new birth, but the word of God meets this doctrine point blank and brands it as untrue. Turn to Jno. 1:13 "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is the new birth—something one must have to see the Kingdom of Heaven—something he has no part in getting. Who denies it? Conditionalism. Conditionalism is therefore untrue.

I again read 1st Jno. ii. 29. "Every one that doeth righteousness is born of him"—God. What does this teach? That when man does righteousness he is already born of God—not trying to obtain the new birth. What does Conditionalism teach? That one must do righteousness in order to be born of God—that he must by

his own willings and doings secure the new birth and go to God. Both can not be true. Which is truth?

In 2nd Cor. v. 17. I read "If any man be in Christ he is a new creature." This teaches that the children of God are not merely reformed creatures, but new creatures. Now creative work belongs alone to God—not to man. God is the only Creator—man is one of His creatures. What man does is only the work of a creature. He cannot create life. He cannot give life to the smallest plant or insect. How then can he give life to man? If salvation is conditional man has come to be a Creator and can by performing certain works create within himself a new life. The peopling of heaven, therefore, lies with him. Those who believe in conditionalism must accept this.

I turn to Rom. iv. 4. and read, "Now to him that worketh is the reward not reckoned of grace but of debt." This teaches that if salvation comes by man's works, that when he does the work God is in debt to him—owes him salvation. The Creator is in debt to the creature **God** would not be sovereign while under obligation to man. Conditionalism if true would place him under obligation, but conditionalism is not true for salvation is "not by works." If not by works, then how is salvation obtained? Read the answer Eph. ii. 8, "For by grace are ye saved." Rom. iii. 24. "Being justified freely by his grace through the redemption that is in Jesus Christ." Eph. i. 7. "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." This is the word of God. If it is truth, salvation is by grace, and if salvation is by grace it is not by conditions. But some say "I have

got to do something—is salvation not partly by works." No, salvation is either entirely by works or entirely by grace. There is no half way ground. Proof—Rom. xi. 6. "And if by grace then no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace, otherwise work is no more work." Here is a clear, plain denial of a mixture of works and grace as affecting salvation, who dare deny it? And who dare say it is by works? And if not by works where is your conditionalism?

I turn again and read Matt. i. 21, that Jesus came to "save his people from their sins," and Matt. xviii. 11. "For the son of man is come to save that which was lost," and 1st Tim. i. 5. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." What did Christ come in the world to do? Truth says to save sinners; conditionalism says to offer to save sinners. Now since the mission of Christ was to save sinners, will he fail? The prophet Isaiah says "He shall not fail." Conditionalism denies it, and says he may fail.

I read in Isa. xxvi. 9. 10. "For I am God and there is none else"—"my counsel shall stand and I will do all my pleasure." No one it seems to me can believe God will fail in doing all of his will. Now if we can learn one thing that God willed to do we have learned one thing that was certainly done. Turn now to Jno. vi-38-39, "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 loose nothing, but raise it up again at the last day." God give Jesus a certain people. It was

God's will that this people be saved. Jesus came down from heaven to save them. Will they be saved? Did Jesus save them or make it possible for them to save themselves? Jesus—not man—come to execute the will of God in saving those characters. If the will is not executed Jesus, and not man, is responsible. Now if Jesus did what he came to do, What is there for conditionalism to do? Nothing, so far as eternal salvation is concerned. Since there is nothing for it to do in saving men what does it try to do? It tries to make Jesus appear a willing but a powerless Savior. It tries to rob him of his glory. It tries to make man his own Savior. It tries to exalt self and abase Christ. But though conditionalism tries to do these things, yet it never shall bring reproach upon Christ, for heaven and earth may pass away but not the words of Jesus. They shall live on through time and eternity while conditionalism is a product—not of inspiration, but of uninspired man—a product of the earth, earthy with its honor and glory confined to time.

I turn again and read Mal. III, 6 "For I am the Lord I, change not." James I: 17, "Every good gift and every perfect gift is from above, and cometh down from the Father of light with whom is no variableness, neither shadow of turning." Here we learn that God is unchangeable, and if we can learn how he saved a single soul in time past we will learn how he saves all. Turn to 2nd Tim., I: 9, "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." Is this true? Were these characters really saved according to God's purpose and grace and

not according to works by the conditional plan? Were they really saved without conditions performed by man? If they were saved not according to God's grace given in Christ before the world began, as Paul says, then all others that he has ever seen or ever will see the Kingdom of God are saved in precisely the same way, and conditionalism must be untrue.

In Tit., II: 13-14, I read, "Looking for the blessed hope, and the glorious appearance of the Great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity. If Jesus redeemed them from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Whose appearance were these saints looking for? The Great God and Jesus Christ. Who was Jesus? Their Saviour. And if Jesus was their Saviour how did he save them? By giving Himself for them. Conditionalism says no, but by the sinner giving himself to Jesus, and performing certain conditions. What was the result of Jesus giving Himself for these saints? He redeemed them from all iniquity. Was there any iniquity from which they must redeem themselves? Conditionalism says yes, for one must do something to be redeemed and the something they do secures the complete redemption. Therefore, they deny that Jesus redeems from iniquity. But who did Jesus purify unto himself? A peculiar people. Why were they peculiar? Because they were zealous of good works? Is trusting in conditionalism and the complying with the conditionalists' conditions doing good works? No. Why? Because it is trusting in man, and God has pronounced a curse upon him who puts his trust in man. Jeremiah 17: 5, "Thus saith the Lord; cursed be the man

that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Now God does not curse a good thing and therefore conditionalism is no good thing. If conditionalism is not a good thing why is it so popular? It is popular because it is not the truth. What is the truth? Jesus says "I am the way, the truth and the life." Does conditionalism believe that Jesus is the truth? Possibly, but does not believe he is "the way." Why? Because they believe in another way. What way is that? The "way which seemeth right unto man." Is this way right? No, it only has the semblance of right. Is conditionalism this way? It must be, for it seems right to man. Can one reach Heaven by going this popular way which seems right to man? No, for (Prov. 14: 13) There is a way which seemeth right unto man, but the end thereof are the ways of death."

This brief argument on conditionalism is submitted to the seekers after truth. And in conclusion I wish to make some casual remarks.

We Primitive Baptists are accused of "skipping about" in the Bible to prove our doctrine. To advocates of conditionalism I would recommend this plan: Take your Bible and concordance and "skip about" and prove conditionalism to be true by plain simple passages of scripture. I have been unable to find such sentences as "all the responsibility of our salvation is upon ourselves." Ye are redeemed by such corruptible things as silver and gold." "Jesus has partly redeemed you from iniquity." "Jesus has done his part, you must do yours." "It is left with man whether he is saved or lost." "Christ came into the world to make salvation possible." "By works are ye saved and that not of

God, but of yourselves." To overthrow the doctrine of grace and establish the doctrine of works, you need such plain teaching. If you do not like the doctrine of grace prove it erroneous. Don't be guilty of the spirit which actuated the enemies of Steven. Let your argument be Christly and not devilish. It is devilish to answer argument with stones.

I know it is human nature to want to be on the side of the many—to shun friction—to love ease—to float with the stream. But remember it is the trash and not rocks that float with the current. Light subjects are carried about by every current, and some people are carried with every wind of doctrine. Observe a rock standing out in the middle of a stream. It has much to battle with. The force of the current beats against it. The trash floating by strikes it. Thus it is in the stream of life. Stand up for truth—the plain, simple, hard truth of the Bible, making Jesus your example in word and deed, and you will have much to contend with. Paul says, "Yea and all that live Godly in Christ Jesus shall suffer persecution." This means what it says. It has always been thus. Do you feel the pressure of persecution for your religion? If not there is just as certainly something wrong with you or your religion—possibly both—as it is certain that God cannot lie. If you are living Godly in Christ Jesus—not in your own standard of righteousness or plan of salvation—you shall suffer persecution. It will appear in some shape.

It is the earthly legacy of God's people, and cannot be taken from them. "We must through much tribulation enter the Kingdom." Christianity means a cross. But Christ can make the cross easy—

make you rejoice to suffer all things for it.

There is one more point I would call the reader's attention to: Don't make the mistake of thousands and believe that the high, the learned, the influential men—the scholars and men—made theologians possess the truth, because of their position and qualities. Spiritual knowledge is not something to be learned like worldly professions. It is something that must be revealed. And to whom is it revealed? Luke 10: 21, "In that hour Jesus rejoiced in spirit and said, I thank thee O, Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so Father; for it seemeth good in Thy sight." Who are "the wise and prudent? Probably the pharisee who thanked God he was not like other people. Evidently he thought himself wise, for he began to tell God what he had done. He was prudent for he had performed his part. This pharisee was no doubt a prototype of the conditionalists of to-day. Do you not know some who love to tell of their works—who preach sermons on special occasions about what they are doing for their own salvation and the salvation of others—who think themselves wise and prudent and thank God that they are not like some other particular denomination. If you do you are acquainted with the pharisee—one who has no spiritual knowledge for it is hid from him.

And who are the "Babes?" Probably the publican whose prayer was "God be merciful to me a sinner," and felt unworthy to lift up his eyes to Heaven. He felt poor and weak and helpless—a babe in spirit. This publican was doubtless a prototype of that people saved by grace. Do you not know

some who have no works to boast of—who preach sermons at all times about what Jesus has done for them and for the salvation of others—who feel themselves poor and helpless and unworthy to lift up their eyes to Heaven—the burden of whose prayer is "Lord be merciful to me a sinner?" If you know such a one you are acquainted with a publican—one who has spiritual knowledge for it is revealed to him.

These, brother Gold, are some views I have on the subject though imperfectly given. May God prosper Zion.

Yours in love,

R. H. PITTMAN.

THE FELLOWSHIP OF SAINTS.

The most pleasant thing on earth to God's children is the fellowship of saints. If the saints have fellowship one for the other, they have fellowship with the Father and with His Son Jesus Christ. "That which we have seen and heard declare we unto you, that ye may also have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ."—1 John, 1: 3. The message which John had heard and desired to declare was, "That God is light and in him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not tell the truth; but if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The fellowship of saints is a pearl of great price. We should, therefore, labor to be of one of mind, because we cannot walk together except we be agreed. If brethren love each other and labor to continue the unity of the spirit in the bond of peace, they have a strong assurance that they are the

children of God, and can understand, "How good and how pleasant it is for brethren to dwell together in unity! It is like precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore. — Psalms 133. If we love God and have fellowship for Him, we love and fellowship His children. The love of God is not a product of ourselves, but it is shed abroad in our hearts by the Holy Ghost which is given unto us. This love is a fruit of the Spirit. What an unspeakable blessing it is that we are recipients of his love! A realization of this puts our souls in frame to sing:

"How condescending and how kind
Was God's eternal Son,
Our misery reached his heavenly mind,
And pity brought him down.

I hope this love, pity and life is mine, but Oh! how unworthy am I to be a partaker of such benefits! Considering myself as myself, I am nothing and less than nothing. I am vile, mean and ungrateful, and have no power to love, praise and fear God; but by his Spirit I can do all these things. Christ said, "Without me ye can do nothing." Without his life we cannot live. The life we now live is by the faith of the Son of God. Without Jesus we are nothing. With Jesus we have all things and abound. It is of God that we are in Him. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. 1: 30. If we have Jesus as our wisdom, righteousness, sanctification and redemption, then are we kept by the power of God, through

faith unto salvation; and are born unto an inheritance which is incorruptable, undefiled and fadeth not away, but is reserved in heaven for us. But often fear that these benefits which are so wonderful in their character are not ours; and we are over-shadowed with gloomy clouds of fear and we cry: is the Lord clean gone forever? Has He forgotten to be gracious? We begin to sink, almost in despair, and cry unto him in our distress; and then it is that we hear His gentle, loving voice speaking to us, "O Israel, thou shalt not be forgotten of me; I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me for I have redeemed thee."

F. P. BRANSCOME.

Laurel Fork, Va.

DEAR BROTHER GOLD:—Not simply because you asked me to write to you, do I make the attempt, but to obey an impression which I hope is from the Lord. Sometimes when I have the blessed privilege of meeting and mingling with the dear saints of the Lord, my heart is so much drawn out in love for them I am burdened with impressions to write and talk to them, but feeling my unworthiness and weakness in things pertaining to a Divine nature, I refrain from so doing, feeling to be so far behind, as to spiritual knowledge and understanding. God alone knows my heart and I hope He knows it to be a heart of pure love for His precious blood-bought babes, and wherever I see his lovely image, there my affections are centered, and unworthy though I be I feel that in my heart there is sweet christian fellowship for them that I do not have for any other people. I am called selfish and illiberal by others because I do not go to their places of worship, but I do not mean to be

selfish, do not think selfishness shows a christian spirit; but I desire the answer of a good conscience toward God in preference to praises of men, "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Brother Gold, did you ever think how the poor little trembling child of God will strive to maintain a good conscience? How afraid such are of wounding the feelings of one of the purchased flock of Christ, and if we feel to fear we have wounded their feelings, how quickly we are to seek forgiveness, and working for a good conscience? But what is a good conscience in the sight of man, compared to that of an allwise God?

Oh! if I could live us near my God as I desire to, and live as near Him as I see others, how happy I would be; but satan often has me at his will, and is ever tempting me; but sweet promise, He hath said for our comfort, He will not suffer us to be tempted above that we are able, but with the temptation will make away for our escape. Life is a continual warfare. There is no stand still in this warfare. The more we are tossed to and fro by the world the more earnestly and firmly we should contend for the truth. Jesus led the way through trials, afflictions and persecutions from the manger to the cross, and we poor, insignificant creatures need not expect anything, but to follow with feeble, faltering footsteps, yet his strength is made perfect in our weakness. Often do I feel so far from the God I love I am made to fear I am none of His, but when He gently and lovingly draws us near, and kindly whispers "It is I, be not afraid," how the heart leaps for joy. It is then we can look away beyond the cares of this sinful world to Him who is our all in all, and say, Glory to God,

Thou art my shield, my hiding place, on thee I can sweetly trust. Thy grace is sufficient. Now dear brother, I will not burden you any longer with my rambling thoughts. Please throw the mantle of charity over my many imperfections, and when pleading at a throne of grace will you sometimes murmur a word in behalf of one who if saved at all is saved by the grace of God.

NANNIE GRAVES.

Bunker Hill, Va.

DEAR BRO. GOLD:—Please say to my brethren and friends through the LANDMARK that my postoffice address is now High Point, N. C., as I shall move in the house the brethren propose to pay for as suggested by you and others. Bro. G. C. Farthing, of Durham, N. C., will receive the donations sent to Durham, until this notice appears or till the 1st of July. I wish further to say that brethren and friends are responding well for a start, and as brother Gold said, I have been serving the cause for forty-five years, having commenced in boy-hood, and have moved forty-three times and doubtless paid rents enough to pay for the house anticipated. I am getting tired of moving, and hope this move of my brethren and friends is of the Lord, and is intended to furnish me and my family an earthly home and temporal house where we may rest awhile free from rents, and molestations till I shall move my 44th time to my house in Heaven, to that house not made with hands, eternal in the heavens. To that house not paid for by brethren and friends, but prepared of God, for me, and all his dear children who sympathize with me enough to provide me a house here. I feel so humble and unworthy. I shed tears at every response to this call I receive. May you that give do

it cheerfully as to the Lord. I know I receive it as from the Lord—with fear and trembling seeing that the Lord has regarded the low estate of his servant. I specially want all the names of all contributors in their own hand, as I wish to lithograph them in the future on a large sheet to leave to my family after I shall be called to my home in glory.

Affectionately,

L. I. BODENHEIMER.

I have just received the following:

P. D. G.

ELDER P. D. GOLD: DEAR BROTHER:—I have just moved to the house proposed to be paid for by the brethren for me and my family. We are all well pleased with the house and location. We are to pay \$9 rent per month 'till the 25th of August, when final purchase money is to be paid, or no sale considered. All who contribute or write to me, will direct to

L. I. BODENHEIMER,

Lock Box 105, High Point, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have felt for several days that I must write to you, but seeming to have nothing to write I have resisted. I feel so weak and insignificant, but I know if God has a message which He wishes me to deliver He will guide me and enable me to do His will. Without Him I can do nothing.

I know you are capable of judging the merits of what I write, and I trust your judgment. All the people of God seem so dear to me. I want to abide under the shadow of their protector. The Lord has been so good to me, and how unthankful I have been for all His love and mercy. My heart at times seems to be one of stone.

I can feel no love for any one, not even my blessed Redeemer. Again I feel so lowly, and every body seems so good, while I alone am unworthy of any blessing and yet the recipient of so many.

When I returned to my native home this winter, I felt that none were more blessed than myself. I had so much to thank the Lord for, I wanted to shout His praise. But ah, how soon these glorious feasts are over! My journey through this life seems to be like one traveling through a desert in which there are a few oases, where I rest a while and drink from the crystal and gather fresh supplies for my journey.

Since writing the above I have read brother Lester's editorial, "Treasured Memories." While his words are perhaps true the praise is not due to us. Though I know by experience something of the sacrifice to our carnal nature to take up our cross in the morning of youth, yet when our carnal nature is subdued it is the sweetest service we ever rendered. Pride is a dreadful monster and often keeps us from doing that which would make us happy. How often the tender lambs have refused through pride to be housed into the fold of Christ! How often we refuse to do many duties, perhaps bury our talent, because we fear we cannot perform that duty in a laudable manner! What would become of us if we were our own keepers? I rejoice that our life is hid with Christ in God, and when Christ who is that life shall appear then shall we also appear with Him in glory.

I feel to be the least of the little ones of Jesus' fold, and yet I find myself trying to speak comfortably to those whom the Lord has blest. Oh my loving sisters, I can only speak to you of the comfort wherewith I have been comforted. The love of our blessed Redeemer to

poor erring mortals surpasses comprehension. When he is so tender and loving why should we weak vessels refuse to do His bidding? Why should we let pride lead us so far from the tender loving presence? Your sister I hope in Christ.

S. E. BROYLES.

DEAR BROTHER GOLD:—Enclosed please find post office order for \$1.50 to pay my subscription for ZION'S LANDMARK. It is a good paper and we enjoy reading it. I am sorry I have not attended to it sooner, no excuse to render except I just thought anytime would do, but found that time would never come, so I have decided to attend to it to day. I trust the good people who take your valuable paper will pay up, by so doing it will encourage you to go on with your good work sending out messages of love to the precious saints of God. May God bless you and yours with much comfort and happiness while your pilgrimage lasts here below. Remember me and mine when you have the spirit of prayer. Your unworthy brother I trust in the Lord.

W. E. ZELLNER.

Forsyth, Ga.

OXYGENOR.

This is a new Instrument, and is said to be better than the Oxydonor. It is a safe, easy treatment relieving diseases without pain in a few hours. It is surprising to feel how readily it helps the sick. There is only one price \$15. for each one. If you want one send me your order for same, and I will send you one—with instructions for using it. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
Wilson, N. C.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

FRAGMENTS.

We are admonished to prove all things and hold fast to that which is good, and also to rightly divide the word of truth. The word of truth is that given to us whereby we are enabled to determine what is truth. As there is a division in the word of truth there must be, in a corresponding sense—a division in the truth. As is the division of truth under consideration so also is the word of that truth pertaining to that division, which is to us as a sign, which if truly followed, will, as the sign board where two ways meet—guide us to fully see or understand the truth. But should we misapply the sign, or improperly divide the word of truth so would we divide the truth. If we rightly divide the word of truth we have but one word even as there is but one truth, whereas if we wrongly divide it we have two wrongs, and no truth at all. To tell half of the truth only is as false as to tell it all with a false-

hood appended. "A little leaven leaveth the whole lump." Just a little false doctrine incorporated into a sermon renders the entire discourse, as such, false, just as a little water from a stagnant pool poured into a pool of pure water would render the entire pool of water impure.

I have heard individuals say that they accept that part of the sermon which they regard as true, and feed upon it, and reject that which they regard as untrue; just as though one could eat bread and not at the same time eat the leaven that might be in it.

The proof necessary to sustain one part and of a proposition may not necessarily sustain the other. The fact that one is dead does not furnish any proof as to the cause of his death, nor is it necessary to prove that he died of a fever in order to determine that he is dead.

To know who made the devil or whether he was made at all, is not necessary to prove the fact of his existence, nor would such knowledge enable one, nor aid in resisting him.

The saying to the Jews that "the revealed things belonging unto us and to our children," does not indicate that Gentiles know the secret things which belong unto God, nor that the things which are freely given to us of God are not revealed.

Where there is an effect there must of necessity be a cause, but the effect does not necessarily determine the cause. That sin is in the world does not signify that God is its author, nor that it has

an author. Neither would we be less sinners if we knew all causes connected with its origin. Nor could we of ourselves with this knowledge better escape its consequences.

The saying that "Christ came into the world to save sinners" does not signify that he came into the world to save all sinners. That Christ has not saved all men or sinners, is not evidence that he has not saved some men, all of whom are sinners.

That Christ is a special Saviour of them that believe does not mean that all men may believe and therefore be saved, nor does it follow that all men are in no sense saved by him, if not eternally saved. It being the sinner's fault that he is lost does not prove that any one is at fault if he is not saved.

The saying that salvation is for every one who wants it does not mean that every one wants it now, nor that any one at any time by nature wants it.

To be a believer is not conclusive evidence of christianity. To believe in water baptism does not constitute one a Baptist, neither does being baptized in water make one.

The dumb ass speaking with man's voice forbidding the madness of the prophet does not signify that the ass was himself a prophet also.

The Prophet making the ax head to swim does not prove nor indicate that the man who had borrowed it was a good chopper.

P. G. L.

DEAR BRO. GOLD:—Will you please give me your view through the LANDMARK on the parable of the Prodigal Son; that is what manner of character they do represent. Please confine your remarks chiefly to that of the elder son. See Luke 15th chapter.

THOMAS R. SAWYER.
Remarks.

When I was received by the Primitive Baptists it seemed to me I was that prodigal son, as we call him; that I had come to the Father's house, and there was feasting and dancing in my soul, or rejoicing in the Lord. I have always been a disobedient son, if a son at all, and have wasted the natural position given me, or abused every natural gift that God has given me, and have been led contrary to my nature, and am not worthy of the least of all the mercies of God bestowed on me.

Others may boast of what they have done for the Lord, but let my glorying be what the Lord has done for me. If others knew my vileness they could not blame me for contending that salvation is by grace.

How then shall I know anything about that elder son who always remained with his father, and served him so faithfully, and never received from his father so much as a kid to make merry with his friends, as he said; I cannot say I have always served the Lord, and never at any time transgressed his commands, and have never received so much as a kid. Who is it that has so faithfully served the Lord, and

never received any thing from him to make merry with his friends? Is it the language of the natural, first born? Is it the language of the flesh that is righteous in its own eyes? Does it represent the Jew that exults in his own righteousness, and feels that he is better than the Gentile sinner, and yet has never tasted the blessings of forgiveness?

The father seems to admit his claim, and says to him, Son, thou art ever with me, and all that I have is thine. Suppose this son had provoked his father to make some rash remarks, or had caused the father to reply bitterly, then the boundless limit of the father's love would have been lessened. The point of the parable is to show the much more joy is in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance. The one piece of lost silver when found calls for all the rejoicing. There is no such rejoicing over those that were never lost. The one sheep that went astray when found occasions more rejoicing than the ninety and nine that went not astray. There was no such rejoicing at all over those that went not astray. So the elder son that never went astray calls for no rejoicing at all. It is all for the erring one that returned—for the dead that is alive.

The scriptures do not teach that there is a man that never sinned. We know that only such as feel that they have sinned ever feast on the fatted calf. Christ came into the world to save sinners. If there

is one that has never transgressed but has always served God, he has never received a kid, he knows nothing of forgiveness: he knows nothing of the resurrection—nothing of the “joy in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance.”

I do not know who that elder son is—but understand that the pith and marrow of this parable is to teach the boundless love of God, who so graciously receives the sinful wanderer that returns, and yet has such love for the obedient that all he has is his. But why should an obedient son want a kid to make merry with his friends? If he is so obedient to his father, why should he have any friend beside his father that he would wish to make merry with? What does one need a kid for who is always with his father, and has all the fulness of his father's house?

The Father's love is ample, full and complete for all his children. Does ever a child of God get so good in his own view that he would accuse his Father of such partiality? The erring of the self-righteous is, if possible, greater than that of the prodigal. There is nothing more selfish and unreasonable—harder to please, harder of heart, or more devilish than self-righteousness. There is nothing more lovely than a spirit of true self-abhorrence. The self-righteous spirit arrogates to itself all good, and charges God with partiality: the humble spirit is so unworthy that it claims nothing, yet inherits the earth.

P. D. G.

ELDER P. D. GOLD:—Dear Brother:—I would like for you to write some, if you have a mind to, from I Peter 4:6. “For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” What dead does he have under consideration?

I remain, your unworthy brother,

THOS. BELL.

Wampee, S. C.

Remarks:

In the latter part of the preceding chapter, Peter tells us that Jesus went by the Spirit and preached unto the spirits in prison in the days of Noah, while the long-suffering of God waited, during the time the ark was preparing. Yet, but few (eight souls) were saved by water. The like figure (baptism) now saves us. How? It sets forth the resurrection of Jesus from the dead and enthroned on the right hand of God, angels, authorities and powers being subject unto Him. This salvation is the answer of a good conscience toward God, or the enabling one to live unto God. Hence, as Christ has suffered for us in the flesh, let us be armed with the same mind of Christ, as he that hath suffered in the flesh hath ceased from sin—that he should no longer live to the lusts of the flesh, but live to the will of God.

The gospel is for this cause preached to God's people before they are corporeally dead. It was necessary that they should have the gospel preached to them and be judged or condemned as men in the

flesh, or that they might know that they were sinners, and experimentally die to sin and live unto or according to God in the spirit. For all God's elect people must appear before the judgment seat of Christ and be judged as men in the flesh, or die to sin, and that they may live unto God in the spirit, and thus bow the knee to Christ and worship God in the spirit.

Whether one hears from the lips of God's servant the gospel is preached by the Spirit to every vessel of mercy. Preaching is to tell us what is true, and what we do not know until we hear from God's servants. When we hear the joyful sound, then we desire to obey the truth, and live according to God in the Spirit.

The world thinks it strange that we do not run with them to the same excess of riot. They must give account of this. How good it is that sin is condemned in us, and we cannot run to this excess in drunkenness and rioting, or walking in ungodly lusts.

You observe that the gospel was preached (in past time) to them (or the elect) that have since died as the sons of Adam. But before they passed away from time they must be judged as men in the flesh, or be convicted of sin, and, receiving their pardon, be led to live according to God in the Spirit. So all of God's people must be blessed in turning them away from their iniquities, and turning them unto God. Salvation begins in time.

Baptism shadows that forth. As baptism is typical of the resurrec-

tion of Jesus, wherein He is enthroned in glory, far above every enemy and death, even so the believer in Jesus is risen with Him, and his affection is on things above. He is a dead man, and buried, and risen with Christ, hence he lives unto God. This must be fulfilled in him, experimentally, before he dies and goes hence. Therefore, the kingdom of God must come to him, hence the gospel was preached to him before he left the world.

We should beware of that notion that if we are the Lord's people it does not matter how we live here. Let every one that names the name of Christ depart from iniquity. If we are Christ's, it does matter to us very much how we live. Those people that are not the Lord's are the ones that do not care much how they live.

P. D. G.

DEAR BROTHER GOLD:—Why is it that there is so much coldness in the churches? There is a cause for it. "Behold the Lord's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." Isaiah 61:1-2. I do hope to live to see the day when I will feel better satisfied than I have been for over twelve months. There is something wrong. I do not know what it can be, but sin and transgression. Great God, make haste to deliver us, if it be Thy will. I would like to see you and talk with you and express to you my feelings. May the Lord ever enable you to contend for the faith once delivered to

the saints, if it is His will, is my desire.

Yours, in hope,

JANE WARD.

Fremont, N. C.

Remarks :

SISTER WARD:—The rich man fares sumptuously every day, and has what he wants; while the poor man Lazarus, whom only the Lord can help, lies at his gate full of sores. The children of God have their afflictions here—their evil things in this world. They have running sores—a sense of vileness every day. Many are the afflictions of the righteous, but the Lord delivers him out of them all. But He waits until we get in the distresses and in deep mire, where there is no standing. He does not suffer us to be tempted above that we are able to bear, but with the temptation he makes a way of escape. So he does not promise that we shall not be tempted, but that He will prevent such temptations coming on us as would destroy us.

All the time we feel we are sinners. That is the old, grievous, running sore. Our sins and our iniquities are our grief and trouble. What would we have to trouble us if we were free from sin. That is the cause of all our trouble. Those people that do not feel that they are sinners, and feel that they serve God properly, what have they got to trouble them? They say, "God, I thank thee I am not as other men, I give tithes of all I possess, I fast twice a week." There was nothing wrong in a man's giving tithes of all he possessed, and there is nothing wrong in a man's fasting twice a week. But he that does these things in the right spirit can not

once mention them before the Lord as a ground of hope for pardon or salvation.

All our works are filthy before God. It is only in Jesus we can glory, and all the work of faith and labor of love we are favored to render is of the Lord and must be to the Lord, and none of it to self.

We are an afflicted and poor people, mourning all the day long—repenting all our life.

When each one feels his own sins and each one alone—separately—bemoans his own vileness and abhors himself, then there is deliverance for that one. While we charge all the calamities and sufferings we pass under to the sins of others, there is no deliverance for us. But when we feel that we are guilty, too—"that all we like sheep have gone astray"—that we have sinned, then we find deliverance. "He that repents and forsakes his own sins, shall find mercy." If any one truly repents and turns away from his sins, God will bless him, whether others repent or not. While all the people of God are one in Christ Jesus, and all interested in the general good conduct or obedience of Israel, yet such is the nature of the kingdom of heaven that each one that sighs for the abominations of Israel is individually blessed. But that joy is alone in the Lord and not in a disobedient or slack church that is not exercised about her conduct, or that does not mourn for the affliction of Joseph.

Remember, Sister Ward, that some of the best men that ever lived have lived in troublous times to Israel; and remember that each Israelite is tried in the furnace, and that in the world we shall have tribulation. We are not to expect great things for ourselves here in this world. Our concern should be to do right ourselves, to seek the

Lord's face, to confess our faults one to another, and pray one for another. "He that endureth unto the end, the same shall be saved." But if we had no burdens, no distress, what would we have to endure? "Be thou dutiful unto death and I will give thee a crown of life," said Jesus. But how can it be shown that we are faithful, unless we are tried and found true in the midst of trouble and distress?

P. D. G.

Brother J. J. Ellison, of W. Va., requests my view of Mark ix:38.

Some people present the above scripture as authority for all the different denominations on earth. Why not say, because God sends his rain on the unjust, as well as the just, therefore, he approves of the unjust; or because he makes his sun to shine upon the evil, as well as the good, therefore, he justifies the evil! It is not he that commends himself, but the one whom the Lord commends is accepted. Men cannot originate according to the vain imaginations or the devices of their own hearts and palm off such productions as the Lord's works, and claim his authority for their teaching them. Whatever is not of God will be rejected by the Lord. All that is of God will be sustained by the Lord.

The disciples saw one casting out devils in the name of the Lord Jesus, and forbade him, because he followed not with them. Their thought was that unless one went along in person, and thus journeyed with or accompanied Jesus and His disciples on their journies, and in

that way followed with them, he could not be a disciple. But one might follow with them and be a Judas—another might not be allowed to accompany them, but be sent to his home to tell his friends, or people, what great things the Lord had done for him, and had mercy on him, and still be a true disciple.

If the Spirit of the Lord Jesus is in one, thereby enabling such to cast out devils in the name of Jesus, he could not lightly speak evil of him, nor be against him. No one could cast out a devil in that name and be against him. One is either for Christ or against Him. Nor is there any half-way ground in this matter. One cannot serve God and mammon. A saint may, through fear of men, tell a lie, as Aaron did when he said "These be thy gods, O Israel, that brought thee out of the land of Egypt, Satan may, through fear of torment, tell the truth, as when he said, "We know that Thou art the Holy One of Israel"; yet it was the devil speaking to Jesus through fear. But Aaron was still a saint, and the devil still an unclean spirit. A devil is as much a devil at the meeting house, or when he presents himself before the Lord, among the sons of God as if he were entering into Judas to betray Jesus. But Satan could not cast out a devil. He is not divided against himself. He that is for Christ will serve Him, if he is at the ends of the earth. Daniel was faithful to God while in Babylon. Absalom rebelled against David in Jerusalem. It is not in Jerusalem, nor Samaria, or any mountain merely, or any locality, but in spirit and truth that men worship and serve God.

P. D. G.

ASSOCIATION NOTICES.

The next session of the Country-Line Association will meet with the church at Moon's Creek, Caswell county, N. C., eight miles from Danville, Va., and four miles from Blanch Station, on the A. & D. R. R., commencing on Saturday before the third Sunday in August. Brethren and friends are cordially invited to attend. Those coming to Blanch will be met by Messrs. J. G. and R. P. Wilson; those coming to Danville by Brother Joe Travis and myself. Those coming will please send us a postal.

J. W. NEAL, Clerk.

Danville, Va.

ELDER P. D. GOLD: DEAR BROTHER:—Please publish in LANDMARK of July 1st that the next session of the Eno Association will be held with the Durham church, in the city of Durham, N. C., beginning on the 1st day of August, and continue 'till Monday—three days. A cordial invitation is extended to all lovers of the Truth. Reduced rates will be asked for on the Southern railroad and the Norfolk & Western.

G. C. FARTHING, Clerk.

Durham, N. C.

UNION MEETING NOTICE.

DEAR BROTHER GOLD:—Please insert in the next number of LANDMARK that the next session of the Smithfield Union is appointed to be held with the church at Little Creek meeting house, Johnston county, N. C., on Saturday, and 5th Sunday in August, 1896. It is hoped that at least some of our ministering brethren may attend.

Yours, in hope of Christ,

G. S. WILSON, Clerk.

Smithfield, N. C.

COUNTRY LINE UNION.

The church at Prospect Hill, the church at Lynch's Creek and the church at Wheeler's met, according to appointment, with the church at Prospect Hill. After sermon by Elder F. L. Oakly, the churches convened in conference and constituted themselves into a Union, to be known as the Country Line Union. We extend an invitation of welcome to all the other churches of the Country Line Association that wish to join to be represented by messengers at our next Union, which will be held with the Church at Wheeler's, commencing on Friday before the fifth Sunday in August, 1896. We extend a cordial invitation to the ministering brethren to be with us at our next Union.

Done by order of Conference, May 30th, 1896.

W. A. WARREN, Clerk.

ELDER D. R. MOORE, Moderator.

Brother M. B. Williford was ordained to the work of the gospel ministry at the June meeting at Falls church by Elders J. D. Armstrong and P. D. Gold.

THE UNIVERSITY.

Thirty-six teachers, 534 students. Tuition, \$60 a year; board, \$8 (eight dollars) a month; three full college courses; three brief courses. Law school, Medical school, Summer School for Teachers, Scholarships and loans for the needy.

Address, PRESIDENT WINSTON,

Chapel Hill, N. C.

This institution is steadily growing in popularity, patronage and efficiency. The enrollment this year is the largest in its history. We would like to aid some needy boy to get its advantages of scholarships and loans.

SEABOARD AIR LINE.

We have received a well-printed and elegantly illustrated catalogue of the Summer Resorts of the famous Sea Board Air Line Railway. This road has polite conductors, good trains, and makes quick time. It has fast and prompt schedules. Try this road when you wish to travel. Rates are cheap on this line.

The Cape Fear & Yadkin Valley R. R. runs from Wilmington, (near the Atlantic ocean), to Mt. Airy, (within a few miles of the Blue Ridge.) Among the natural, grand displays of creative power are the ocean and lofty mountains. If you wish to see either, take a trip on this railway that has gentlemanly managers and makes good trips.

Elder A. B. Philpott, of Alumine, Va., has been severely sick for nearly two months, but is improving slowly, and hopes it is the Lord's will for him to recover and again see his brethren: though he feels the way is clear for him if called to die. P. D. G.

OBITUARIES.

J. G. JOHNSON.

The subject of this notice, J. G. Johnson, son of Aaron Johnson and Zelpha his wife, was born May 10th 1858, and died Oct 3rd 1894.

He was grandson of Bro. Hamilton Howell who was a faithful Baptist, and stood at his post in Chapel Church when no other male member was there, when it looked like the light and life of the church was going out.

He was a man of the world as other men, but the Lord was pleased to show him he was a sinner and needed grace to save him. This brought such trouble and distress of mind he could not rest, which lasted about three years.

During this time one night at a Free-will revival his troubles seemed to be gone and he joined them: next day, when coming out of the water, something seemed to say, you have joined the church and claim to be a Saint. While dressing it appeared again, and said, you must be born again. Having had no special change his troubles returned, and like mountains his sin rolled through his mind to that extent he gave up all hope and vowed he would never make another effort. He had done all he could and lost he was. Something seemed to say, have faith and you shall be saved. All at once his sins were gone; and he said, words could not express the joy he then felt. He left the Freewills and joined the Primitive Baptist Church at Memorial, and was baptised the first Sunday in May 1894 into the fellowship of that church together with his wife. They went on their way rejoicing. This however did not last long. This was not his home, Typhoid fever came to see him, brought its mighty chains, bound him fast, laid its iron weight and crushed its hope as to this life. As he passed down the road to the narrow gate that lets out into eternity, he was heard to cry in that he feared. He was much harassed by the enemy. I was to see him a few days before his death. He said if the Lord has ever forsaken any man, he has me. O! that I could see him. He opened his arms and said, O! that I could embrace him. His whole soul was for Jesus, the Saviour of Sinners. Earthly things had passed away in value. I said, do you not remember the goodness of the Lord to you in the past, and can you not trust him? I don't remember his answer. But a short time after this the Lord must have appeared to him again. The gloom passed away and he was heard repeating the words of the 339th hymn.

How sweet the name of Jesus sounds, In a believer's ear.
It soothes his sorrow, heals his wounds,
And drives away his fear.
Again "Dear name, the rock on which I build,
My shield and hiding place."
Again "Though I pass through the dark valley of the shadow of death
I will fear no evil."

Thus passed away a worthy man leaving a wife, two children, brothers, sister and friends to mourn their loss, but trust it is gain. May we all trust in Jesus.

J. T. EDGERTON.

COL. SAMUEL BECK.

It is now my painful duty to record the death of a dear departed Brother, who on the morning of the 17th of April bid farewell to all that was earthly. He died of heart dropsy. My dear brother had been a great sufferer for four years, but he bore his affliction with great fortitude, and never was heard to murmur, and was cheerful all the time except when intensely suffering. He was a true believer in the doctrine of Salvation by grace and was willing for God's will to be done with him, confessing to have a hope when he died to be at peace when he died with God. In speaking of my dear brother our parents died and left us the objects of his care, he gave us wise counsel and good advice, ever watching over us with tender care, taught us to keep good society which was our inclination to do. I cannot express my feelings when I looked upon his cold and lifeless form, and to know I should never hear his voice on earth again. But though his body sleeps in death he still lives in memory of those who loved him dearly. He was always willing to help those he saw in needy circumstances, never turned them away from his door, and also was careful to entertain strangers. I can say that I always obeyed my dear Brother, and I can not use language to express my feelings when I speak of his kindness all through life. He was faithful unto death. He is so near and dear to me by the ties of nature. I mourn his loss, I weep over him, but he is resting quietly in the grave, and is freed from sorrow, pain and death ever more.

A precious Brother from us is gone,
A voice we loved is stilled,
A vacant place in our home,
Which never can be filled.
Dearest Brother fare thee well,
Till the resurrection morn,
On earth thou couldst not dwell,
Heaven is thy home.

HIS SISTER.

Mayfield N. C.

EDWARD E. BELL.

With a sad heart I will try to write something this evening of the death of my dear husband Edward Everett Bell, eldest son of Geo. M. and Susan E. Bell, formerly of Henry Co. Va., but moved to Roanoke Co., in 1865 when Eddie was a small boy, where he has resided ever since. The deceased was born Sept. 21 1858, died Jan 15

1891. He was an ardent Primitive Baptist, a devoted husband, a loving father, a dutiful child, an affectionate brother, and above all we sincerely believe an humble follower of the meek and lowly Jesus. He leaves a wife, one little boy, father, mother, two brothers and two sisters to tread a little longer the road of afflictions which mortals travel here below. He professed a hope in Christ 12 of Sept. 1887, joined the church at Laurel Ridge, now known as Bell view church, on Saturday before the third in November, and was baptised by Elder J. C. Hall. His conversion was the brightest I ever knew, and his chaste walk and Godly conversation won the confidence of all who knew him. His chief delight was the perusal of the Scriptures. He sought for the heights and the depths of redemption. He told me one evening about a month previous to his illness that it had been impressed upon him that he would not live long. He was then, as I thought, in usual health. It troubled me so much that I could not talk with him for my grief and tears, but in that calm, mild sweet voice that was always so dear to me he told me what would be best for me to do as he thought, and that he wished his father to be his administrator. He was faken sick about the 14th of Dec., of Typhoid fever, and in spite of skilled Physicians, never tiring wife, parents and friends Death, grim, visaged monster entered our happy little home, and claimed its brightest Jewel. Though he was delirious much of the time during his illness, not one word was out of place, not a murmur heard, all was prayer and something pertaining to heavenly things. I told him one morning that it was raining and real dreary. He said, but Jesus is here, though I walk through the valley and shadow of death, thy rod and thy staff comfort me: and when passing over the river exclaimed, I am going home to glory, also, don't fear to own Jesus' name. His father, mother and I are members of the same church where his membership was, and we dearly love the truth set forth by the Primitive Baptists.

MARY T. NEAL.

Sister Mary T. Neal, daughter of Oliver and Elizabeth Simpson, was born Oct. 4 1820; was married to Joseph W. Neal, May 5 1836; joined the church at Lick Fork and was baptized by Elder Wm. Burns in the year 1861 and died at her residence

near Lawsonville, Rockingham Co. N. C. April 4 1896. Her husband died Feb. 18 1863, leaving her with several minor children to be raised and educated. She was the mother of nine children—three sons and six daughters. She was an intelligent woman; very conversant with the Scripture and a strong believer in the doctrine of salvation by grace. She wrote out her experience Oct. 2, 1883, but requested it should not be published until after her death. I herewith send it to you for publication and it obviates the necessity of my writing a long obituary. Indeed I am opposed to long obituaries because they often crowd out more interesting matter. The bereaved ones have my prayers and sympathy.

A BROTHER.

C. T. PHILIPS.

Brother Philips was born Sept. 9th 1835, died May 15th 1895 making his stay on earth 59 years, 8 months, 8 days. He leaves a wife and seven children, five sons and two daughters, and eleven grand children to mourn the loss of a loving father and husband. He was afflicted for many years and bore his sufferings with great patience. We do not mourn for him as for one that had no hope. He died suddenly, seemingly without much pain. He has been a member of the Church at Abbotts Creek for a number of years, was clerk of his church and nearly always filled the office of clerk with humble submission to his God and to his church. He was a man loved by nearly all who knew him and by the brethren in particular. We miss him as much as anyone that has ever been called from our midst. He was a man that seemed to have the mark of a meek and lowly follower of Jesus. He lived in the church until his death without a charge ever being brought against him, and was devoted to the cause of Christ. We have good hope for him. He has gone to his long eternal home, to rest in the arms of Jesus where all of his troubles and trials will be at an end. The writer has known him for years and spent many pleasant hours talking on the subject of religion and also tried to preach in remembrance of him the day of his burial to a large and attentive audience. Dear children, remember your father's good advice and good example. I hope it may be your happy lot to fill your father's seat in the church before you are called

away. May God bless the bereaved family both naturally and spiritually. To the bretheren of his church: May you consider his worthy example, and be also followers of the same blessed Saviour, and be also faithful unto death.

P. W. WILLIARD.

GROVER HILL

Called from this life, into one of celestial beauty little Grover son of Mr. and Mrs. R. C Hill of Orange County N. C., God gave him to these fond parents, and permitted his earthly stay about two years and nine months, and while that chain of paternal love had been wound around this little tendril, nourishing and protecting it in His kingdom of pure delight. This darling which lay so close to the mother's heart, has gone from the evil to come, wafted on Angel's wings into the presence of Him who doeth all things well. He sings the sweet song of redemption in a home, "Where the wicked cease from troubling, and the weary are at rest."

COUSIN.

APPOINTMENTS.

J. E. ADAMS.

Eno Association.....
Mt Lebanon..... Tuesday after
Harmony..... Wednesday
McRays..... Friday
Burlington..... Sat. night & 2nd Sun.
Gilliams..... Monday
School House near brother J. H. Conbs Tuesday
Reidsville..... Wednesday night
Wolf Island..... Thursday
Thence to the Country Line Association,
He will need conveyance.

J. A. BURCH,

Pleasantville..... Sat. & 1st Sun. in July
Sardis..... Monday
Hillsdale..... Tuesday
Saints Delight..... Wednesday
Mt Vernon..... Thursday
Pine..... Friday
Moore Creek..... Sat. & 2nd Sun.
Abbotts Creek..... Tuesday
Archdale..... Wednesday
Walnut Grove..... Thursday
Pleasant Grove..... Sat & 3rd Sun. on his
own conveyance.

E. C. SMITH.

La Grange..... Sat. and 2st Sun. in July
Meadow..... Mon. after
Autreys Creek..... Tuesday
Old Sparta..... Wednesday

Tyson	Thursday
Red Banks.....	Friday
Washington.....	Saturday
Smithwicks Creek	Sunday
Bear Grass.....	Monday
Skewarky.....	Tuesday
Spring Green	Wednesday
Hamilton.....	Thursday
Conoho.....	Friday
Mt. Zion.....	Sat. & 4th Sun.
Lawrences.....	Monday
Williams.....	Tuesday
Hopeland.....	Wednesday
Falls.....	Thursday
Plea-ant Hill.....	Friday
Mill Branch.....	Sat. & 1st Sun. in Aug.
Union.....	Monday
Moores.....	Tuesday
White Oak.....	Wednesday
Wilson.....	Thursday
Contentnea.....	Friday
Lower Black Creek.....	Sat. & 2nd Sun.

He will need conveyance.

W. J. STEPHENSON.

Neuse.....	Sat. & 3rd Sun. in Aug.
James Youngs.....	Monday
Durham.....	at night
Whitfield S H.....	Wednesday
Big Meadow.....	Thursday
Brother Jones arrange for Friday.	
Abbotts Creek Association.	
Pine.....	Tuesday after 4th Sun.
Moores Creek.....	Wednesday

E. E. LUNDY.

Good Hope.....	July 18 & 19
Elk Spur.....	20
Martin.....	21
Mountain View.....	22
State Line.....	23
Russell Creek.....	24
Pleasant Grove.....	25
Spoon Creek.....	26
Buffalo.....	27
Matrimony.....	28
Good Will.....	29
Cascade.....	30
Mt Arrarat.....	31
Malmasion.....	Aug 1

S. H. WHATLEY.

Eno Association.....	1st Sunday in August
Shiloh.....	Tuesday
Stories Creek.....	Wednesday
Roxboro.....	Thursday
Flat River.....	Friday
Wheelers.....	Saturday and 2nd Sunday
Prospect Hill.....	Monday
Lynch's Creek.....	Tuesday
Arbor.....	Wednesday
Pleasant Grove.....	Thursday
Lick Fork.....	Friday

Thence to Country Line Association. Elder L. H. Hardy hopes to accompany him. They need conveyance.

Will Elder Dameron arrange appointments for 10 days after the Country Line Association?

W. C. JONES

Camp Creek.....	August 1
Tar River.....	5
Surl.....	6
Roxboro.....	at night
Stories Creek.....	7
Harmony.....	8
Burlington.....	at night
Burlington.....	9
Gilliams.....	10
Reidsville.....	at night
Wolf Island.....	11
Dan River.....	12
Lick Fork.....	13

He will furnish his own conveyance

ISAAC JONES.

Bear Creek (Chatham Co. N. C.)	Wednesday after first Sunday in July.
Big Meadow.....	Thursday
Sandy Creek.....	Friday
Mt. Tabor.....	Saturday
Near Brother Bowers.....	(Funeral) Sunday
Near Brother Aumons.....	Monday
White Oak Springs.....	Tuesday
Sugg Creek.....	wednesday
Rock Hill.....	Thursday
New Shepherd.....	Friday
Toins Creek.....	Saturday and 3rd Sunday
Pine.....	Monday
saints Delight.....	Tuesday
Abbott's Creek.....	Wednesday
Elder Williard will arrange an appointment for Thursday.	
Durham.....	Saturday and 4th Sunday
Will Brother Hillard write him at Maple Hill, N. C., which is the nearest depot to Bear Creek. He will go up on C. F. & Y. V. R. R. If no one writes to him, he will get off at Ore Hill.	

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

Zion's Landmark Print, Wilson, N. C.

James Harrison June 6

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.

OUR BELOVED DEAD

They say if our beloved dead
Should seek the old familiar place,
Some stranger would be there instead,
And they would find no welcome there.

I cannot tell how it might be
In other homes; but this I know,
Could my lost darling come to me,
That she would never find it so.

Oftimes the flowers have come and gone,
Oftimes the winter winds have blown.
The while her peaceful rest went on,
And I have learned to live alone.

Have slowly learned from day to day
In all life's tasks to bear my part,
But whether grave, or whether gay,
I hide her memory in my heart.

Fond, faithful love has blest my way,
And friends around me true and tried,
They have their place, but hers to day
Is empty as the day she died.

How would I spring with bated breath,
And joy too deep for word or sign,
To take my darling home from death,
And once again to call her mine

I dare not dream the blissful dream,
It fills my heart with wild unrest,
Where yonder cold white marbles gleam
She still must slumber; God knows best.

But this I know that those who say,
Our best beloved would find no place,
Have never hungered every day,
Through years and years for one sweet
face.

(This was handed me by one of
our best beloved Elders who has
been true to his first love that has
been dead for many years.)

P. D. G.

BY ELDER L. I. BODEN- HEIMER.

FIRST SERMON.

A series of sermons on the following propositions. First. "Is the sinner saved? Second. If so, why is he saved? Third. By what, or by whom is he saved?" Sermons. The first was delivered in Durham, N. C., on Thursday night Feb. the 20th 1896, to a crowded house—who gave profound attention.

Text. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good, and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16-17: Also "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.

In my announcement to the public I proposed to preach upon the following subjects. First, Is the sinner saved. (Second). Why is he saved? (Third). By what, or by whom is he saved? I am fully aware of the magnitude of my subject, and fully realize that I cannot traverse the whole premises in one night, nor in one sermon, so I shall divide my subject into four heads, and only treat to-night upon man as a sinner, how he became a sinner, and the power, and enormity of sin, and of its universality over all mankind, without regard to age, blood or birth; and I shall have to go back one step behind my first proposition so as to show not only that the sinner is saved, but

to show what he is saved from, when I come to take up that part of my subject. Because if we consider sin a trivial thing, we also consider salvation a trivial salvation, and if we suppose our sins to be little sins, we feel the need of only a little Saviour, and the work of that little Saviour would be but little esteemed by the man who thus views sin. So there are two reasons why I should fully, and freely dwell to-night on the nature, and power of sin. First to show you your true character as a natural man, or sinner, as God has described you in his word, and we must accept the description which God has given us, without comment or modification, or confess ourselves open infidels, whether we be churchmen or not. For to deny God being a God of truth, is infidelity in full bloom, and yet thousands do this who are churchmembers. Then if we realize ourselves such sinners as God says we are, then when saved we know something of the power, and virtue of what or who saved us. I know all men confess themselves sinners in a general to traditional way, and laugh with an air of indifference, yet such neither feel nor believe that they are such sinners as God has described them to be in his word, neither do they believe the Lord Jesus Christ to be such a Saviour as God in his word has described him to be: and while in such unbelief they never can worship him as their wonderful Saviour, neither can they be saved in such unbelief. We must see ourselves such sinners as God sees us, and not such sinners—as common traditional consent and popular opinion say we are. If we regard our sins as trivial sins, we also regard trivial remedies to free us from our sins, and neither are our sins great sins, nor does it require a great

Saviour to save us from small or common sins. If such opinions are true, then much of the scriptures, yea, all of them are false, if such opinions are true. I will now take up my first text, and specially the 17th verse. In this second chapter of Gen.—we have an account of the creation of the heavens, and of the earth, and of the first sabbath, together with God's bountiful goodness to man, whom he had made of the dust of the ground, in that God planted a garden in Eden with all kinds of fruit, and put the man in the garden to keep it and to dress it. God tells him in this 16th verse saying, "And the Lord God commanded the man." etc, showing on God's part that the matter was imperative, by using the word, "commanded," but on the part of man God uses the words, "thou mayest freely eat." The word "mayest" is not imperative, but shows that the privilege to eat of all the trees of the Garden, save the tree of the knowledge of good and evil, is positively given him of God; but by the word, "thou mayest" God does not say, thou mayest, or mayest not: for this would have licensed him to eat, or not eat; but our duties and privileges are both included in that word, thou mayest. But when God comes to speak to man of what is neither his duty, nor privilege to do, he does not use the word, "Thou mayest:" but says, "But of the tree of the knowledge of good, and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." The language that prohibits man is not, "thou mayest," or mayest not; but is positive, "Thou shalt not eat of it," and annexes the penalty of death as positive, so there is not a text in this Bible to my recollection that gives any man the privilege to do as he pleases; and I can't see for my life,

where that, "do as you please doctrine," got its start from. I know there is not a text from Genesis to the last of Rev. that God himself or his Prophets, or Apostles have taught such a doctrine, "Do as you please." It is true that God gives man many privileges that he can do or not do; but all the privileges God ever gives to us, are to do right, and no where to do wrong. Hence it was right for Adam to enjoy all the trees of the garden but one tree, and God said, "thou mayest freely eat." That is, thou mayest freely do right: but when it comes to doing wrong, God says, "thou shalt not." So Adam took the fruit wilfully, and knowingly that God told him not to eat, and by that one voluntary act of transgression brought sin into the world, and death by sin, and that word "world" does not mean that sin was brought and turned loose, like you would say, a loose horse in in Durham, but it means that animated world of man. As a proof that my idea is correct, the same world that sins dies, for death follows sin, and the inanimate earth, or world cannot die: hence it must apply to animated life, that can die, and as the term Adam means earth and the term earth is called world, so one act of one man brought sin, and death, into the whole world of mankind. Then if one single act of disobedience by one man corrupted the whole world, you that have committed thousands of sins how many worlds would your individual sins corrupt and ruin? Then take the sins of every man and how many worlds would they all ruin. Allow every act to ruin a world, the stars of heaven, and the sand of the seas would not be enough in number to count the ruined worlds that sin has slain, and yet the world says sin is a small matter. We can easily get it removed. Reforma-

tion is substituted for regeneration, and restoration for redemption. Reformation is good in its place, but it only fits us for human society: for the most it can do is to make moralists of us, just what we should have been all the time, and unfortunately the religious world is now teaching, and accepting reforms and morality for regeneration, and a change of heart, when it is only a change of conduct, but not a change of principles. I do believe that the present system of religion is the next greatest curse to the world to the introduction of sin into the world. The leopard is taught that he can change his spots, the Ethiopian is taught that he can change his skin. The clay is taught that it has a right to complain at the potter. The sinner is taught that he is not as bad a sinner as God says he is. God says to Noah that the thoughts, and the imaginations of man's heart are only evil and that continually: but who believes it? Did any of you ever see a natural man who had no restraint thrown around him. No, you never have. We take our children as soon as they be born, and we throw all the influences around them that we can. They are brought under restraint from their first breath. We educate them to make them fit for society. This argues that we know they are not fit by nature. We restrain them from every evil way, as far as we can which is right. But does it not prove that we are as God says we are, that "we go astray as soon as we be born, speaking lies." To prevent our children from developing what they are, we throw every influence around them, and if we chance to shape their acts in a moral direction, so that they do not commit those immoral acts, we are ready then to deny God's word, and prove it false by our children

being such good children, and say, I know my children are good children, when God says, "There is none good, no not one." You know you may take a young gourd, and put it in a square box, and compel it to grow square, but neither the shape, nor your box can change the nature of the gourd: for you may take the seed out of your square gourd, and plant them, and you will find without you box them they will be round gourds, which proves that shaping the gourd does not change its nature. If a man were to show the square gourd to the ignorant, he could sell the seed for a good price, but when they would spring up and bear fruit the buyer would cry out, "he is a gourd, hum-bug." So when those moralists cry out good children you may cry out "religious hum-bug." Again you may go to a crab tree, and thrash every crab-apple off the tree, but that does not change the nature of the tree, nor will it ever make it bear good fruit. The Chinese box their girl-babies' feet to make them slender, but when that child becomes a mother her child will have just the same kind of feet as it would if its mother had not had her feet broke. So all the work done on the surface cannot change our nature. The Prophet Jeremiah says, "The whole head is sick, the whole heart is faint. There is no soundness, etc." Then truly death has followed sin.

This brings me to notice my text in Rom. 5:12. "Therefore, 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." Here Paul alludes to the transgression of Adam, of which I have been speaking, and says that death is passed upon all men for that all have sinned. Then if death is passed upon all men all are in some sense dead, and if dead

they have no power, nor will to come to God, yet they are not dead morally, so that they cannot know right from wrong, nor legally dead so they cannot obey, or disobey the law of God: for if they are legally dead, then the law could have no claim on them, for "he that is dead to the law is freed from the law: but they are spiritually dead and cannot receive the things of the Spirit. One common proof that sinners are dead is that they continue to sin without any fear of God before their eyes. If you could see the wickedness of New York, Chicago, Cincinnati, St. Louis, and I will not even pass Durham, if you you could see it for only one night, you would be surprised: but if the world could roll before your eyes, as it does before the eyes of God, you would shudder for fear God would sink it into hell. Suppose it was possible for you, for only one hour, to be seated on some high pinnacle, and for you to have eyes, and ears that could see everything mean that is done in the whole world, and that you had ears sufficient to hear all the wickedness that is in the world: now suppose God was to cause the world, the entire world, to roll before your eyes, and ears, so you could see and hear every thing that is done, and said for only one hour: then suppose you could know every thought of every human heart, as God does himself, for only one hour your blood would chill in your veins, your hair stand on ends, your heart would faint within you, and you would cry out, "The half has never been told." But when God tells us in his word how vile the sinner is, he does not believe it, because he has never seen, nor felt the truth of it. But when God is pleased to show the sinner's own heart to him, he then sees a world of iniquity roll, not

only before him, but within himself, and when he sees his own heart, he sees every human heart, for they are all fashioned alike. Then he is ready to acknowledge God's word to be the truth, and cry out, "Depart from me, O Lord, for I am a sinful man." But I will leave the subject for to-night, hoping what I have said may throw some light upon this dark chasm of sin, ruin, and death into which the whole world of mankind have fallen by "the disobedience of one man," and a diagnostic character, and every symptom points to a fatal end. I know while you have given me your profound attention and respect for one hour and a half, without hearing the remedy for your disease, yet I trust you will profit by the painful lesson you have had to-night, and I hope you will all come out next Thursday night, and I will show you that such a vile, polluted sinner as I have described to-night is nevertheless saved. Why he is saved and by what, or by whom he is saved.

SECOND SERMON.

"Subject. "Is the sinner saved, and if saved, why is he saved, and by what, or by whom is he saved?"

Text. "And she shall bring forth a Son' and thou shalt call his name Jesus; for he shall save his people from their sins;" Matt. 1: 21.

"For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." Heb. 8: 12.

Last Thursday night I preached upon the first part of this subject, that is I dwelt on the nature and character of sin, how it was introduced into the world, by the disobedience of one man, and by one act—of the one man; and you remember that I shewed you, that the world into which sin entered was not the inanimate earth, as you say that a horse was in the city of Durham, by which language you

mean that the horse is at large in your streets, or in a stall, but the entry of sin into the world certainly means into the whole human family, from Adam to the last child that will be born: you also remember that I told you then that the proof of this assertion is clear, because death followed sin, so the same world that sin entered into died, and as the inanimate world has no life, and never had, it could not die, therefore it meant the animate world of man-kind and refers to and includes all of Adam's posterity, even the generations yet unborn: "So death is passed upon all men for that all men have sinned." Then all men in nature are dead. This word dead expresses literally that a dead man does not see, feel, know, nor have any power of action whatever among the living. It expresses the idea that not only one man, but the whole world, bears this relation to God and to all spiritual things: yet the world is not dead literally, so that they cannot understand the literal, or moral laws of God, so as to know right from wrong, and know that drunkenness, stealing, lying, and adultery and other crimes are forbidden, and are wrong. As I fully dwelt upon this part of my subject last Thursday night, I will to night pass on to show you, First, the sinner, who is fully as bad or worse than I then described him to be is saved. First, I shall show you why such a vile, polluted rebel is saved, and Second, I shall show you by what, or by whom, he is saved, and conclude with some general remarks to all men.

Then to my first proposition: Why is the sinner saved? To this question I may offer several reasons as answers, and my first reason is because God's glory and praise is inseparably connected with the

salvation of the sinner. To fail to save him is to give his praise to another. This God cannot, and will not do, for he says, "I will not give my glory to another, nor my praise to graven images." For this reason the sinner is saved. If God were to allow one, only one, of his covenant children to go to destruction, while Christ is mighty, and able to save, his oath and covenant would be forfeited, and the blood of the covenant spoken of by Zechariah the Prophet, and the prayer of his Son Jesus Christ would all be disregarded, the Trinity disgraced, the angels abashed, and the devil, and his infernal host would shout victory in hell, while the angels would drape heaven in sackcloth of mourning. Again, another reason why the sinner is saved is God's love to the sinner. While God abhors sin, yet he loved the sinner, and that love is an everlasting love, and eternal as well, hence "God doth commend his love to us even while dead in sin," and if God loved the sinner before the foundation of the world and being immutable, he loves him still, and ever will. Hence God's love is the first great cause why the sinner is saved, and is also the first great cause why any sinner loves God: "We love Him because he first loved us, and gave himself for us." Christ Jesus then was not only the price, but he was the currency that answered to, and satisfied the claim or demand of an infinite, and perfect law for and on the behalf of the insolvent sinner. Therefore the sinner is saved. Hence the sinner saved can now see himself from two standpoints. First, he sees himself without Christ to be a moral wreck of sin, death, and eternal ruin, woe and misery on the one hand, while he sees on the other, himself in Christ, an heir of

heaven, free from sin, and spotless as the driven snow. Hence another reason why the sinner is saved is to make good the angel's words to Joseph, "She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Another reason why the sinner is saved, is the name of this holy child that Mary was to bring forth, (Jesus.) If the sinner is not saved then this name does not mean a Saviour, or was applied, or given to the wrong child. This child is not a conditional Saviour, as the religious would suppose, because he complies with certain conditions, and Christ could not properly be called a Saviour until these conditions are performed by the sinner; and if that theory is true, then the angel should have said to Joseph, "She shall bring forth a son, and thou shalt not name him, till it is seen whether he can save, or not." But the angel said to the shepherds, "Behold I bring you glad tidings of great joy, for unto you is born this day, in the city of David, a Saviour which is Christ the Lord." So Christ was born a Saviour and if so, was a Saviour before he was born. Yea hear him saying, "I was as one brought up with the Father, &c." Then if Jesus was a Saviour before the world was, sinners were saved in God's purpose, which could not have been the case if their salvation hinged upon their acceptance, because the sinner could not then accept, repent, nor believe. But some of you will say that the sinner has to repent: so say I. Then if he has to repent he is not a free agent as you claim, for if he was he would not have to repent, for that word (have to) shows compulsion, and compulsion is the greater compelling the less to do, and if compelled to do, then he does not do it freely: but you say the sinner

has to believe: so say I, and I am glad that that word (has to) and must is so, for were it not so the sinner would neither repent, nor believe in the Lord Jesus Christ: "For Him hath God exalted with his right hand to be a Prince and a Saviour, to grant repentance to Israel and forgiveness of sins." For this reason the sinner repents, believes, and is saved. This makes Christ what he says he is, "The Alpha and the Omega, the beginning and the end, the first and the last," and such He is to every sinner saved. Another reason why the sinner is saved is because Jesus has satisfied, and magnified the law for him, therefore the law is now the sinner's friend, and as well as mercy, justice now approves the sinner, whereas it before condemned and cursed him. Another reason why the sinner is saved is because he is in Christ, and is in him not by chance, but by choice, not after he accepted in time, but when he was accepted in the beloved before time: "According as He hath chosen us in him before the world began," and because God made the sinner accepted in the beloved. So the doctrine of acceptance consists in God the Father accepting the sinner in Christ, in the place of the sinner accepting Christ, or Christ accepting the sinner, for the sinner's works. Christ accepts him as the gift of his Father, and on that account only, and the Father only accepts the sinner in his Son, on account of the perfect, finished work assigned Jesus to do, and not assigned to the sinner to do. Hence all the elements of salvation are in Jesus. Eternal life is in Him to give, repentance is in Him to give, forgiveness is in Him to give, justification is in Him to give, the spirit of prayer is in Him to give, knocking, asking, seeking, hungering,

thirsting, coming, and believing, all are necessary, and not one of them in the sinner, but all of them are in Christ to give: hence it is, "If any man be in Christ Jesus, he is a new creature, old things are done away, behold all things are become new, and all things are of God." Then all things necessary to save the sinner are in Christ, and all being in Him there is nothing in the sinner, so the sinner stands "Ten thousand talents in debt, and nothing to pay." The Saviour stands out of debt and ten thousand talents of mercy to pay what the sinner owes. This makes Jesus the Saviour, and the sinner the subject saved. This brings me to my second text, Heb. 8:12, "For I will be merciful to their unrighteousness &c." You see how positive Paul repeats the language, neither expresses, nor infers any conditions to be accepted, nor performed by the sinner, and is not based on such uncertainties: for if it was, the promise would have to be as uncertain as the cause on which it is based. But the conditionalist says the sinner must do good to get good, and then Christ will show him mercy: but goodness and righteousness do not need mercy. They are able to take care of themselves, besides Christ says, "I will be merciful to their unrighteousness," not their (righteousness.) Oh what a wonderful, comforting promise to the awakened sinner who has "spent all his living on physicians, and gets no better, but rather worse." All his prayers fail to relieve his heavy heart, all his resolutions to do better but prove a failure, all his efforts to repent have failed to produce true repentance, all his efforts to make himself humble seem only to harden his heart rather than to soften it, all of his tears seem to be dried up, and he longs to shed tears of

grief over his hard heart, and mis-spent time, but "his moisture is turned into the drouth of summer." No tears can flow from the eyes of such a hardened sinner, and in despair he sinks beneath the boisterous chasm of despair, and cries Oh! that I had never been born. But listen, Oh listen to what Jesus says to you, I will be merciful sinner to your unrighteousness. What says the sinner is this I hear? Surely I am mistaken. Can God be merciful to me, a vile sinner? No, no, I fear that can never be, and yet I rather have, or know that, than be heir to the world. Then if there is one such poor trembling sinner here to-night hear Jesus say to you, "Ho, every one that thirsts, come ye to the waters &c." Again hear him say, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." Let Jesus answer for himself. "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more." Will not this give thee rest? Can you ask more? Do you want more? Will you ever get more? The religious error of the world now is, that they are trusting more in their prayers to comfort them, than they are in God's promises, and are looking more at their own works to save them, than they are at the finished work of Christ. You can tell who the religious world is by their continually crying out, what great things they are doing for the Lord, while God's children are crying out what great things the Lord is doing for them, and just as each feels so they cry. "Who then is on the Lord's side?" "Who hath believed our report, and to whom is the arm of the Lord revealed?"

I will now conclude with some general remarks. I showed you last Thursday night who, what and

how man became a sinner. I have shown you to-night that such sinners were saved. I have shown you why the sinner is saved, and by what, or by whom the sinner is saved. I have also given you enough experimental evidence to show you where you all stand to-night, so you may decide whether you believe Christ to be the full Saviour of sinners, or whether you believe Christ to do part, and you the remainder. If this is your plan, then you do not "believe our report," and if not, then to you the "arm of the Lord has not been revealed." In conclusion may God enable you to know, receive, and obey the truth, for "If you know the truth, the truth shall make you free: and if the Son therefore make you free, you shall be free indeed." If you object to what I have preached to you to-night, it cannot be because I have not preached Christ to be "the way, the truth, and the life," but it must be because I did not preach more than Christ, or less than Christ, so as to give you a part of the work in your own salvation, and thereby constitute you part sinner, and part Saviour, and make Christ a mere help to you, and you a help to him. This I dare not do. Go home, search the scriptures to see whether these things are so, and may God open your understanding so that you can understand the scriptures, and know the way of life, and enter in at the gate into the holy city.

ELDER P. D. GOLD, MY VERY DEAR BROTHER:—Last spring when on my tour of preaching I promised the brethren that when I got home I would let them hear from me through the "LANDMARK," and would have done so immediately but for my ill health since I arrived

home. I was on my tour from home 44 days, and tried to preach 40 or more times. I left home in poor health, having had lagrippe, and for about two weeks I improved but very little. After that my health improved rapidly, and by the time I reached home I was well. Where I went I found the churches generally in peace, which was very enjoyable to me, and I was met by the brethren everywhere with the warmest fellowship and brotherly kindness, readiness to help me on my way after a godly sort. I did not have to ask for or seek chances to be conveyed from one appointment to the next, but I would be informed by a brother or friend that the way was ready for me. I trust the good Lord will especially bless those brethren and friends that were so kind to me. Many of my brethren and friends whom I met on my tour kindly invited me to pay them another visit the coming fall, which I promised to do, the Lord willing. On the Straits at night I preached at a large Missionary house to a large congregation, and all treated me with due respect.

Your brother in love.
L. S. ROSS.

Swan Quarter, N. C.

DEAR BRETHREN GOLD AND LESTER:—As I am at home to day on account of the helpless condition of my wife, who is still unable to stand or walk or turn herself in bed, but I hope is something better, under the treatment of Dr. C. G. Cannady, I have concluded I would spend a part of the day in copying an old Minute of the old New River District Baptist Association, and leave it with you as to whether it is worth republishing.

Some of the Missionary Baptists are often claiming that they are the real old Primitive Baptists and that we, the Primitive Baptists, are an

offshot from them. If this old Minute is published, it will show to many who are not informed upon the subject, how little truth their claim has in it. I send a verbatim copy with the circular letter attached:

MINUTES

of the New River District Association of Baptists, held at Pine Creek meeting house, Montgomery county, Va., Saturday before the third Sunday in June, 1825.

Introductory sermon was preached by Elder Stephen Hubbard from Acts. 2d chap. and last verse. Letters from 11 churches were read, which, with their messengers' names, are enrolled, viz:

CHURCHES.	Baptized.	Received.	Dismissed.	Excluded.	Deceased.	Total.
<i>New River</i> —John Hurst, John Howard	1	1	1	1	1	36
<i>New Hope</i> —Jas. Ballard, Fred Quesenbery	2	1	4	1	1	69
<i>West Fork</i> —Jesse Jones, Nathaniel Thompson, John Salmons	2	1	2	1	1	69
<i>Jack's Creek</i> —John Conner, Shadrack Turner	1	1				69
<i>Smith's River</i> —Stephen Huffard, William Lee, John Slaughter	1				2	52
<i>Pine Creek</i> —Peter Howard, Charles Simmons, Michael Hovey		2			1	37
<i>Salem</i> —Leoard Aldrige, William Idgus		2			1	27
<i>Meadow Creek</i> —Robert Shupkuis, Alexander Howard, John Winter		3	1			19
<i>Union</i> —Jeremiah Berniett, Jesse Corn, James Ingrum, Jr.		3		3		52
<i>Liberly</i> —Joshua Adams, Jesse Moore		1				66
<i>Long Branch</i> —James Radford, John Cannaday, James Cannaday						

NAMES OF DELEGATES.

CHURCHES.

Elder John Wilson and Brother Fruntry from Mayo, and Brethren David Young and John Jones from Strawberry Association certified their appointment and took seats. Brother John Turner, a visiting preacher from Strawberry Association, was invited to a seat. Then chose Elder Jesse Jones Moderator and Stephen Hubbard Clerk. Then chose Elders Wilson, Conner, Howard, Thompson and Adams with the Moderator and Clerk a select committee to arrange the business of this Association, and report on Monday. Then chose Elders Wilson, Hubbard and Adams to preach to-morrow, worship to commence at 10 o'clock. Then adjourned till Monday morning 9 o'clock.

MONDAY, June 20.

Met pursuant to adjournment; and after divine worship the names of the delegates were called, the rules of decorum read, the report of the committee read and received and the committee discharged. The Association then proceeded to the following business, viz. 1st. The query from last Association respecting section meetings. We think it not advisable to revive them at this time. 2nd. Corresponding Messengers made satisfactory reports and were discharged. 3rd. The presbytery that were appointed to attend the call of Smiths River church reported that they attended and did the work assigned them, and were discharged. 4th. The presbytery that were appointed to attend the call of Union church reported that they attended, and because of some objection of a trivial nature, and not calculated to injure the doctrine or character of Brother Turner they deferred his ordination. 5th. Ap-

pointed a presbytery of Elders Jones, Howard, Salmon and Lee to attend the call of Salem church, to look into the qualification of Brother Leonard Aldrige, and ordain him to the office of Deacon if found qualified, and report to the next Association. 6th. The Treasurer reported that there was \$8,50, in hand. Gave our Clerk \$3, balance in hands of the Treasurer \$5,50. 7th. Elder William Lee appointed Treasurer to supply the place of the former Treasurer resigned. 8th. Appointed corresponding Messengers, to wit. Brethren Jeremiah Burnett, Jesse Corn and James Canaday to the Strawberry, and Elders Conner, Jones, Adams, Thompson and Hubbard to the Mayo Association. 9th. Our next Association to be held at Charity Meeting-house, Patrick county, Va. to commence Saturday before the 2nd Sunday in October, 1825. Elder Nathaniel Thompson to preach the introductory sermon and in case of failure Elder Howard.

Signed,

JESSE JONES, Mod.

STEPHEN HUBBARD C'lk.

MINUTES

of the New River District Association of Baptists held at Charity Meeting House, Patric Co. Va. Saturday before the 2nd. Sunday in October 1825.

The introductory sermon was preached by Elder Shadrick Maston, from Rev. 14 : 6. Letters from 11 churches were read, which with their messengers' names, are enrolled, viz:

NAMES OF DELEGATES.

CHURCHES.

Baptized.	Received.	Dismissed.	Excluded.	Deceased.	Total.
2	2			1	32
1	1	2	2	1	68
			1		70
					69
					57
					37
					36
					21
					54
					65
					16

Elders Hill, Beck and Washben, from Mayo Association certified their appointment and took seats, and Brethren J. Turner, P. Nance, A. Stults, A. Young and J. Jones from Pig River Association presented a letter of correspondence, and took seats. Elders Shadrick, Masten and Joel Adams, visiting preachers from Roanoke Association, being present, were invited to seats. Then chose Elder Jesse Jones Moderator, and Elder Stephen Hubbard Clerk. Then chose Elders Hill, Howard, Conner, Thompson and Adams, with the Moderator and Clerk, a set com-

mittee to arrange the business of this Association and report on Monday. Then chose Elders Hill, Beck and Masten, to preach tomorrow; worship to begin at 10 o'clock. Then chose Ben Conner and Jesse Corn to receive the church contributions, and settle with the Treasurer, and report on Monday. Then adjourned till Monday 10 o'clock.

MONDAY, October 10th.

Met pursuant to adjournment and after divine worship the names of the Delegates were called, the rules of decorum read, the report of the committee was read and received, and the committee discharged. The Association then proceeded to the following business, vis. 1st. Corresponding Messengers reported, which was satisfactory, and were discharged. 2nd. A presbytery that were appointed to attend the call of Salem church, reported that they attended and ordained Brother Aldrige to the office of a deacon, and were discharged. 3rd. The circular letter was presented by Elder Stephen Hubbard, which being read was approved and ordered to be annexed to our present Minutes and Elder Jesse Jones to prepare the next. 4th. Query from New River, What shall a destitute church do to obtain the benefit of the preaching from their ministering brethren? Answer, we advise to attend to the word of Christ. Pray ye the Lord of the harvest to send forth laborers into his harvest. 5th. Query from West Fork, will it be expedient to insert in our minutes the time of each church meeting in the district. We refer to the churches, and for them to signify in their letters to the next Association. 6th. Query from the Committee, What ought to be done with a Baptist who holds with, and attends Mason Lodges? Answer,

they shall be dealt with as transgressors, and if they still persist, exclude them. 7th. Appointed corresponding Messengers. viz: Connor, Thompson, Adams, Jones and Moore to the Mayo Association, and S. Turner, Bennett, Salmons, Lee, and Hubbard to Pig River Association. Agreed to present the Strawberry with 4 copies of our Minutes. 8th. The Brethren appointed to receive the church contributions and settle with the Treasurer, reported they find in the hands of the Treasurer \$22,62, gave our clerk \$3. balance in hand \$19,62. 9th. The Clerk appointed to superintend the printing of our minutes, that he have 250 copies printed and distribute the same. 10th. Our next Association to be held at Reed Island Meeting House, New River church, Wythe City, Va. to commence the Saturday before the 3rd Sunday in June 1826. Stephen Hubbard to preach the introductory sermon, in case of failure Joseph Adams.

Signed,

JESSE JONES, Mod.

STEPHEN HUBBARD, C'lk.

Ordained Preachers' Names.—
Jesse Jones, Peter Howard, John Conner, Stephen Hubbard, Joel Ashworth, Nathaniel Thompson, William Lee, Jonathan Salmons and Joshua Adams.

Licensed Preachers' Names—
Robert Simpkins, Shadrick Turner, Jeremiah Bennett and Francis Cox.

CIRCULAR LETTER.

“The New River District Association to the churches whom they represent, greeting:—Very Dear Brethren. As we have given you some counsel from each of our meetings, it seemeth good to us at this time to say something respecting Idolatry which is strictly forbidden in the scriptures, for God when

He gave the law to His servant Moses, strictly commanded that they should have no other god. Now the true glory of Israel was to worship but one God, while adjacent nations were bowing down to gods of their own hands-making, and had their household as well as their temple gods. But not being all Israel that was of Israel, they began to incline to the Idols of nations, which often times brought declension and calamity on them as a nation, even down to the days of the apostles, when it appears that Idolatry had arisen to a prodigious height. Temples were erected in almost every city, and almost every family had its imaginary or household gods, as it appears that the national church under the law inclined to Idols of the heathen, with whom they became united and worshipped their gods. When the gospel church came to be collected and separated from the world, as all that were in the visible church were not real disciples of Christ, Idolatry appeared to continue in the gospel church, which caused the apostle to caution his brethren against the sin, saying, “little children keep yourselves from idols.” Did the apostle mean those temple gods which the heathen had set up to worship? Nay. But those household gods which they worshipped, which the circumscribed limits of a circular letter cannot delineate. Therefore we shall only mention a few of them, and in the first place, the apostle says, above all things beware of covetousness which is idolatry, and as it appears that idols of the heathen consisted much in their jewelry, such as gold and silver, &c. It is said that the love of money is the root of all evil. We believe therefore there is great danger both of preachers as well as laymen falling into this error, for we learn in the days of

the prophets there were some that taught for hire, whilst their priests divined for money. There were idolators who regarded their hire above the command of the Lord, and loved their gold more than the souls of the people, and further, it appears in the days of the apostles there were men of like character who for filthy lucre's sake taught things which they ought not, and have we not reason to fear that there are such in our day? But licentious doctrine, more particularly to please the rich and opulent of this world, that they may thereby receive the greater remuneration, while we discover the same spirit of avarice or licentiousness among private members. Alas! how often is it seen in church expences that some are delinquents time after time, saying have me excused; while in as affluent circumstances as those that contribute more than is meet. This arises from a covetous disposition, which is idolatry and in truth everything that draws the affection from the worship of the living God, either in public or private worship, is idolatry. Therefore we adopt the language of the Apostle, saying, little children keep yourselves from idols. Dear brethren suffer a word of exhortation. Do unto all men as you would that they should do unto you. Set not your affection on things of the earth, but on things which are above, and cast your idols to the moles and to bats, and say in the language of ancient Israel, the Lord he is the God, the Lord he is the God."

Thus I have taken the time and the trouble to copy both the proceedings of the Associations for the year 1825 which I certify is a correct copy. Those two sessions were held as we see 71 years ago. Comments unnecessary: the minutes speak for themselves: if the Missionaries were in fellowship with the

doctrine set forth in the minutes in 1825, they have left it in 1896. But the truth is apparent that in 1825 the Missionaries were not in the New River Association. The Old School or Primitive Baptists were and are there to-day earnestly contending for the principles contained in the minutes copied. Elder Jesse Jones continued to be Moderator of the Association until his death, or probably on the account of extreme age he did not act, Elder Joshua Adams succeeding him, though before Elder Jones's death the Association divided not, on doctrine points, but for convenience; and the Smith's River and the New River Associations were then the Old New River. They are one in doctrine now. Never were Missionary bodies after the Modern Stripe, and he who asserts that they were ever engaged in the Missionary schemes of to-day is either wilfully or ignorantly misrepresenting the matter. The Salem church was constituted in the year 1784 which was eight years before Fuller and others hatched the present Missionary system among Baptists. If history is true. The Salem church has never changed in doctrine. She was Primitive, apostolic predestinarian in doctrine when constituted. She is so to-day. Yours in the bonds of the gospel.

J. C. HALL.

ORGANIZATION.

The brethren and sisters desiring to be constituted into a church, met at a school house near Nashville N. C., on Saturday before the 4th Sunday in June 1896. After preaching by Elders M. B. Williford and M. T. Lawrence, a Presbytery was organized consisting of Elders M. B. Williford, M. T. Lawrence and Deacon William Trevathan. 1st Elder M. T. Lawrence was chosen Moderator and William

Trevathan Clerk. 2nd. The brethren and sisters wishing to be constituted into a church were requested to hand in their letters, when a letter from the Falls of Tar River embracing the names of the following named brethren and sisters was read, Isaac Womble, Louis Landin, Cornelius Whitfield, David Jones, Cherry Womble, Martha Landin, Nancy Whitfield, Jerutha A. Williford and Lucy Robbins, of whom Isaac Womble, Cornelius Whitfield, Lucy Robbins, Nancy Whitfield, and J. A. Williford were present and came forward and the Moderator gave them the right hand of fellowship and delivered to them the charge, and pronounced them a church in gospel order.

M. T. LAWRENCE, Mod.

The newly constituted church then went into Conference. Elder M. T. Lawrence opened conference and was chosen Moderator and brother William Trevathan was chosen Clerk protem. 1st. Visiting brethren and sisters were invited to seats. 2nd. The door was opened for the reception of members, none came forward. 3rd. The church adopted the same articles of faith, rules of decorum etc., as the Falls church. 4th. Brethren Isaac Womble and Cornelius Whitfield were chosen as deacons of the church, and brother Isaac Womble Clerk. 5th. It was agreed to appoint the 4th Sunday in each month and Saturday before as the time of our montly meeting. 6th. The church called Elder M. B Williford to serve them as pastor and he accepted the call. 7th. Agreed to meet at Oak Level, to-morrow morning at 10 o'clock a. m., for the purpose of ordaining the Deacons chosen and preaching to begin at 11 o'clock. 8th. Then adjourned.

M. T. LAWRENCE Mod.

WILLIAM TREVATHAN, C'lk Protem.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 17

WILSON, N. C., JULY, 15, 1896.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

OF WHAT PARTY ARE YOU.

This question is often asked with reference to political parties. Does it ever occur to you that a christian is not of this world—does not belong to any party. But that Jesus is his lawgiver, his judge, his king, who will save him, and that we are born of God, and hence not of the world, nor of any political party? We should render unto Cæsar what belongs to him. We should pay tribute to whom it is due—submit to the powers that be—as ordained of God—speak evil of no man—not return railing for railing—be patient toward all men—but not put your trust in any man, nor set of men. But if you swallow down all the notions of any political party how are you going to think well, or speak well, of the opposite party? Do you know of any men who hate others more, or revile them more bitterly, than one party does another? If you swallow down all that any party teaches and endorse all it does you become a hater

of all other parties, and a hater of men.

Each party is after the power and profit or money, and this is corrupting. We should not want power. The love of money is the root of all evil. The thirst for spoils and patronage of office have done much to imperil our once fair land, and oppress our once happy people. The money changers have defiled the temple of liberty our fathers fought for, and that God gave us, and we are now an enslaved people. We need a cleansing, renovating power that will cast out these money grabbers, party servants, self-seekers, liberty destroyers, and place in the halls of our legislation law-makers that know no party, no north, no south, no east, no west, but fear God and love mankind, and that will enact laws that favor no set of men in preference to others; but are fair to all innocent men, and punish all guilty men.

I have always opposed any rule that would make politics a test of fellowship in the church. Let each man vote as he thinks is right. But what I desire is that all that come to the church should bring fruits meet for repentance, and prove that they love and fear God, and have good will toward men.

Politicians of all classes will fool you, if you follow them. They will cry reform, reform, but give them power and they never rise above party lines. What they want is to cast out the other party, and put themselves in office, and the poor people at large are still oppressed.

Last summer I was requested to be a candidate. I replied no, I cannot do any such a thing. I went to my office, and a Spirit said within me, "How would you like to be a candidate, and defend all the blunders of the democratic party, and have some fellow from the other side asking you ugly, hard questions? How much better to speak in behalf of one who never blunders, nor makes any mistakes, and for whom you never have to make any apologies, but who hath done all things well."

My mind is to raise the standard of King Jesus and march under that banner of love. I desire not to be enslaved by the shackles of any party, but to reprove the wickedness and corruption of all of them; but not to be the enemy of any of them. Until we look beyond all earthly parties up to God, whence cometh our help, we shall have no deliverance. Who is on the Lord's side? Blow the trumpet in Zion. Sound an alarm in the holy mountain.

P. D. G.

DO YOU LOVE THE LORD JESUS?

Paul says, if any man love not our Lord Jesus Christ let him be accursed when the Lord cometh. Jesus is the chiefest among ten thousand and the one altogether lovely. If one therefore does not love him that is clear proof of his utter baseness and corruption. We are measured and our character determined by what we think of Jesus. To every believer he is precious. But the natural, carnal

mind sees no beauty in him, and hates him without a cause.

Do you ever consider the character of Jesus? There never has been one on earth so full of toil and labor, privation and suffering equal to his. His life was one of continuous labor and suffering—teaching—bearing rebuke, persecution and hatred from those surrounding him. Yet he did it all freely and all for his enemies. He never rode but once—he owned nothing—he sought no gain of man. He always spoke the truth. He returned good for evil always. No man spake as he did always telling the whole truth in the spirit of faithfulness in every thing. He was the only unselfish man that ever was on earth. He was the humblest man that ever lived—absolutely without sin—yet the most oppressed and afflicted, hated and reviled man that ever lived. He was the most honored and the most dishonored man that ever lived. God honored him, man sought to make him infamous. He gave himself a ransom for all, one died for all, and the all he died for shall be saved. He died for his enemies, and reconciled us to God by his death while we were enemies. He made an atonement for sin by the sacrifice of himself, and obtained eternal redemption for us.

All power in both heaven and earth is given into his most gracious and merciful hands, so that he has power over all flesh to give eternal life to as many as the Father has given him. He is exalted a prince and a Saviour to grant repentance

and the forgiveness of sins unto Israel. He blesses every one of us in turning us away from our iniquities.

He is God. Christ is God. There is no true God outside of Jesus-Christ. As a man he is inferior to God, yet this little child Jesus is the mighty God, the everlasting Father. He is rich in mercy with the great love wherewith he loved us even when we were dead in sins. We love him because he first loved us. Then if we love him that is the sure sign we are his, and we are blest forever. How wonderful to love and worship Jesus. How good to love, trust and serve him. This is the highest and best service one could ever render.

He that loveth is born of God, for God is love. To love God is more than all burnt sacrifice. If we love not our brother whom we have seen how can we love God whom we have not seen.

P. D. G.

A Friend at City Point, Fla., requests my view of third chapter of Romans.

God committed the oracles of his word unto the Jews which gave them much advantage every way over the Gentiles. But what if some Jews did not believe? Shall that frustrate God's purpose, or make his faith without effect? No. The unbelief of man does not hinder the faith of God. We often hear the announcements made by men of God's failure to do his pleasure because man does not believe in him. But the

belief of man is quite a different thing from the faith of God. God's faith controls man so far as it pleases God to do his will, but the unbelief of man cannot control or affect the conduct of God. The Lord controls man, but man cannot control God. The faith of God operates to establish his law and reveal his righteousness as well as man's sinfulness.

God forbids the unbelief of man from affecting his faith. God is true if every man is a liar, so that if every man is a liar still God is true, and therefore his faith is true. Hence God is justified in all his judgments. But man would say, if our unrighteousness commends God's righteousness, is it not unrighteous in God to take vengeance or punish man for his unrighteousness? But if that were so how then would God judge the world? If the truth of God more abounds through my lie unto his glory why am I judged as a sinner? Why should not I do evil in order that good might come thereby? This is man's reasoning and his objection to the doctrine of the bible which Paul preached and which we preach. Are those that believe the doctrine any better in nature than those that do not believe it? No, not at all. We are all under sin. There is none that doeth good—no, not one. All the world, both Jews and Gentiles, are under sin.

The law confirms this, for by it is the knowledge of sin. Then God saves by grace altogether. But now the righteousness of God

without the law is manifested, the law witnessing or approving it. The righteousness of God by faith of Jesus Christ is unto and upon all that believe. When grace reigns over all that have sinned, and therefore where there is no difference, what shall prevent justification freely by the redemption that is in Christ Jesus? God hath set forth Jesus as the propitiation for sins through faith in his blood, in order that God should declare or make manifest his righteousness for the remission of sins that are past through the forbearance of God. It is on this principle of God's wonderful forbearance and long suffering that such sinners as I am are pardoned and justified of the many sins I have committed. Jesus has borne our sins all the days of old, and stood a lamb as it had been slain from the foundation of the world.

This law of faith excludes all boasting, for it is God that justifies by faith without the deeds of the law or works of the creature, but by the faith of Jesus which establishes the law. Then we establish the law by faith.

It is the same God that justifies the Jew or circumcision by faith, and the Gentile or uncircumcision through faith. By him (Jesus) all that believe are justified from all things that they could not be justified from by the law of Moses. This is to them that are under law or the Jews. Through him (Jesus) we understand the heathen, or those not under the law of Moses, are justified through faith. By faith circumcision is justified as Jesus the law fulfiller is revealed as the end of the law for righteousness to every one that believeth. The

Gentile through faith receives the knowledge of Jesus as that Just one who died for their sins, and rose again for their justification, and therefore through him such receive the peace of God. Then there is no difference between Jew and Gentiles but the same God is rich unto all that call on him. Boasting is all excluded from the creature saved. The righteousness of God received by faith, and that equally the gift of the same God to all equally unworthy of the least of all God's mercies, comes to all such as have obtained this precious faith which is given to us through the righteousness of God and our Saviour Jesus Christ, and this faith establishes God's holy law.

P. D. G.

IS THAT RIGHT?

Suppose two church members have a misunderstanding. One has been a well behaved member, while the other one is slack in his service and conduct towards the church. A difficulty springs between them which cannot be settled. Should the church withdraw fellowship from both of them in order to ease herself of a trouble without careful investigation of the matter? We think not. The faulty member may be entangling the faithful member and so acting toward him that he is entirely unable to do any thing to settle the trouble. If one member involves another innocent one in a contention from which he cannot escape, that innocent one should not suffer, but the offender alone should be cut off. As if A, being a slack member, should accuse B, a faithful member, of lying or false dealing. But B cannot dis-

prove this, nor can A prove it, the word of one being set over against the word of the other. Now shall B be cut off from the church in order to bring peace when it is not at all certain he is guilty?

P. D. G.

IS A FAULTY CHURCH ABLE TO DO ANY BUSINESS?

Suppose a church should go into a disorder, such as being identified with a disorderly party or faction, and should see her wrong after some years, and desire to return to the fellowship of the churches she was with before her defection, upon confession of her wrong in a satisfactory manner, can she be received into the fellowship of her former associates without putting away members that she received in the ordinary way into her fellowship during the time of her departure? Can such a church do anything that is right while in that condition? What about the seven churches of Asia? The greater part of them were offenders. There was somewhat against the most of them. Now if they repented when the messengers were sent to them would they not have still remained and been considered as churches? Were they not recognized as churches even while in disorder? If one wrong act of a church, or an individual christian, so defiles her or him that every thing done is corrupt, who can stand? Let him that is without sin cast the first stone.

If such a church repents and turns away from the wrong then she

should be restored to her former standing, and her acts performed in the meantime, that would be considered correct, if she had not departed, should be recognized, but all those acts and errors that gave offense should be disowned.

P. D. G.

SUNDAY SCHOOLS.

Friend W. L. Young requests my mind concerning this subject, "Do you think Sunday Schools are right as they are taught at present?"

As Sunday Schools are taught at present they claim to be the most effective agent in saving souls. They take little children and train them to believe in the views of whatever denomination is teaching them, and call this the religion of Jesus, and make the children think they thus become the children of God. It is not difficult to teach a child the doctrines of men. But is it fair to the child to make it think it is thereby a child of God? Is it faithful to the child to bind it in such fetters?

We hold that no man can teach one to love God, or reveal Christ in him. In the New Testament days they shall not teach every man his neighbor saying know the Lord, for all shall know me from the least to the greatest, because God is merciful to their unrighteousness, and their sins and iniquities will he remember no more. They shall be all taught of God and great shall be their peace.

If parents would take children to preaching and encourage them to

hear preaching, and the expounding of scripture, and would also at home require their children to read the scriptures, and would often tell the wonderful works of God before their children it would be a good thing. For that is according to the bible.

P. D. G.

ASSOCIATIONAL NOTICES.

The next reorganized Silver Creek Association will meet with the church at Hollow Spring, in Caldwell Co., N. C. to commence on Friday before the second Sunday in September 1896. All brethren and sisters are invited to be with us, especially ministering brethren. Hollow Springs is 15 miles East of Lenoir Station, also the same distance West from Wilkesboro station. Any one desiring conveyance will be met on Thursday at Lenoir at 3 p. m. At Wilkesboro at 1 p. m. By dropping a postal to the undersigned.

J. P. CARLTON, Ass't Cl'k.

Meadow Hill, N. C.

The Pig River Association is to be held with the church at Ephesus, Franklin Co. Va, Friday, Sat. and 4th Sunday in Aug. Pen Hook, on R. R. from Franklin Junction to Rocky Mount, Va. is about four miles from Ephesus. All railroads will sell reduced tickets. Buy full price tickets going, and brother J. T. Lumpkins will so arrange that you can return for one cent per mile. Write to him at Neva, Va. if you want information. He sent me a nice notice of this Association with general invitation to visitors, but I regret that it is lost.

P. D. G.

UNION NOTICES.

The Skewarky Union is appointed to be held with the church at Conoeta Friday, Saturday and 5th Sunday in Aug.

The next session of the Toisnot Union is appointed to be held with the church at Toisnot in Elm City Saturday and 5th Sunday in Aug.

The Black Creek Union is appointed to be held with the church at Beulah Saturday and 5th Sunday in Aug.

Brother Gold, it probably would be of interest to you to hear of the welfare of Zion in this section. I will say there were 7 baptized into the West Atlanta Primitive Baptist church at their last meeting, also 3 at my appointment at Hopeful church in Fayette Co., and one received for baptism at Utoy. I feel like a brighter day is dawning on the churches in this part of God's vineyard. The Lord be praised for his goodness.

S. H. WHATLEY.

Atlanta, Ga.

The July number of The Primitive Baptist Quarterly Review contains 52 pages of choice reading matter. Send 25 cents and get this number, or send one dollar and get all the numbers for this year. Address Elder T. J. Bazemore, Box 83, Griffin, Ga.

NOTICE.

Oxygenors for sale, Price \$15. each. Agents for N. C. wanted.

This instrument is useful in a family, relieving pain and curing diseases without medicine. It, or the Oxydonor, can be obtained by order sent to me.

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

OBITUARIES.

JESSE AND LYDIA RIGGS.

Jesse and Lydia Riggs, the subjects of this notice, were born and raised in Surry county, N. C. Jesse Riggs was born April the 6th 1808, and died June 14th 1894, making his stay on earth 86 years, 2 months and 8 days. Lydia Riggs, his wife was born June the 13th 1812, and died Jan. 13th 1886, age 73 years and 7 months. They were married about the date 1830. Brother Riggs and wife were highly respected, firm, truthful and honest, kind and hospitable at their house. They lived together in peace 'till death separated them. They raised 8 children, 6 sons and 2 daughters, 3 of whom belong to the Primitive Baptist church. Sister Riggs professed a hope and joined the Baptist church at Fishers River Meeting House about the date of 1874, and was baptized by Elder John Jones, and was a true and faithful member, filling her seat, and by her many christian virtues manifested that she was a true mother in Israel for years. She was a great sufferer caused by rheumatism. She bore her sufferings and afflictions with much patience, and calmness to the last. Brother Riggs was a regular attendant at Baptist meetings, scarcely ever failing to attend at Fisher's River Saturday and Sunday, but claimed no hope. Sometime after the death of sister Riggs the writer of this notice dreamed that Jesse Riggs had become to be the poorest man in all that country, and there was much said all over the country about his poverty, and while there was so much being said about his poverty he suddenly became immensely rich, and there was more talk about his great riches than had been about his poverty. Soon after I saw him and told him my dream, and he said he was nothing but a poor sinner. Soon after he sent for me to come to see him in the night, it being about 8 miles. I went and found him in the greatest distress on account of his sins I ever saw one. He would often cry out aloud for mercy, asked me to pray for him, which I tried to do, and left him next day without being relieved. His distress was so great that he being in his 80th year was confined to his bed, but the Lord gave him relief and before he was able to set up long at a time he requested the church to meet at his house to receive him, which they did, and received him and notwith-

standing it was a cold cloudy day in Dec. at his request he was taken the same day by his friends in a chair and carried to the water, and baptized by the writer, and brother H. C. Booker (Dea.) assisted me. Brother Riggs was soon after restored to health, and was a good and faithful member till his death. Thus the church at Fisher's River has lost 2 of her best members, which is sad to realize, but they are gone forever from time and have left many examples which we would do well to follow. In their lives they were together, and in their deaths they were not long divided, and now they surround the throne of God to sing his praises where the wicked cease to trouble and the weary are at rest.

M. G. HARBOUR.

ANN C. BLAIR.

Sister Ann C. Blair was the daughter of Mr. Jack Chaney. She was married to Mr. Blair when young. He (Her husband) has been dead 15 or 20 years. She was a kind and obedient child, a faithful wife, and a loving sister. She joined the church at Mill about 15 years ago, and there remained a consistent member until death. She died at about the age of 51 years at her kind brother-in-law's house, where she had the kindest of friends and attention that they could confer upon her. She died of consumption. I was well acquainted with her, had been serving the church with brother Dameron, to which she belonged ever since she had been a member. She talked and lived as a child of God, often spoke of never being satisfied on her meeting days without she filled her seat. But she must go home to rest to be with her blessed Lord, so He called her on the 11th of March 1896. She left 1 brother and several sisters together with many relatives and friends to mourn her loss; but we feel that our loss is her eternal gain. May the good Lord lead and bless her surviving ones is my prayer for Jesus sake.

T. N. WALTON.

J. A. DURHAM.

Our dear Papa J. A. Durham died the 22nd of June 1896 lacking from the 22nd till the 29th of June being 68 years old. He was sick about six weeks, but did not take his bed but little over a week before he died. He had chronic dysentery which had troubled him for years at times.

He was a faithful soldier in the last war, and also a faithful soldier of Christ. He professed a hope and joined the Primitive Baptists church at Moon's Creek and was baptised by Elder V. I. Chandler about the year 1882, and was a faithful soldier to the end. He told me two days before he died when I left him to come home, not to trouble myself about him, that the Lord would do what was right with him. He talked with his wife and children a great deal and told them to try to meet him in heaven. He asked his children to care for their mother, and get Elder William McDowell to conduct services and preach at his house before he was carried out. He told Elder McDowell a few minutes before he passed away that the way was clear, he was only waiting.

Dear Papa, thou has left us,
And on earth we'll meet no more,
But we live in hope of greetings,
On that bright celestial shore.

S. A. TRAVIS

DEACON JOHN E. ALTIZER.

Brother John E. Altizer was born March the 18th 1817, and departed this life July 17th 1894. He was married to sister Altizer who survives him, in 1844. He joined the church in July 1873, and together with his wife, his oldest daughter, brother J. M. Simmons and the writer, was baptized by Elder Amos Dickerson our Pastor. He was set apart to the office of deacon in 1875, which office he magnified by the faithful discharge of its duties. He was also faithful as a member of the church. When his meeting days came only very exceptional causes kept him from them. Brother Altizer ate bread by the sweat of his face, and made a good and honest support for himself and family. He was a man of sound judgment on matters of justice, and served his people several years as Justice of Peace. His demeanor was quiet and his words were few. Among his strongest points of character were those of providence and protection. He provided well for those of his own house, and had an abundance in store for the needy about him, and was always ready, and when necessary was prompt in rendering service for the weak as against the strong. During his last illness he was wonderfully favored of the Lord, having his mind filled with scripture which he quoted almost continually for the first

three or four days of his sickness. He expressed himself as feeling like he wanted to preach. His hope became so bright that he was at once reconciled and, like one of old, could have said "All my appointed time will I wait till my change come," and did say several times, "The Lord's time is my time." He told his daughter, Sister Thompson, that while she was away one day something happened that made him feel good, that he heard, as it were, a clap of thunder, and on opening his eyes he saw a beautiful light and heard the sound of many little bells which passed gently away leaving him full of happiness. After talking so wonderfully for several days, at the first of his illness he became quiet and talked but little more, but calmly and patiently waited the Lord's time for him to depart and be with Christ; at which time he passed out and entered, we believe, into everlasting rest, peace and joy, at the right hand of his Father and his God.

JOSIE E. CUMMINS.

Josie E. Cummins, daughter of sister Ellen Thompson, and grand daughter of Brother John E. Altizer, and wife of Brother Lonny Cummins, was born November 17th 1869, and departed this life July 25th 1894. She was married to brother Cummins about five months before she died, during which brief time they lived happily together, each delighting to make the other happy. Josie never seemed like the average, but lived in advance of her years in development of mind and character. She possessed a lovely disposition, and was therefore loveable and loved by her associates. While she was thoroughly domestic and full of industry, yet she could readily find time to go with her grand-father and grand-mother Altizer, with whom she lived since quite small, to their meetings, and was an attentive listener to the preaching. About a week before she was taken sick she told her husband that she was so much grieved on account of her sins, and that she had been praying to the Lord to show her the right way. When she was taken sick she gave up the things of this world, and seemed not to want to get well. When the corpse of her grand-father was taken to her to look upon she exclaimed, "He is right in heaven, and I hope I will soon be with him." May we not hope it is even so with her now? Such is my hope for her.

P. G. L.

APPOINTMENTS.

S. H. WHATLEY.

Eno Association.....1st Sunday in August
 Shiloh.....Tuesday
 Stories Creek.....Wednesday
 Roxboro.....Thursday
 Flat River.....Friday
 Wheelers.....Saturday and 2nd Sunday
 Prospect Hill.....Monday
 Lynch's Creek.....Tuesday
 Arbor.....Wednesday
 Pleasant Grove.....Thursday
 Lick Fork.....Friday
 Thence to Country Line Association. Elder L. H. Hardy hopes to accompany him. They need conveyance.

Will Elder Dameron arrange appointments or 10 days after the Country Line Association?

E. E. LUNDY.

Old Mill.....Aug.....2
 Spring Garden.....3
 Whitethorne.....4
 Mt. Zion.....5
 Keesee School House.....6
 Weatherford.....7
 Galilee.....8
 Old Union.....9
 Ephesus.....10
 Bethel.....11
 Snow Creek.....12
 North Fork.....13
 Leatherwood.....14
 Camp Branch.....15
 Reed Creek.....16
 River View.....17
 Old Senter.....18
 Five Forks.....19
 Mt. Vernon.....20
 Hope Well.....(at night)
 Pine.....21
 Abbotts Creek.....22, 23, 24
 Flat Creek.....25
 Bear Creek.....26
 Meadow Creek.....27
 Crooked Creek.....28
 Watson.....29
 Union Grove.....30
 High Hill.....31

W. J. STEPHENSON.

Mt. Vernon.....Aug. 27th.....Thursday
 Centerville Hall.....Friday
 Saints Delight.....Saturday
 Abbotts Creek.....5th Sunday
 Archdale.....Monday
 Walnut Grove.....Tuesday
 Hillsdale.....Wednesday
 Sardis.....Thursday
 Pleasantville.....Friday
 Wolf Island.....Saturday
 Lick Fork.....1st Sunday in Sept
 Arbor.....Monday
 Prospect Hill.....Tuesday
 Wheelers.....Thursday
 Mt. Lebanon.....Friday
 Durham.....at night

Oak Grove..... Sat. and 2nd Sun.
He will need conveyance.

T. S. HALL, OF GA.

High Hill.....2nd Sun. in August
Liberty.....Monday
Mountain Spring.....Tuesday
High Ridge.....Wednesday
Lawyers Spring.....Thursday
Jerusalem.....Friday
Watson.....Sat. and 3rd Sun.
Crooked Creek.....Monday
Meadow Creek.....Tuesday
Bear Creek.....Wednesday
Mountain Creek.....Thursday
Flat Creek.....Friday
Abbotts Creek Asso.
Big Creek.....Tuesday after
Suggs Creek.....Wednesday
Pine.....Friday
Moore's Creek.....Sat. and 5th Sun.
Elder J. C. Williams expects to be with
him some of the time.

P. G. LESTER.

Strawberry Mon. after Staunton River Asso.
Mt. Arrarat.....Tuesday
Dan River.....Wednesday
Lick Fork.....Thursday
Reidsville.....Friday
Thence to Country Line Asso. Thence with
P. D. Gold.
Martinsville Mon night after 3rd Sun. in Aug
Reed Creek.....Tuesday 10 a. m.
Bellevue.....Wednesday
Roanoke.....at night

P. D. GOLD.

Cane Creek Thursday after 1st Sun. in Aug.
Union.....Monday after 2nd Sunday
Galilee.....Tuesday
Strawberry.....Wednesday
Mt. Ararat.....Thursday
Malmalson.....Friday

J. M. WYATT.

Union..... Mon. after Staunton River Asso.
Galilee.....Tuesday
Strawberry.....Wednesday
Mt. Ararat.....Thursday
Malmalson.....Friday
Mill.....Aug. 3rd Sunday
Pickeway.....Monday
Dodds School House.....Tuesday
Mt Zion.....Wednesday
Rockford.....Thursday
Pig River Asso.Fri. Sat. and Sun.
Bethel.....Monday
Chestnut.....Tuesday
Snow Creek.....Wednesday
Northfork.....Thursday
Fairfield.....Friday
Thence to Staunton River Union 5th Sun.
and Sat. preceding at Union
Monday..... Seneca
Tuesday.....Burton's Creek
Wednesday.....Bro. Geo. Goods
Thursday.....Bro. Polk Turners
The Lord will I expect to accompany him
most, if not all the way round.

THOS. N. WALTON.

T. C. HART.

Moore.....Aug.....4
Wilson.....5
Nashville.....6
Castalia.....7
Hickory R.....8
Travel.....9
Dutchville.....10
Camp Creek.....11
Flat River.....12
Roxboro.....13
Ebenezer.....14
Country Line Asso.....
Thence to Country Line.....18
Ebenezer.....19
Shiloh.....20
Camp Creek.....21
Tar River.....22 & 23
Oxford.....24
Henderson.....25
Castalia.....26
Peach Tree.....27
White Oak.....29

GEO. ROBBINS (COL.)

Landmark.....4th Sun. in July
Mt Ary.....Monday
Mary Harv. y's (Rocky Mount).....Tuesday
Spring Hope.....Wednesday
Londons.....Thursday P. M. at 3 o'clock
Durham.....Friday night
Thence to Durham Asso.....

G. W. Gail & Ax's

Extra--Strong.
Superior,-Plain.
Compeer,-Salt.
Blue Ribbon,-Sweet.
Scotch Snuffs

— ARE —

Unequaled in Purity,
Strength and Flavor.

BEWARE OF IMITATIONS

WILMINGTON & WELDON R. R.
and Branches, & Florence Railroad
Cond. Schedule.

TRAINS GOING SOUTH.

DATED June 14, 1896.	No. 43 Daily		No. 41, Daily.	
	A. M.	P. M.	A. M.	P. M.
Lv Weldon.....	11 55	9 44	.....	.....
Ar Rocky Mt.....	1 00	10 39	.....	.....
Lv Farnboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	1 00	10 39	5 45	12 45
Lv Wilson.....	2 10	11 15	6 20	2 05
Lv Selma.....	2 53	.....	.....	.....
Lv Fayetteville.....	4 39	1 07	.....	.....
Ar Florence.....	7 25	3 14	.....	.....
Lv Goldsboro.....	.....	.....	A. M. 7 05	P. M. 3 10
Lv Magnolia.....	.....	.....	8 10	4 10
Ar Wilmington.....	.....	.....	9 45	5 45
	P. M.		A. M.	

TRAINS GOING NORTH.

DATED June 14, 1896.	No. 48 Daily.		No. 42 Daily.	
	A. M.	P. M.	A. M.	P. M.
Lv Florence.....	8 48	7 40	.....	.....
Lv Fayetteville.....	11 10	9 48	.....	.....
Lv Selma.....	12 34	.....	.....	.....
Ar Wilson.....	1 20	11 35	.....	.....
Lv Wilmington.....	.....	.....	P. M. 7 00	A. M. 9 25
Lv Magnolia.....	.....	.....	8 30	10 52
Lv Goldsboro.....	.....	.....	9 36	12 01
Lv Farnboro.....	12 12	.....	.....	.....
Lv Rocky Mt.....	2 17	12 11	.....	.....
Ar Weldon.....	3 32	1 01	P. M.	.....
	P. M.	A. M.	P. M.	A. M.

†Daily except Monday. ‡Daily except Sunday.
Train on Scotland Neck Branch Road leaves
Weldon 3:55 p. m., Halifax 4:13 p. m., arrives Scot-
land Neck at 5:05 p. m., Greenville 6:47 p. m. Kin-
ston, 7:45 p. m. Returning leaves Kinston, 7:20 a.
a., 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
8:00 a. m. and 2:00 p. m. Arrive Parme 8:50 a. m. and
3:40 p. m., returning leave Parme 9:50 a. m. and

6:20 p. m. arrive at Washington 11:25 a. m. local
7:30 p. m. Daily except Sunday.
Train leaves Farnboro, N. C., daily at 5:30 p. m.
arrives Plymouth 7:35 p. m. Returning leaves
Plymouth daily at 7:40 a. m. Arrives Farnboro
9:45 a. m.
Train on Midland N. C. Branch leaves Goldsboro,
N. C., daily, except Sunday, 6:00 a. m., arriving
Smithfield, N. C., 7:20 a. m. Returning, leaves
Smithfield, N. C., 7:50 a. m., arrive Goldsboro, N.
C., 9:15 a. m.
Trains on Nashville Branch leave Rocky Mount
at 1:30 p. m., arrive Nashville 5:05 p. m., Spring
Hope 5:30 p. m. Returning leave Spring Hope
8:00 a. m., Nashville 8:35 a. m., arrive at Rocky
Mount 9:05 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clin-
ton, daily, except Sunday, at 2:20 a. m. and 4:10
p. m., Returning leaves Clinton at 7:00 a. m. and
11:30 a. m.
Train No. 78 makes close connection at Weldon
for all points North daily, all rail via Richmond,
also at Rocky Mount with Norfolk and Carolina
R. R. for Norfolk and all prin. North via Norfolk.
J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

**CAPE FEAR & YADKIN VALLEY
R. R. COMPANY.**

JOHN GILL, Receiver.
Cond. Schedule—In effect April 12, 1896

	N. Bound		S. Bound	
	No. 2	No. 1	No. 4	No. 3
Wilmington.....	Lv 7 25 a m	Ar 7 55 p m	Lv 7 25 a m	Ar 7 55 p m
Fayetteville.....	Lv 10 35 a m	Lv 4 45 p m	Ar 9 15 a m	Ar 4 33 p m
Fayetteville Junction.....	Lv 10 55 a m	Ar 4 30 p m	Lv 11 05 a m	Ar 4 30 p m
Sanford.....	Lv 12 22 p m	Lv 3 19 p m	Lv 12 22 p m	Lv 3 19 p m
Climax.....	Lv 2 25 p m	Lv 1 32 p m	Lv 2 25 p m	Lv 1 32 p m
Greensboro.....	Lv 2 50 p m	Lv 1 03 p m	Lv 2 50 p m	Lv 1 03 p m
Greensboro.....	Lv 3 05 p m	Ar 12 55 p m	Lv 3 05 p m	Ar 12 55 p m
Stokesdale.....	Lv 3 50 p m	Lv 12 12 p m	Lv 3 50 p m	Lv 12 12 p m
N. & W. P'ct—W. Cove.....	Lv 4 31 p m	Lv 11 45 a m	Lv 4 31 p m	Lv 11 45 a m
N. & W. P'ct—W. Cove.....	Ar 4 35 p m	Ar 11 35 a m	Ar 4 35 p m	Ar 11 35 a m
Rural Hall.....	Lv 5 17 p m	Lv 11 05 a m	Lv 5 17 p m	Lv 11 05 a m
Mt. Airy.....	Ar 6 45 p m	Lv 9 35 a m	Ar 6 45 p m	Lv 9 35 a m
	No. 16 MIXED Daily Ex Sunday.	No. 15 MIXED Daily Ex Sunday.		
Rainscut.....	Lv 6 45 a m	Ar 5 50 p m	Lv 6 45 a m	Ar 5 50 p m
Climax.....	Lv 8 35 a m	Lv 3 55 p m	Lv 8 35 a m	Lv 3 55 p m
Greensboro.....	Ar 9 20 a m	Lv 3 11 p m	Ar 9 20 a m	Lv 3 11 p m
Greensboro.....	Lv 9 35 a m	Ar 2 35 p m	Lv 9 35 a m	Ar 2 35 p m
Stokesdale.....	Lv 10 50 a m	Lv 1 25 p m	Lv 10 50 a m	Lv 1 25 p m
Madison.....	Ar 11 50 a m	Lv 12 25 p m	Ar 11 50 a m	Lv 12 25 p m

North bound connections at Fayetteville with
Atlantic Coast Line for all points North and East,
at Sanford with the Seaboard AirLine, at Greens-
boro with the Southern Railway Company, at Wal-
nut Cove with the Norfolk & Western R. R. for
Winston-Salem.
South bound connections at Walnut Cove with
Norfolk & Western Railroad for Roanoke and
points North and West, and at Greensboro with
the Southern Railway Company for Raleigh, Rich-
mond and all points North and East, at Fayette-
ville with the Atlantic Cms. Line for all points
South, at Maxton with the Seaboard Air Line
for Charlotte, Atlanta and all points South and
Southwest.
J. W. FRY, Gen'l Mang'r.
W. E. KYLE, Gen'l Pass Agt.

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NO. 18.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

DEAR BROTHER GOLD:—In the letter of brother W. C. Cleveland published in the LANDMARK of April 1st, occur two paragraphs which I will notice. The first reads as follows: "The dear brethren who advocate the theorem of the absolute predestination of all things, often resort to the history of Joseph for proof; why they do this I cannot tell; for he is one of the strongest evidences against this position. It is true God sent him into Egypt; but for what purpose? Was it not to save life?"

I have sometimes referred to the history of Joseph and his brethren as one of the many scriptural proofs that God's predestination extends to acts that are sinful in those who do them; I will therefore tell brother Cleveland, whom I have never been favored to meet, but whom I have often heard as a devoted and loyng servant of God, why I have done so. The reason is in the fact that God sent Joseph into Egypt. The manner of sending him shows that God's purpose embraced the wicked acts of his brethren, for by these he was sent. Here is illustrated how the wicked are God's hand, and men of the world his sword. Psalms.

They thought to kill Joseph, but God restrained them from acting on that desire. They wickedly sold him to the Midianites, who carried him down into Egypt; but God sent him in this manner. After-

ward Joseph allayed their fears by saying, "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive," Gen. 50 : 20. God had an infinitely wise and gracious meaning in what they did, a purpose of love and mercy to be fulfilled through the manifestation of their wickedness in the performance of acts that he had before determined should be done. So in the anti-type of this, those who crucified Jesus did only "what God's hand and counsel before determined should be done;" but they did it "with wicked hands." God so fulfilled what he had before showed by the prophets, that Christ should suffer. Acts 2 : 23; 3 : 18; 4 : 28. So the child of God in all ages is enabled by faith to see in the wicked and cruel persecutions of men that have been full of disaster to him, and in his own vile transgressions, which he still remembers with bitter pain and contrition, even after they have been forgiven by the dear Saviour, the infinitely wise purpose of God thus fulfilled; and can say, "he thought evil but God meant it unto good."

I have read with astonishment sometimes from one writing in opposition to this doctrine, the assertion that if God predestinated a certain act then that act is not wicked in the one who does it, and I can never forget the terrible and

blasphemous expression I read once in an article written by a professed old Baptist minister, "If God predestinated all things, then tell all the children to do all the wickedness they can, for it must be right, because God predestinated it." About the same thing occurred in an article by another preacher. Did not God predestinate the acts of those who crucified the son of God? And was not that wicked?

I notice that brother Cleveland, as well as some others, uses the word "force" to explain the meaning of predestination, saying, "Now to say that God predestinated, that is forced, him into transgression." But predestinate and force are not synonymous. They have not the same meaning. We may reason that what God predestinates a man shall do he forces him to do, but that conclusion does not give us a right to use words contrary to their accepted meaning. Those who believe in the doctrine of the absolute predestination of all things, so far as I know, do not believe that God forces men to act, in the sense in which that word is ordinarily understood, but that they act of their own accord. They do not believe that God's predestination of Adam's transgression removed Adam's responsibility, nor that his fixed purpose concerning the crucifixion of Jesus rendered those who killed him the less wicked. They do not believe that the guilt of sinners is graded according to the measure of their intellectual powers. They do not believe that because God has predestinated the wicked acts of men, and raised up one for the very purpose of making his power and judgments known through him, that they have the right to ask, "why doth he yet find fault, for who hath resisted his will?" Rom. 9 : 19; nor would they feel warranted in saying, "If

our unrighteousness commend the righteousness of God," then God is "unrighteous in taking vengeance;" nor, "If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" Rom. 3 : 5-7. We know that as the potter has power over the clay, so God has the power and the right to form his creatures as he will, and to show his wrath and make his power known in the vessels of wrath fitted to destruction, as well as to make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory; for the scriptures tell us so. For the same reason, because the scriptures declare it, we know that God has predestinated the commission of acts that are wicked in them that do them; that some were before of old ordained unto a certain condemnation. Also that some were appointed to stumble at the word, being disobedient, 1 Peter 2 : 8; that God created the waster to destroy, Isa. 54 : 16, and made the wicked for the day of evil, Prov. 16 : 4; that the wicked are his hand, and men of the world his sword, Ps. 17 : 13. We know also that God hates sin, and that he causes his people to hate it by putting his fear in their hearts, which is to hate evil." Jer. 32 : 40, Prov. 8 : 13. To be able to explain these things one would need have all the wisdom of God. To the natural reason and understanding of men they can never be explained. The making of the world out of nothing, the creation of terrible beasts and venomous reptiles, the permission (if we regard it so) of terrible crimes and wide spread devastation by the wicked men;—these and a thousand other things in nature are forever beyond our power to understand. But the little child can take the simple word of God,

and can trust in him, as long as we believe that "he works all things after the counsel of his own will," for then we know that "all things work together for good to them that love him, to them who are called according to his purpose." But if we think that something exists that the Lord would rather did not; that somethings are done which he did not intend should have been done, and which were not embraced in his eternal purpose I think the little child would feel somewhat anxious, and not be able to enjoy perfect rest, especially with the fiery furnace and the lion's den in view.

I know that some in all ages have made this blessed truth an occasion to the flesh, but that does not take away the beauty and comfort and glory of the truth in the experience of the saints. I sometimes read discussions of the doctrine of election and predestination which appear to me to be only in the natural mind of the writer, and to have no place in his heart and life. From such I get no comfort, nor do I feel an interest in such discussions. But when the knowledge is received as Job's was it will be spoken with far more firmness, but with tenderness of conscience, and a care for the glory of God, and a desire to be submissive to his will, that will make it of great comfort to the Lord's little ones. Job only saw the Lord's hand in what had come upon him, though the devil and wicked men did the cruel work; and he said, "Shall we receive good at the hand of the Lord, and shall we not also receive evil?"

But it was not my intention to enter even this far upon this sublime subject. I will express my own belief in the words of the London confession of faith, Chapter 6. Sec. 4: "The almighty power, unsearchable wisdom, and infinite

goodness of God so far manifest themselves in his providence, that his determinate counsel Rom. 11 : 32-34; 2nd Samuel 24 : 1; 1st Chron. 21 : 1,) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission;) which also he most wisely and powerfully (2nd Kings 19 : 28; Ps. 76 : 10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to his most holy (Gen. 1 : 20; Isa. 10 : 6, 7, 12) ends; Yet so as the sinfulness of the acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin." R. 1 : 21; John 2 : 16.

The second paragraph referred to is this: "And it seems to me that christians are entering upon fearful grounds and high assumptions when they have to resort to the unknown hidden things in support of their position. Why, it was not long ago that I read in 'The Signs of the Times' the advanced thought of a distinguished elder that 'the law was never given to be kept.' I wish he had been more definite in his expression 'law.' He certainly did not mean that the law of adultery, of fornication, of murder, lying, etc., was not given to be kept. Doubtless the thought would be pleasing to many, from Zeno'till now, but to me it was very painful."

Though it is not likely that Brother Cleveland refers to me, yet the expression he quotes is one I believe to be true, and I have expressed the thought in speaking, and very likely in writing, though not, it may be, in just that form. I do desire and pray that I may not contend for any doctrine that is painful to the new heart or cleansed conscience of a child of God. I am very sorry to know that a senti-

ment I hold as the very essence of Gospel truth should be very painful to such a minister of the Gospel as I understand Brother Cleveland to be; and, therefore, I hasten to explain my understanding more fully: and I hope the one to whom he more especially refers will do so, also; for I am sure that what I meant cannot but be the sentiment of Brother Cleveland.

I referred to the law which was given by the hand of Moses to the children of Israel four hundred and thirty years after the Covenant was made with Abraham and confirmed of God in Christ, which "law was added because of transgression." This "law could not give life," and therefore "righteousness could not come by it."—Gal. iii: 11-22. Those to whom this law was given were already dead in sin, and the law "was weak through the flesh"—unable to make them righteous. But God sent His Son in the likeness of sinful flesh, to condemn sin in the flesh, that the righteousness of the law might be fulfilled in them, as it could not be fulfilled by them—Rom. viii: 1 This was according to God's purpose, for it was long before declared that "the just shall live by faith." Therefore, it was not God's purpose that any man should be justified by the law—Gal. ii: 16; iii: 11. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin"—Rom. iii: 19-21. See also Rom. v: 13. "For as by one man's disobedience many were made sinners, so by the obedience or one shall many be made righteous. Moreover the law entered

that the offense might abound"—Rom. v: 19-20.

In all these and many other places the purpose of God in the giving of the law to Israel, "written and engraven in stones," is clearly declared. It was not that they should keep it, or fulfill it, for that was impossible for any man to do, since all are already under its curse; "all are gone out of the way;" all are dead, and the law can give no life; but it was given to make sin manifest—to cause the abounding of sin unto death to be felt. Paul would not have known sin but by the law—Rom. vii: 7. A man who is already guilty cannot keep the law except by suffering the penalty.

I cannot understand why I should try to think, in the face of these Scriptures; that the Lord gave the law of ten commands with the wish and intention that Israel should keep it: and I do not suppose this is Brother Cleveland's mind. The Lord was not trying an experiment to see if some of them would keep it. He did not intend that any man should be justified by it. He blinded the natural eyes and hardened the heart of men to it, that they should all stumble and fall; that no man should ever glory in the flesh, but in Jesus, who is the only man who ever kept the law, and of whom alone it was written in the volume of the book of the law. Psalms xl:—All men were measured by it, and shown to come short of the glory of God. It was given that every mouth might be stopped. We need not say that God depended on sin to made his people happy. But we may safely and thankfully assert that it was his purpose that the abounding of sin should manifest the greater abounding of grace, and that the reign of sin unto death, experienced in the soul, should

be the only way that ever a poor soul is made to know and rejoice in the reign of grace through righteousness unto eternal life by Jesus Christ, our Lord. It was his will that our unrighteousness should commend God's righteousness. Rom. 3:5.

Concerning any one of the ten commandments written and engraven in stones, no living soul has ever had any felt favor from God because of having kept one of them. Though he may have had cause to be thankful that God has kept him from openly transgressing some of them, yet he has seen the breaking of them all within his corrupt heart; and therefore that law is to him a ministration of death, 2nd Cor. 3:7. There was a glory in that, but it was to be done away; and now the superior glory of the ministration of the Spirit makes us rejoice. We rejoice that "we are not under the law, but under grace," whether Zeno, or any body else rejoices in it or not. Rom. 6:15. It is "the law of the spirit of life in Christ Jesus which has made us free from the law of sin and death." and one who has that spirit of life is seeking how he may get a chance to do some wicked and unbecoming thing and escape punishment for it, but is seeking how he may beg of the dear Lord to "keep him from evil that it may not grieve him;" to keep him from the sinful inclinations of his own vile nature, that he may glorify God in his body and spirit, which are his. For the law once written on tables of stone, and ministered with threats and thunders and fire, is now written with the Spirit of the living God upon the fleshly tables of the heart, and is therefore loved.

I do not think the scriptures teach us that the Lord ever had any other wish or intention concerning any man than that which is ful-

filled. It would be a sad time for the poorest and weakest and least of all saints when he should be forced to believe that our God had failed or become discouraged in any single thing, and had not done" what so ever he had pleased."

I find mysteries every day in this deep subject, as well as in every other subject, belonging to our glorious hope; and I see very many things which I cannot understand as I read the scriptures; and sometimes it looks as though there were some clear contradictions in the bible. But I have been kept so far in a firm confidence that there is no real contradiction and that if we wait till the spirit directs us, and is ready to divide any portion of the word to us, we shall clearly see a glorious unity—a more than harmony—in it all. But this unity can never be shown to the wisdom of the world, for "in the wisdom of God the world by wisdom knew not God," and never will thus know the things of God. Only the spirit of God knows them, and that spirit is in the little child. 1st Cor. 2:11, 12.

With love in the Lord to you, to brother Cleveland, and to the household of faith. I remain, your brother in the hope of the gospel.

SILAS H. DURAND.

Southampton, Bucks Co. Pa. May 6th 1896.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have been for sometime impressed to write a part of what I hope the Lord in his goodness and mercy has done for my poor soul. I had serious thoughts about dying when I was small. When I was about fourteen years of age I felt myself a poor lost and undone sinner, and would go to myself, and beg the Lord to have mercy on me. My trouble would wear off, and I would go to parties

and dances, and then I would ask God to forgive me, and I would promise that I would never do so again, and while I was going on in this way I believe the Lord warned me in my dreams.

I dreamed I saw the Saviour and part of his redeemed people here in the world around in a circle, and that he was judging them who could stay with him there, and who had to go back to their homes here. I was one that had to go back to my home here. He said I would have to stay here a while longer, and then I could come. I believe that part of his people I saw are the church at Salem meeting-house, and those that had to go back were those that were in their sins, and are now members. I had another dream that impressed my mind. I dreamed that I was lost, and that I had neither home nor friends in the world, and that I was at Salem meeting house in a large crowd of people, and did not know what to do, nor where to go. Some one said to me, go home with your mother. I went up close to the members, and she came smiling and gave me her hand, and shook hands with me. It seemed I was so glad to see her, and that I was going home with her. My mother died when I was six years old. When I was in my twentieth year of age I got in so much trouble I thought I'd die. I felt like I did not have a friend on earth. And that God had forsaken me. I would read the bible to see if I could find any comfort there, but none could I find. I would beg the Lord for mercy. It seemed like it was sinful for me to try to pray.

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

I felt as if I had no tongue to speak, that the very breath of my

soul would beg God to be merciful to me a sinner. In the spring of 1879 I hope the Lord pardoned my sins. Such love I had for the Primitive Baptists then I never can describe. I felt like singing and praising the blessed Saviour. The Baptists were the brightest looking people to me I ever saw. I wanted to talk with some of them, but felt like I had so little to tell. I seemed to want my burden back that I might have a brighter hope. I wanted to join the church and be baptized, but felt so unworthy. I went on in this way five or six years, and concluded that I would try to live out of the church, and do the best I could. I got in trouble about predestination. I loved to hear the Primitive Baptists preach better than any one else, but I could not be satisfied about the doctrine. I went to hear the Methodists preach, and thought I might find comfort there, but there was none there for me. I would think of that sweet home I found amongst the Baptists. I would go to preaching, and the door of the church be opened to receive members. I would want to go, but felt like my experience was so little they would not receive me. The summer of 1892 I felt like I could not live without the fellowship of the church. I would hear the sweet words of Jesus, "Come unto me all ye that labor, and are heavy laden, and I will give you rest. For I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden light," I prayed to the Lord daily to lead me in the right way, and I verily believe the good Lord answered my prayer. On the second Saturday in August 1892 the door of the church at Salem was opened to receive members. I went and told a part of what I hope the Lord has done for my soul, and was re-

ceived, and the next day was baptized with fifteen others by our beloved pastor Elder John C. Hall. That was the happiest day I ever spent. I felt like I had got home. I will say to all who have a hope and believe in the Baptist doctrine, they will find a home of love and joy and rest that our blessed Jesus spoke of. I certainly did find rest. Before I joined the church I was made perfectly satisfied that the Baptist doctrine is right, and believe they are the true church of Christ; but I often have doubts and fears about myself. Brother Gold, this is the third time I have written. I would write and throw it in the fire. I will send this to relieve my mind. If you think it worthy of a place in the LANDMARK publish it; if not cast it aside and all will be right. I hope you and all the dear brothers and sisters will remember me in your prayer. Your sister in hope of eternal life.

LIZENA WILSON.

Graysville, Va.

MY NEW CHURCH HOME.

DEAR BROTHER GOLD:—I wish to inform the brethren through the LANDMARK that I am now a member of a church in Southwest Texas, and my post office is Taylorsville, Caldwell county, Texas. There are about ten churches in this part of Texas, which belong to no Association, two of them having withdrawn from the Providence Association about ten years ago, others have since followed their example. Those churches withdrew because they were unable to advocate Associations as organized business bodies, or institutions finding no commandment in the bible for any religious organization except churches. They withdrew however in a peaceable, kindly, courteous, loving yet, independent way.

Those churches are in favor of big meetings, such as a three days meeting appointed by a church and inviting visiting brethren to attend. They have not withdrawn from churches, but only from the Associational business body. They are however very modest on the subject, and have all the while granted to the churches the right to practice Associations if they wish to do so. Those churches are in line with the regular Primitive Baptists of Texas, and are endorsed by them. The remaining churches of the Association are not endorsed by the Baptists of Texas because they do not endorse those ten churches, while the Baptists of Texas do. There are only about two or three churches remaining in the Association, and two factions of churches. There seems to be prospects of peace being restored however in the near future.

For four or five years I had impressions to make Texas my home, but could not understand why. I tried to believe it a delusion, and not to be governed by it, but resistance caused me no little trouble, until after wrestling at times, for years against the impression I submitted to leave my old home and dear ones behind, and wander off to a strangeland, but I am still in hope that I shall finally return to N. C. to spend my last days and die and be buried there. I hope to visit N. C. regularly each year, and spend some time at my old home. My first impression to come to Texas was from a dream of having a home in Southern Texas, subsequently I had several dreams that directed me here, but I could not be satisfied to locate until recently when I humbly besought the Lord to show me in a dream (as I believe) where to join, but there had been trouble and division in this church over the Association question, hence I

disliked to join there, so I joined about a hundred miles west of it, but became miserable over something, I knew not what then. I besought the Lord in prayer to show what the cause was of my burdened heart, then it seemed to be revealed to me that I had disobeyed the Lord in uniting with the church up there. Then I returned to the church where I had been impressed to join, and after praying God to guide me in this most important matter, and examining the record, and visiting both sides I finally concluded to join there and did so at their June meeting. The church I belonged to is called Upper Bethel, and has about 46 members, while the other faction Lower Bethel had only 21 members when I last heard from her. Quite a number of preachers and other brethren have looked into the matter and pronounced Upper Bethel the church proper, and as aforesaid Lower Bethel is discarded by the regular Primitive Baptists of Texas. I would not however have joined where there had been a division, but I felt like I could not help it. Many brethren think that it will tend to bring about peace, in fact two of Lower Bethel's prominent members have expressed themselves as being convinced that we are the church proper (so I am creditably informed.) The church which I united with is a lovely and prosperous church. I first visited her last December, then again in March, and again in May, and in June. At my first visit we had a most pleasant meeting. One obtained a hope while I was preaching, and before the meeting closed she shouted aloud praising the Lord. Another lady joined. I think it was the happiest meeting of my eleven months tour in Texas, and Indian Territory. I believe the Lord has directed me to Texas,

and to unite with a church which belongs to no humanly invented institution, but as aforesaid those ten are very modest and peacable on the subject of Associations, so much so as to retain the love and fellowship of the regular Primitive Baptists of Texas. They wish to bear with their brethren on this subject, and to have no trouble over it, and let those practice Associations who wish to do so. We ought to have a plain "thus saith the Lord" for what we as churches practice, and not be governed by mere influences and imperfect human reason, for instance I recently conversed with several brethren who had caused divisions over what I call extreme predestination. (There are extremes on both sides of this question.) They argued that God made the devil as he now is a liar, a blasphemer and a murderer, and that he willed sin as such, and that God never made Adam able to keep the law. I asked them for their proof, and when they adduced it I made them acknowledge that their proof was only inferential, and not positive, and that they relied on just such proof for their doctrine as Methodists do for sprinkling. I told them that the idea that God made Adam unable to stand was an unlearned question, and that we are commanded to avoid such. They acknowledge they were extreme, hence I am encouraged that peace will be restored them.

I. J. TAYLOR.

PASTORS, DEACONS, & C.

The word deacon seems to mean attendant, assistant, helper, minister, servant. Acts 6. It was the duty of those officers appointed to distribute the alms of the church to those about whom there arose a murmuring. Many who were

possessors of land and houses sold them and brought the price and laid it at the disciples' feet for distribution. The office of Bishop or pastor seems to include all minor offices. But when the numbers of the disciples were increased, more business devolved on the twelve than they could well look after. Whereupon they said unto the multitude of disciples, "It is not reasonable that we should leave the word of God and serve tables." Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom. The selection was made and the people were pleased with the arrangement. Two of the seven were found to be effective evangelists. Stephen full of faith and power did great wonders and miracles among the people till he fell asleep with his eyes upon Jesus at the right hand of God to receive him the first martyr of his church. Would deacons now sacrifice their lives, holding the mystery of faith in a pure conscience? Or would they desert their church, their pastor and their calling in time of trouble? Dear faithful deacons would be found as Stephen, faithful unto death, resisting sin unto blood. Philip went down to Samaria and preached Christ unto them. Those who believed the things he preached concerning the kingdom of God were baptized. He was sent to a man of Ethiopia and baptized him upon profession of faith, as John did those who brought forth fruits meet for repentance about Jordan in regular Baptist or gospel order like we do now. There's no mistake—we are the same family. Philip went through Azotus to Cesarea. Paul's company entered into his house, the house of Philip the evangelist and abode with him, he was one of the seven. His subsequent life as

well as that of Prochorus, Nicanor, Timon, Parmenus and Nicolas are probably not known. They all at times might have preached the gospel. Headings and indexes referring to the contents of chapters call the seven thus chosen deacons, and we believe they were from the office they filled. But the scriptures do not apply that term. In Philipians 1 : 1 the word deacon is used as Paul addresses both the Bishop or Pastor and Deacon. Paul to Timothy gives the character and duty of deacons. After the apostles, pastors and deacons were associated, which shows that deacons should perform such duties as would detract the preacher or teacher from his line of preaching the word. The Bishop must be apt to teach, but it is not so set forth in regard to the deacon. Those who were qualified and commanded to preach the word were to do the baptizing. There were many things commanded the disciples to do, but such of these as hinder the preaching the word, devolves on these helpers or deacons. In these things is the duty of deacons to be found. The deacons are to look after the order and decency of things, and administer wisely in the house of God. And serve tables where is any gospel connection in the act. Some contend that the scripture does not prove, even, that the deacon should arrange and administer the bread and wine at the communion. But this is one of the things commanded the disciples, and falls to the lot of these assistants to look after and perform. Instead of narrowing their duties down to almost an unmeaning nothing, their matters of responsibility are innumerable, honest of good report, full of the Holy Ghost, and Wisdom.

The church in straits, in necessities, in distresses, and difficulties,

needs such servants at home around among its members, while the pastor may be called away. When needed the deacon's labor should be demanded if he should have failed to discover strangling, or anything hurtful, and call on him as the feeble would call on the strong, the able, the honest, the full, the wise, the faithful to help, for he is a helper. Some think it the deacon's duty to examine his pastor's estate to see if he is needing alms, and if so to administer to him, but there is no scripture authorizing such a course. I am some-like Wickliffe. The life of the preacher should be Christlike, a life of self denial. He need not go abroad for a crown of Martyrdom, for if faithful he can win that in his own country. The tithes should be given to the poor. While the preacher should be satisfied with the voluntary contributions of his flock. Money is not named in that connection. We know that Paul says: "If we have sown unto you spiritual things is it a great thing if we reap your carnal things." Again: Let him that is taught in the word communicate to him that teacheth in all good things. It is right for those who are taught to give to him that teaches or preaches in consideration of his having labored among them and not because he is poor. If poor, the poor saints' reward is his. 1 Cor. chapter 9, teaches duty to preachers to be according to edification, and to what we have, and 2 Cor. chapter 9, teaches duty to the poor to be as we purpose in our heart. This is all the law necessary to act by. The sin of the preacher in this matter is extortion, when he enforces his claim too strong; and the church's sin is covetousness, by withholding that which they should administer. When they do so they withhold more than is meet, and it tends to

poverty and leanness of the church. Paul said he had not used these things, lest he hinder the gospel of Christ. Preachers travelling through the country at their own volition hinting frequently about money keep many good people away, deacons fail to present themselves for fear a burden may fall upon them. They had rather contribute of their own funds than burden the brethren, and not being able to pay every traveling preacher who may pass through are absent. One gives for fear the preacher will be hurt, in looking for it and not receiving, and another gives because that one does, and really the preacher is not welcomed at all. They are not cheerful givers. While traveling preachers have a right to declare the whole counsel of God, I do not think it prudent to name such a thing among those not under his charge. The smallest hint or intention in regard to money for himself, pastor or traveling preacher, throws him under suspicion, weakens his influence and chills the hearts of his hearers. In many cases unsent for, he is exercising an assumed authority, and as Paul says, hinders the gospel. If the power of the spirit in his preaching does not make us feel ourselves debtors to him, he need not undertake to enforce his claims otherwise. It is a home affair, it belongs to the pastor, deacons and churches to understand what their duty is to each other and to strangers. The Lord said he would give them pastors of his own choosing that should feed them with knowledge and understanding. So when a traveling preacher comes along, they are well apprised of their duty towards him. When a man sent of God comes among us, the pastor and church rejoices, and we are edified together, but when one comes around through a sinister or selfish,

conceited motive, some disaffected member loads him up with some hobby or word to no profit, and fires him off in the camp to the injury of the home preacher, pastor, deacons and brethren. He becomes a striker, partisan or tool, meddling in strife not his own, and spreads discord and confusion and divides churches 'til the present generation cannot out live it. It produces a religious adultery, alienates feelings, and causes exclusions, letters of dismission, and joining other churches and districts more inconvenient than their own. I know this by experience. I am 62 years old and have care of 6 churches. Such things ought not to be. Truly.

ISAAC WEBB.

“Wherefore He saith, Awake thou that sleepest and arise from the dead and Christ shall give thee light. Eph. 5 : 14.

Recently I made a tour of two weeks among some few of our churches in some of the adjoining counties and heard several expressions from different brethren desiring to see a revival of grace in the churches, and I was made to think of where such a revival always begins, and evidences of such feasts in the light dawned ahead of the rising sun. But I am sorry to see so little of the evidences of a revival.

It appears that the greatest neglect some of our ministers can see in the brethren generally is their slackness in administering to the necessities of preachers. I must give the brethren credit on this line for they have generally been very kind to me in that line so that I have no cause to complain, for I feel that while I have food and raiment I ought to be content and this we have had thus far. It appears to me that there are other things among us which might be spoken of as well as ministerial support.

A revival of grace is not always known by an increase in the churches. I am satisfied that I have seen as great a revival from cutting off as I ever have from taking in. That which is needed to be done is what will revive God's people.

At the time the apostle wrote the epistle to the Ephesians he could find no fault with that church only they were asleep, hence the exhortation to awake. Their sleep had grown so sound that it is called a death, “Arise from the dead.” It appears that the church did not heed the admonition of the Apostle, for thirty years later the Lord visits them with another rebuke (Revelation 2 : 4) and threatens to remove the candlestick out of his place except there was a repentance. Thus we see the Lord deals gently with His children, admonishing, then reproofing, then rebuking, and lastly visiting with judgments. It is easy for one who has been a member of the church for twenty years to see that there is a falling away in some things, especially in the discipline of the church. While this is the case need we to expect a revival? If there be no light in the churches where are the inducements to God's little ones to enter the fold? They have the promise that they shall see Jerusalem a quiet habitation. Isa. 33 : 20. As long as there is wrangling among our brethren, can a seeker for peace identify us by the above rule as being the place for which he is looking? At this time there seems to be more preaching among us than usual and more wrangling, preachers speaking against each other, and in the pulpits they sometimes publicly make thrust at one another so that even the world knows who is meant. If this is not wrong I do not know why. Why not plainly and de-

liberately preach Jesus and Him crucified? Again, I cannot see it right for preachers to make public thrust at difficulties which they know to exist in a church, but talk the matter over privately if a private matter, and if a public matter talk it in conference where each can speak face to face. It seems to me that when the apostle said, if any sin rebuke them before all that others may fear, he said all, all the church, for the world has nothing to do with the matter, and it should not be brought before them. Some times we speak of our troubles before the world. I am guilty of this wrong and it only adds to the strength of our enemies, and increases the reproach upon us. If we would be more Christlike in our love, and rebuke one another in mercy, considering that we are subject to temptations and wrongs we would show more light and feel more of the presence of God. Should we not awake to those things and arise from our slumbers? Suppose a brother preacher has done wrong should we herald his name abroad, on the hills and through the valleys? Why not tell him and let him know our feelings towards him so that the evils may be remedied and our fellowship sweet, so that others may take knowledge of us and say, "They have been with Jesus." I find complaints of neglect on the part of brethren in attending to their church meetings. I heard of one place where some had not visited their meetings for three years, and the clerk of the church when he called their names didn't know who they were. Surely such are very sound asleep, and the church is not much wider awake that does not look more closely after her members than to not know them only by the roll call. The livest church I ever attended

used to call their list of names each month, and any member who was absent and no excuse rendered was so marked, and then at the next meeting they were required to tell the reason of their absence, but if three meetings passed and they did not answer the deacons were requested to visit them and see what was the matter. Sometimes our members get sick and it is the duty of the church to know how her members are faring. Besides that any member who loves true discipline does not care how strictly the rules are, just so they are in accordance with the bible. A good citizen who loves good government does not care how strictly the laws are enforced. The laws are for the punishment of evil doers, but at the same time for the protection of the good and obedient. Good discipline is to the church what the laws of the state are to its citizens. Now should we not look more to those we have in the church than to be over anxious about gathering in more? It does us much good to see the little ones of the Lord coming home and telling what the Lord has done for them, but would they not have more inducements to come in with us if they could see our mutual love towards each other, than they would to see our coldness and hear our begging? If a man stands in the dark and says, "Come this way, here is light, this is the way, come, here is peace and the place you are looking for," but shows no light, nor any other evidences of the things he speaks of than his own words, what inducements are there for a poor, benighted, hungry, thirsty, weary traveller to follow him? But suppose he does not say much, but holds such a good light and in such away that whoever has eyes can see that he is in a beautiful house, sitting at a beautiful table all spread with

the richest of food, just by a good fountain of sweet waters, with beautiful garments all around, and settees of rest fully in view, has not the poor traveller a greater invitation to go into the house? And will not his necessity for those things which he sees be a force in his own breast to compel him to go in to enjoy those good things which are revealed to him by the light which is in the house? If we feel an interest in the welfare of our churches, and want to see a revival of grace in them we must ourselves awaken to our duties, and arise from our deadness. When the days of our meetings come lay down our worldly affairs, leave them entirely at home, go to our places of worship where our brethren are to meet, gather with them and engage in their spiritual conversation. If we have but a little word, a little experience, let us remember that that little is required of us as much so as Paul's great gift was of him. The members of the churches are just as much expected to be present on their meeting days as their pastor, and they are no more excusable than he is, and if they persist in being absent the church would be better off without them than with them. It is not numbers that the church of the living God draws, but those who live godly and honestly in this present world. If members persist in being absent, or in any other disorderly conduct, the church will find the shortest way out of their troubles is to get rid of such, and thus make room for those who desire to live godly in Christ Jesus. It has always been the case in our country that churches meet at least one Saturday and Sunday in each month and join in singing, praying and preaching. In this day people, even some brethren, are so busy that Saturday must be spent at

their worldly business, so that if the church pretends to have a meeting one is at his merchandise, another has to go to town, another was so busy plowing, &c. &c., that there are only a few brethren, and some more sisters, present. In view of these things some have grown so cold that they have actually abandoned the Saturday meetings and meet only on Sunday. When Sunday comes and the time arrives for them to go the horse is too tired to be driven, and it is such a task it is often given up as a bad job, and the day passes off as it came, and the flesh is fully gratified, and no sacrifice has been made, not even the bible has been opened. Can we expect a revival of grace? Truly it will take grace to raise us from such a dead slumber. Very affectionately.

L. H. HARDY.

Durham, N. C.

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Chapel Hill, N. C.

This institution is steadily growing in popularity, patronage and efficiency. The enrollment this year is the largest in its history. We would like to aid some needy boy to get its advantages of scholarships and loans.

Oxygenors for sale, Price \$15. each. Agents for N. C. wanted.

This instrument is useful in a family, relieving pain and curing diseases without medicine. It, or the Oxydonor, can be obtained by order sent to me.

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

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

VOLUME XXIX.....No. 18

WILSON, N. C., AUG., 1, 1896.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

ELDER P. D. GOLD, DEAR SIR:— Please explain Matthew, 16 : 18 19. Did Christ give Peter the keys to the kingdom? If so, where did Peter first use them. Also explain Leviticus 24 : 8. Where in the new testament do we find the anti-type of this passage? Please explain the above scriptures in ZION'S LANDMARK, and oblige an earnest inquirer.

T. J. MOFFITT.

Villisca, Iowa.

Remarks.

It is my mind and purpose to write and speak of things as they appear to me. If God has given me any understanding of the scriptures then I should show that which he has given me. It is not good to handle a borrowed axe.

What Jesus here said to Peter he in other scriptures also said to other apostles with Peter. Here he said to Peter he would give him the keys of the kingdom of heaven, and whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven.

Jesus said to his disciples (Matt. 18 - 18,) Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. This is said to more than one of them. The pronoun ye always means more than one—as the pronoun thee or thou means only one. In John 20 : 23 the same power is given to the apostles at large. "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retained they are retained." Peter began to bind and loose on the day of Pentecost when he preached the gospel with the Holy Ghost sent down from heaven.

So also John and James and Paul, and others as they preached and wrote declaring as twelve judges in Israel what is the law of God in Zion, loosed on earth and therefore in heaven all that believed through their word, and also bound all those that were disobedient unto the heavenly vision. For it shall come to pass that every soul that will not hear Jesus, the great prophet, shall be cut off from among the people.

The twelve Apostles of the Lamb sit now, and will to the end of time, as judges in Israel. As men they are dead, but as apostles or judges they still live. That is their word which God inspired them to declare, as the word and will of God, is as good, true and powerful to-day as it was when they first declared it. When that word binds one on earth it binds him also in heaven. When that word looses

him on earth it also looses him in heaven. Peter has no more and no less of this preeminence than Paul, James, John or Jude. All have it equally.

We have the proof and witness of this in ourselves. When the word of God declared by any one of these judges condemns us we are shut out of the comforts of heaven, and bound here, everywhere: nor have we any appeal against these judges. We know they are right, and that we are wrong, and we know that they are of God. When the word of any of them, one being as precious as that of another, (what Paul wrote being as good as what Peter wrote,) is open unto us it frees us, or looses us here on earth, and we feel to be loosed in heaven also, or everywhere, and glorify God in Paul as well as in Peter.

The other question is, where do we find in the New Testament the Antetype of Lev. 24 : 8? "Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant."

We believe that every thing under the law is a pattern of what is the body or reality in the gospel, that the law is a shadow of good things to come, and the substance is in the gospel. Hence we have the right to look for fulfillment of all which the law as a prophesy forshadowed and foretold should be in the gospel. It is good to hear a preacher that starts in the old testament with the spirit of the new and lands

in the new as the fulfillment of the old, or the good wine. This is bringing out things new and old—old or first in the types, and new or perfect in the gospel, which is the power of God unto salvation to every one that believeth.

Moses is the type of Jesus as the lawgiver. What Moses said must be done Jesus has done. The law came by Moses the servant faithful as a pattern; grace and truth came by Jesus Christ as the Son over his own house, the church. Oil olive, beaten and pure, for the light must be brought by the children of Israel to cause the lamps to burn continually. Without the veil of witness or testimony must it burn from evening until morning continually, and this shall be as a statute forever in your generations. Aaron the high priest shall order the lamps upon the pure candlesticks before the Lord continually. This is the type. What is the substance? Jesus is the true light, Oil pure and beaten. He is the Christ, the true olive tree, the anointed one standing before the Lord continually. He was tried, oppressed, pressed between the upper and neither millstones, and was holy, pure and undeiled. Hence he is the true light. The candlestick is the church into which this pure beaten oil is poured and shines, and shines burning in this candlestick. He lighteth every man that cometh into the world. This lamp or candlestick is here in the world, or without the veil of the testimony. Within the veil of testimony or the holy of holies is typical of

heaven. Then without is where the church or candlestick (lamp) is now shining, or it is here in the flesh where the church is to put the candlestick or light on the bushel that it may shine. As Jesus the High Priest therefore is in you the light shines. God who commandeth the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

Also fine flour is taken of which cakes are baked, and set as show bread with pure frankincense thereon, as a memorial or offering made by fire unto the Lord. Every sabbath the priest should set this show bread before the Lord continually from the children of Israel, for an everlasting covenant.

You see frequently in reading the law and service of the priesthood therein that the covenant is everlasting. Yet the law covenant is passed away or fulfilled and rolled together as a scroll vanishing away, as the gospel comes in its glorious, unfading, eternal reality. Now as a type the law abides forever, because it sets forth that which is everlasting. To see therefore that which abides forever as an everlasting covenant we must behold the gospel covenant or covenant of grace, which is what the law foretells, and is typical of. In the new Testament or gospel dispensation therefore we see Jesus, the true High Priest, the shew bread, as his body of the finest wheat is ground between the upper and nether millstones, as that is nether which is lower, as requiring of the transgressor on earth holiness, and the law coming from heaven or

above requiring of Jesus as the new man from heaven that he should be sin for us, and therefore bruised for our iniquities. Therefore Jesus is the fine flour as the one of his brethren, or of the people whom God made strong for himself, and he is that true bread that came from heaven of which if a man eat he shall live forever. Pure frankincense is put on this bread, or Jesus is anointed with all the fulness of the Holy Spirit, and is full of grace and truth. This is holy incense to the Lord, and this bread is to be eaten before the Lord in the holy place by Aaron the High Priest and his sons. Jesus our High Priest and his people or sons eat this before the Lord continually, that is baked on coals of divine wrath kindled against sin. He eats it new with his people in his Father's kingdom.

In the gospel there is a continual Sabbath day—one day to the Lord—a day of rest when the believer ceases from his own work, and rests from the law or covenant of works, which requires of sinners that holiness which they can never render, and trusts alone in and receives of that fulness of the perfect obedience of Jesus, the end of the law for righteousness to every one that believeth. Thus they eat bread in the kingdom of God and live. This is holy ground. Nor can we come into this holy place, or stand on Zion's hill in our own shoes; but we must have on the shoes of that preparation of the gospel of peace whereby we dwell in unity in Christ Jesus, for there he commanded the blessing even life forevermore.

When Jesus our glorious High Priest dwells in us, and eats bread in the kingdom of heaven in his people, and with them, or comes in and sups with them and they with him, this is a holy place.

In hearing the gospel preached

we feed on this heavenly bread, and this is a holy place, and it is good to be there. Then we show ourselves or appear before the Lord as he shows himself to us, or is that shew bread that is continual-ly before the Lord, and thus every one is present in Zion and eats at the King's table.

P. D. G.

ELDER P. D. GOLD, MY DEAR SIR:—There has been much excitement in this part of the state caused by the preaching of the doctrine of sanctification on earth by a man named Crumpler. He and his followers claim that a man may be sanctified and become sinless. In fact claiming that after they are sanctified that they commit no sin whatever. Please give in the LAND-MARK your opinion on this matter, and especially of the 5th chapter of 1st Thessalonians as to what is said therein regarding sanctification. By answering the above question you will confer quite a favor on many of your readers, and especially upon.

Your humble servant,
N. W. SMITH.

Remarks.

I met one of these men recently who told me that if a man committed a single sin after he became a child of God he was thrown back as he was before he became a christian, and that it was impossible for a man to serve two masters—God and the devil.

It is true that no man can serve two masters. He that is born of God, or that which is born of God, doth not commit sin, because it is born of God, or of incorruptible seed; and that which is born of the flesh cannot serve God.

The same that serves God cannot serve the devil, and that which serves sin cannot serve God. It is also true that if any man say he is without sin he is a liar, and the truth is not in him, and there is not a just man that liveth and sinneth not.

Yet God has a sanctified people, "For by one offering he hath perfected forever them that are sanctified," Heb. 10:14. It is God that sanctifies, Jude 1. There is no ability in man to sanctify himself, as these men claim. One whom God has sanctified, or made fit for God's use, and is devoted to God's service does not feel that he himself is holy in the sense that he is without guile or sin.

To be sanctified, or to be preserved blameless, unto the service of the Lord Jesus and to his coming, is a wonderful deliverance from evil, and gracious keeping of one unto life and glory, yet such would say they are sinners to the end of life. If any one was ever sanctified Paul was, yet he said shortly before his departure, and "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." He felt he was a sinner to the end of his life. I am far more pleased to hear one say I am a sinner, than to hear one say I am without sin. Pharisees thanked God they were better than others. They said they were without sin. It is not he that commends himself, but he that God commends that is approved. There is not an instance in the bible of a

child of God saying he is sanctified? Under the law where Israel is commanded to sanctify themselves it means that they were to observe the legal commands in order to obtain that legal cleansing under the law that was required, still it did not bring perfection, for the law made nothing perfect. The perfection which the gospel brings is in itself or in Jesus and not in the creature man.

Our sanctification is in Jesus who is so made of God unto us. He, the child of God, cannot say that this sanctification is in himself.

The more fully God appears to one the viler he feels. It is the sinner dead in sins that feels he is no sinner, or not much of a sinner. But as God appears to Job this man says I abhor myself and repent in dust and ashes. As the Lord appears to Isaiah this prophet says, I shall die. I have seen the Lord. I am a man of unclean lips, and I dwell among a people of unclean lips. So Paul when abundant revelations were given him felt the messenger of Satan in his flesh. So other notable men of God, such as Daniel and John, seemed the more deeply to feel their vileness as the Lord appeared to them. Then what shall we think of men who say they are holy and without sin? Say they are liars and the truth is not in them.

"When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. 1st Thess. 5:3. Trouble or labor comes on a woman in travail, and it matters not where she is. She cannot help it. So surely shall destruction come upon the overconfident.

God's people are children of the light and of the day. The light shining in them teaches them they

are sinners, hence they have no confidence in the flesh but their trust is in the Lord, therefore they are exhorted to put on the breastplate of faith, or trust in God, and for a helmet the hope of salvation. But what has a man to hope if he knows he is holy and therefore knows he is a christian?

The truly sanctified of the Lord serve God faithfully. They are humble, meek, sober, truthful, temperate, honest, fearing God and hating evil, yet they feel that they are vile.

P. D. G.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever:

So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:22-24.

The Lord God did two things to prevent Adam from putting forth his hand and eating of the tree of life and living forever. One was to drive him out from the Garden of Eden. The other was to place cherubim and a flaming sword which turned every way to keep, or guard and preserve, the way of the tree of life.

Where is any proof that ever a single man has been able to enter that garden again? If we could find a single man that would never die, but would live forever here on earth, then we would have a right to expect or believe that man had returned to that garden and eaten of that tree of life. No other proof would satisfy us, because God said now, lest man eat of this and live forever. Then he could live forever only by eating of this fruit, but as none live forever we cannot

but conclude that no man has ever returned to the garden of Eden.

Besides what God prevents a man from doing that man shall never do. When God places cherubim and a flaming sword to guard this way, no man can enter it.

Jesus is typified by the tree of life. The cherubim or angels guarding this way, and the sword of justice which only Jesus can satisfy by his blood, when the sword of justice is bathed in his blood—all are witnesses. When Jesus comes in the flesh, and puts away sin by his death, then the way into the holy of holies which is heaven itself is consecrated through the veil, that is to say through his flesh, and the tree of life is manifested that we might have life through his name. He that eats the flesh and drinks the blood of Jesus has everlasting life, and shall never die, or never come into a state of death or condemnation.

P. D. G.

BROTHER BARDEN WILLIAMS.

On July 24th 1896 Brother Williams feel asleep. He was born April the 28th 1798. He was baptized in 1832, at Lees chapel. When the church at Lees chapel departed from the faith and declared for the Missionary, or Fuller doctrines, Brother Williams and two other members went to Contentnea Primitive Baptist church, and were received on a confession of faith.

But few of the old brethren that lived in the division survive. However, if none did, we have the Bible proof (best of all) that we hold the

doctrine or faith once delivered to the saints.

Brother Williams lived an unblemished life. A short while ago I said to him, "Brother Williams, do you think you will attain to 100 years?" Oh no, he replied, I said, "Brother Williams, do you want to live?" He replied, "Brother Gold, I want God's will to be done." I said, "Brother Williams do you want to die?" He replied, "Brother Gold, I want God's will to be done." What is better than that?

P. D. G.

"ZION'S LANDMARK,—GOSPEL MESSENGER AND ZION'S ADVOCATE"

Will you allow me through your columns to express my sincere thanks first to Elder P. D. Gold for the interest he has shown, not only in the temporal welfare of me and my dear family, but the higher interest he has shown in the welfare of that heavenly family whose servant I hope I am, by the recent request made by him to my Father's children to contribute 50 cents, more or less, to purchase us a home, etc. This request was not only made by this humble man of God "who is always great in goodness, and good in greatness," but he was the first to contribute 50 cents as a proof of his sincerity, and a token of his love to God and his children. May the bow of the covenant of love and peace ever encircle him, and his dear family, and its seven colors reflect the beauty and glory of the seven attributes of our triune God, in their lives and souls, until they shall be transformed from glory, to glory, and in heavenly joy shall be seated near the throne on the right hand of my precious Saviour, and may I be allowed to sit at Jesus' feet where we together

will join in ceaseless songs of everlasting praises to him that loved us and washed us in his own blood from our sins, and made us Kings and Priests unto God. I also return my thanks to all who have responded to his request, whether the amount be small, or great. While the amount donated has not reached over \$140. in all, as yet, still I feel as grateful to those who have responded as I could had enough done likewise to have paid for my home. Of course that amount will not even secure it so I can pay for it myself in future by confining myself to my profession.

In conclusion I wish to say to my brethren, do nothing contrary to your conscience. If you feel that it is wrong to spend any money for such a purpose—do not do it, and I hope you will not condemn those hearts God has opened to do what they have, because yours were not opened to do the same; but while you exercise your right not to do, allow others to exercise their right to do. I also wish to say that I have spent the greater part of my ministerial labors in N. C. Ga. and Va. and some in several other states, and as Ga. has 18,535 Baptists, N. C. has 11,740, Va. has 9,950 making a total of 40,225 Baptists in those three states, I now wish to make this request that every Baptist or friend that has no conscientious scruples about the request of Elder Gold being right, made in the LANDMARK of June the 15th, who have not responded, and are able to send one dime, and wish to see the object for which this request was made carried out, all whose consciences say it is right, simply put ten cents in an envelope and direct it to Elder L. I. Bodenheimer, Lock Box 105, High Point, N. C. The 25th of August is when I have to make the payment or do something else. So set

tle this question at once as you think right. Your action will show what your faith and wish are and neither me, nor any one else has any right to complain at what you do, or do not do, so let the decision be final by the 20th of August. Yours to serve, in the gospel of Christ.

L. I. BODENHEIMER.

ASSOCIATIONAL NOTICES.

The Pig River Primitive Baptist Association will convene on Friday before the 4th Sunday in August 1896, and continue three days with the church at Ephesus, Pittsylvania Co. Va., four miles from Pen Hook Depot, Franklin Co. Va. We have reduced rates on the N. & W. and Southern R. R. for the occasion at four cents per mile round trip. Tickets will be for sale August 19th 20th and 21st 1896 and will hold good until the 26th. Tickets are for sale along the line between the following points and Rocky Mount, Va., on the N. & W. R. R. Salem N. C. Bristol, Tenn. Betty Baker, Va. Change cars at Rocky Mount, Va. for Pen Hook. On the Southern R. R. between Atlanta, Ga., Goldsboro, Wilson, Wilkesboro, N. C. Stuart, Lynchburg, Rocky Mount and Pen Hook, Va. Call for tickets to the Primitive Baptist Association at Ephesus, near Pen Hook Va. At all points south of Danville, buy first class tickets at full fare and get a certificate, and I will sign it so that you can return for one third fare. Do not forget this. Those coming on the N. & W. R. R. will have to spend the night at Rocky Mount, Va. and change cars there for Pen Hook. Trains are due from Rocky Mount at Pen Hook, at 5 15 a. m. from the South at 6 47 p. m. If you will write to me at Neva, Pittsylvania Co. Va. We will meet you with

conveyance. All brethren and friends are invited to attend.

J. T. LUMPKIN.

The New River Association holds its next session with Bethel church, Pulaski Co. Va. on Wednesday, Thursday and Friday after 2nd Sunday in September. Bethel is near Highawassa, a flag station on N. C. Division of N. & W. R. R. Those coming from North, East and West will start at 11 a. m. Those coming from the South will arrive at 8 a. m. Those coming from South day before will notify Dr. J. C. Hurst, at Allison, Va. and stop there. Those coming the other way the preceding day will write to L. T. Jennings at Lucretia, Va. and stop at Draper, Va. Notice change in our time of meeting.

L. T. JENNINGS.

EDITOR'S ZIONS LANDMARK:—Please state in your valuable paper that Bethel church with which New River Association meets, on Wednesday, Thursday and Friday after the 2nd Sunday in Sept. appointed a committee on invitations to foreign ministers at its last meeting and requested that a special invitation be given to the following to attend said Association,—Elders Durand, Gold, Craft, Stevenson, Jones, Bodenheimer, Hall and all others who can conveniently come. Also a letter from Indian Creek Association to Elder Reed makes a special request for Elder J. C. Hall to attend their Association which meets with Indian Creek W. Va. on Friday, Saturday and Sunday 28, 29 and 30th of Augst.

J. C. HURST.

Com.

MARRIED.

Mr. Charles King and Miss Ada Daughtridge-at brides mother's in

Nash County July the 22nd, 1896 by M. B. Williford.

UNION NOTICES.

The Mill Branch Union is appointed to be held with the church at Simpson's Creek Saturday and 5th Sunday in Aug.

M. MEARES.

INQUIRY.

Brother S. Yates, of Dresden, Texas desires any information he can obtain of N. W. Yates, or J. Hudson, or any of their kindred. If any of them, or any one else, knows any thing of them please inform him. When last heard from their P. O, was Buna Vista, Ohio.

DEAR BROTHER GOLD:—I baptized three in Ky., preached at a new place in my county last Saturday and Sunday to about 1,500, on Sunday received five and baptized four. Elder Dickerson baptized 8 the first Sunday. Love to all. Yours in hope.

P. G. L.

The Prim'tive Baptists have built a new Meeting House in Davie county, N. C., on the Lexington and Mocksville road, about 12 miles North-West of Pine M. H. Its name is No Creek.

All visiting brethren are invited to visit us. H. Monse, Fork church, Davie county, N. C.

Elder E. E. Lundy writes me that his wife, who has been in delicate health for quite a while, has passed away from the sorrows of earth and the cares of this world—we hope to the regions of the blest.

Elder Lundy writes me of his distress in feeling, and that his comfort is only in devoting his life to ministerial labor.

P. D. G.

The Abbotts Creek Union Primitive Baptist Association will be held with the church at Toms Creek 18 miles South of Thomasville, N. C. Ministering brethren every where invited. Those coming should be at Thomasville on Friday at 12 o'clock and they will be conveyed to the church. Done by order of the church.

N. R. HARRISON, Cl'k

NOTICE.

DEAR BROTHER GOLD:—As many in your state write me from time to time, enquiring about our Hymn and Tune Books I have concluded to ask you to publish in a few issues of the LANDMARK that we have the books both round and shape notes always on hand, price per doz. \$9, sent at expense of purchaser. Price of single book sent by mail post-paid \$1.10.

Also I have two or three hundred yet on hand of Mary Parker's "Reminiscences and letters" of which the price since her death has been reduced to 60 cts post paid. Also I have my book of Meditations on portions of the Word. Price \$1.00. Yours in hope.

SILAS H. DURAND.

Southampton, Bucks Co, Pa.

OXYGENOR.

This is a new Instrument, and is said to be better than the Oxydonor. It is a safe, easy treatment relieving diseases without pain in a few hours. It is surprising to feel how readily it helps the sick. There is only one price \$15. for each one. If you want one send me your order for same, and I will send you one—with instructions for using it. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
Wilson, N. C.

OBITUARIES.

WILLIAM ARTHUR SIMON YOUNG.

With sadness I attempt to write a notice of the death of my darling little nephew, Arthur Young. He was born to his parents W. L. and Laura Y. Young, Oct., 23th 1894, and after one week's severe illness, died on the 21st of May, about noon. Little Arthur was the sunshine of our home, so bright and intelligent, so cheerful and lovely. He had so many pretty little ways, and was so affectionate toward us, and had just begun to talk. I know we all loved him too well, for we almost idolized him. I believe I loved him next to his parents, and he seemed so devoted to me. Sister Laura always made an idol of him, and I have almost trembled sometimes for fear she might lose him. None can know, only by experience, what it was to his mother to part with her darling boy, for few love with such passionate love as she did, and too, having lost an infant daughter just two weeks before, thus left childless, made it doubly hard to bear. Little Arthur was the meekest little sufferer I ever saw. About 24 hours before he died he had a hard convulsion, which lasted nearly an hour, then slight spasms till about midnight then seemed better till just before he died. He died early. He called his papa, mama, and aunt Hattie, and they said, tried to call me, "Auntie," and smiled and put up his little lips to kiss; he also, called his only uncle, Mr. Young, and knew him when he came. That night he tried to sing, and sang the words "Over There," several times. It was the only words he ever sang. Asplendid Dr. called two and three times a day, and he had good attention at home not lacking a minute, but God was calling him home. I know it is far better for our darling to depart and be with Jesus, than to live in this sin-stricken world, and perhaps, see the trouble I have. Trouble is the heritage of humanity. Weep not, dear parents, your darling boy is only sleeping a blissful, hallowed sleep, he is forever sheltered from the storms of life. Look up, and smiling, kiss the rod, though smiting you, bore him up to the throne of God, and think that you have two beautiful little angles waiting for you "Over There." Sister Laura requests the prayers of all the kindred that she may be enabled to bear up under this sore bereavement.

EMMA HINES.

APPOINTMENTS.

W. J. STEPHENSON.

Mt. Vernon.....	Aug. 27th.....	Thursday
Centerville Hall.....	.....	Friday
Saints Delight.....	.....	Saturday
Abbotts Creek.....	.....	5th Sunday
Archdale.....	.....	Monday
Walnut Grove.....	.....	Tuesday
Hillsdale.....	.....	Wednesday
Sardis.....	.....	Thursday
Pleasantville.....	.....	Friday
Wolf Island.....	.....	Saturday
Lick Fork.....	1st Sunday in Sept	
Arbor.....	.....	Monday
Prospect Hill.....	.....	Tuesday
Whealers.....	.....	Thursday
Mt. Lebanon.....	.....	Friday
Durham.....	.....	at night
Oak Grove.....	.....	Sat. and 2nd Sun.

He will need conveyance.

ELI CAIN AND E. E. LUNDY.

Liberty.....	September.....	1
Mountain Spring.....	.....	2
Smith School House.....	.....	3
High Ridge.....	.....	4
Bethany.....	.....	5 and 5
Tyson's School House.....	.....	7
Lawyer Springs.....	.....	8
Jerusalem.....	.....	9
Jones Hill.....	.....	10
Liberty Hill.....	.....	11
Howards Chapel.....	.....	12
Freedom.....	.....	13
Mountain Creek.....	.....	14
Big Creek.....	.....	15
Suggs Creek.....	.....	16
White Oak Spring.....	.....	17
Pleasant Hill.....	.....	18
Mt. Tabor.....	.....	19
Rock Hill.....	.....	20
New Shepherd.....	.....	21
Pope School House.....	.....	22
Abbotts.....	.....	23
Saints Delight.....	.....	24
Clear Springs.....	.....	25
Flat Shoals.....	.....	26
Volunteer.....	.....	27
Pilot Mountain.....	.....	at night
Cedar Hill.....	.....	28
Dover.....	.....	29
Fish River.....	.....	30
Franklin.....	.....	Oct. 1
Round Peak.....	.....	2
Mt. Lebanon.....	.....	3 and 4

Conveyance needed.

ISAAC JONES.

Surl.....	Tuesday after 2nd Sun. in Aug.	
Shiloh.....	.....	Wednesday
Roxboro.....	.....	Thursday
Thence to Country Line Association.	.....
Country Line.....	.....	Tues. after
Ebenezer.....	.....	Wednesday
Stoies Creek.....	.....	Thursday
James Buchanans Mill.....	.....	Friday

E. C. SMITH.

Aycocks.....	Monday after 2nd Sun. in Aug.	
Memorial.....	.....	Tuesday
Wahunta.....	.....	Wednesday

J. N. ROGERSON & S. R. ROSS.

Old Sparta.....	Sat. and 4th Sun. in Aug.	
Union.....	.....	Monday
Wilson.....	.....	Tuesday
Contentnea.....	.....	Wednesday
Scotts.....	.....	Thursday
Upper Black Creek.....	.....	Friday
Beulah.....	.....	Sat. and 5th Sunday

GARDNER BRYAN.

Oak Grove.....	.....	Aug. 4th
Raleigh.....	.....	5 at night
Middle Creek.....	.....	7
Willow Springs.....	.....	8
Sandy Grove.....	.....	9
Old Neals Creek.....	.....	10
Newhope.....	.....	11
Bethel.....	.....	12
Fellowship.....	.....	13
Rehoboth.....	.....	14
Clement.....	.....	15
Poorhouse.....	.....	16 at night
Hannahs Creek.....	.....	17
Benson.....	.....	18
Bethsaida.....	.....	19
Black River.....	.....	20
Mingo.....	.....	21
Barbreds Chapel.....	.....	22
Hickory.....	.....	23
Seven Mile.....	.....	24
Hornnett.....	.....	25

Conveyance needed.

G. W. Gail & Ax's

- Extra--Strong.
- Superior,-Plain.
- Compeer,-Salt.
- Blue Ribbon,-Sweet.
- Scotch Snuffs

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Unequaled in Purity,
Strength and Flavor.
BEWARE OF IMITATIONS

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

TRAINS GOING SOUTH.

DATED June 14, 1866.	No. 33 Daily.	No. 35 Daily.	No. 41. Daily.	No. 49. Daily.
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 55	9 44	.....	.....
Ar Rocky Mt.....	1 00	10 39	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt.,	1 00	10 39	5 45	12 45
Lv Wilson.....	2 10	11 15	6 20	2 05
Lv. Selma.....	2 53	.....	.....	.....
Lv Fayetteville	4 30	1 07	.....	.....
Ar. Florence .	7 25	3 14	.....	.....
Lv Goldsboro.,	.....	.....	A. M.	P. M.
Lv Magnolia.....	.....	.....	7 05	3 10
Ar Wilmington	.....	.....	8 10	4 10
	P. M.	.....	A. M.	5 45

TRAINS GOING NORTH.

DATED June 14, 1866.	No. 28 Daily.	No. 32 Daily.	No. 40 Daily.	No. 48. Daily.
	A. M.	P. M.	.....	.....
Lv Florence.....	5 40	7 40	.....	.....
Lv Fayetteville	11 10	9 40	.....	.....
Lv. Selma.....	12 31	.....	.....	.....
Ar. Wilson.....	1 20	11 35	.....	.....
Lv Wilmington	.....	.....	P. M.	A. M.
Lv Magnolia.....	.....	.....	7 00	9 25
Lv Goldsboro...	.....	.....	5 30	10 52
	.....	.....	9 30	12 01
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt...	1 20	11 35	10 23	12 52
	2 17	12 11	11 05	1 38
Lv Tarboro.....	12 12	.....	.....	.....
Lv Rocky Mt—	2 17	12 11	.....	.....
Ar Weldon.....	3 32	1 01	.....	.....
	P. M.	A. M.	P. M.	.....

†Daily except Monday. ‡Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 5.55 p. m., Halifax 4.13 p. m., arrives Scotland Neck at 5.05 p. m., Greenville 6.47 p. m. Kingston, 7.15 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 8.00 a. m. and 2.00 p. m. Arrive Parmele 8.50 a. m. and 3.40 p. m., returning leave Parmele 9.50 a. m. and

6.20 p. m. arrive Washington 11.25 a. m. and 7.30 p. m. Daily except Sunday.
Train leaves Tarboro, N. C., daily at 5.30 p. m. arrives Plymouth 7.35 p. m. Returning leaves Plymouth daily at 7.40 a. m. Arrives Tarboro 9.15 a. m.
Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.00 a. m., arriving Smithfield, N. C., 7.20 a. m. Returning, leaves Smithfield, N. C., 7.50 a. m., arrive Goldsboro, N. C., 9.15 a. m.
Trains on Nashville Branch leave Rocky Mount at 4.30 p. m., arrive Nashville 5.05 p. m., Spring Hope 5.30 p. m. Returning leave Spring Hope 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky Mount 9.05 a. m., daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 8.20 a. m. and 4.10 p. m., Returning leaves Clinton at 7.00 a. m. and 11.30 a. m.
Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond, also at Rocky Mount with Norfolk and Carolina R. R. for Norfolk and all points North via Norfolk.
JNO. F. DIVINE
General Supt.
J. R. KENLY, Gen'l Manager.
T. M. EMBERTON, Traffic Manager.

CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

JOHN GILL, Receiver.
Cond. Schedule—In effect April 12, 1866

	N. Bound	S. Bound
	No. 2	No. 1
Wilmington,	Lv 7 25 a m	Ar 7 55 p m
Fayetteville,	Ar 10 35 a m	Lv 4 45 p m
Fayetteville,	Lv 10 55 a m	Ar 4 33 p m
Fayetteville Junction,	Lv 11 05 a m	Ar 4 30 p m
Sanford,	Lv 12 22 p m	Lv 3 19 p m
Climax,	Lv 2 25 p m	Lv 1 32 p m
Greensboro,	Ar 2 50 p m	Ar 1 03 p m
Greensboro,	Lv 3 05 p m	Ar 12 53 p m
Stokesdale,	Ar 3 59 p m	Lv 12 12 p m
N. & W. Pet—W. Cove,	Lv 4 31 p m	Lv 11 45 a m
N. & W. Pet—W. Cove,	Lv 4 38 p m	Ar 11 35 a m
Rural Hall,	Lv 5 17 p m	Lv 11 05 a m
Mt. Airy,	Ar 6 45 p m	Lv 9 35 a m
	No. 4.	No. 3.
	Daily.	Daily.
Bennettsville,	Lv 5 45 a m	Ar 7 20 p m
Maxton,	Ar 9 45 a m	Lv 6 13 p m
Maxton,	Lv 9 50 a m	Ar 6 12 p m
Red Springs,	Lv 10 12 a m	Lv 5 42 p m
Hope Mills,	Lv 10 45 a m	Lv 4 53 p m
Fayetteville,	Ar 10 59 a m	Lv 4 43 p m
	No. 16	No. 15
	MIXED	MIXED
	Daily Ex	Daily Ex
	Sunday.	Sunday
Ramseur,	Lv 6 45 a m	Ar 5 50 p m
Climax,	Lv 8 35 a m	Lv 3 55 p m
Greensboro,	Ar 9 20 a m	Lv 3 16 p m
Greensboro,	Lv 9 35 a m	Ar 2 35 p m
Stokesdale,	Lv 10 50 a m	Lv 1 28 p m
Madison,	Ar 11 50 a m	Lv 12 25 p m

North bound connections at Fayetteville with Atlantic Coast Line for all points North and East, at Sanford with the Seaboard Air Line, at Greensboro with the Southern Railway Company, at Walnut Cove with the Norfolk & Western R. R. for Winston-Salem.

South bound connections at Walnut Cove with Norfolk & Western Railroad for Roanoke and points North and West, and at Greensboro with the Southern Railway Company for Raleigh, Fayetteville and all points North and East, at Fayetteville with the Atlantic Coast Line for all points South, at Maxton with the Seaboard Air Line for Charlotte, Atlanta and all points South and Southwest.

J. W. FRY
Gen'l Mang'r.
W. E. KYLE,
Gen'l Pass Agt.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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.

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

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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.

BROTHER GOLD:—Here is a letter I received several months ago from an unknown friend. I enjoyed and appreciated it, and thinking perhaps some one else would, I will send it to you, and if you like, you can publish it. My friend says he did not sign his name because I said in my article of December 15th that I wanted no one but those of my own faith and members of the church to write to me. I did not say that. I said members of the Primitive Baptist Church and those on the outside who would like to be in. I think this friend is included with those who would like to be in. I will say, I don't want to hear from anyone, let them be in the Primitive Baptist Church or on the outside, who wants to quarrel. I want to live without quarreling. I am glad to hear from those who give me comfort and encouragement.

From one who loves you for the truth's sake, I hope,

LOLA P. BROWN.

Beulaville, N. C.

MISS LOLA P. BROWN: Dear Friend:—As I must take the pleasure to thus address you. I have, during the past year, been reading the LANDMARK, and it has been a great pleasure to me to have the pleasure of doing so, from the fact it has at times been the means of comfort to me in building up my

poor, weary soul. I believe the LANDMARK is a blessing to those who know and love the truth. I believe it is earnestly contending for the faith once delivered to the saints, and I believe it is through the providence of God it is being printed and so wisely conducted by men who, I believe, are prepared by God, thus giving His little ones the pleasure of expressing their sorrows and joys in experience and hope—which is all in Jesus—and being blessed to know each other in spirit, if not in body. If I am not deceived, I have for the past five years, been earnestly seeking to know the truth as it is in Jesus, and I sometimes hope God, through His love and mercy, has made manifest His love and purpose to me, a poor sinner, that it is through Jesus that we may and do obtain eternal salvation, and that our life, our hope, our all are in Him. And if such is the case with us, what a blessed people we are? Indeed, should we not dwell in Him and show our hope and faith by our walk, talk and daily deportment, that we might live a Godly life here in this world and work out our time salvation, hoping and believing it is God working in us both to will and to do of His good pleasure. So, indeed, if we are God's little ones, we should follow Christ by precept and example. Jesus says, "If you know my commandments, happy are ye if you do them." We cannot describe the

beauty there is in being God's children, but can, to some extent, describe their duty. Paul, in addressing the Church, was enabled, through the Spirit of Christ, to beautifully describe their security in Jesus, and in so doing he summed up the most trying and tempting things that ever came before his observation, and none was able to separate them from the love of God. So Paul believed the same Isaiah did when he says: "As for Israel, she is saved with an everlasting salvation." I will say right here, I have drifted further off on these beautiful points than I intended to. During the last year, in reading many of the experiences, which are very comforting and inspiring to me at times, and at other times condemning to me, yours has appeared beautiful to me, having made a lasting impression on my mind. I have read and re-read what has been the dealings of the Lord with you, and I hope I know from experience it is only those who have a hope and have seen, felt and heard what I believe you have that can sympathize with you. 'Tis true only those who have tasted the Lord that He is gracious can weep with those who weep and rejoice with those who rejoice. It appears to me that during your conviction you doubted it being of the Lord and you were somewhat disobedient and tried to get rid of such conviction and there is nothing strange in that. I believe that is the way with all God's children. It shows up their carnal principles, that the natural mind is not subject to the law of God, neither indeed can be. It shows we are dead to righteousness, sold unto sin, that we are helpless and without God in the world, and I often feel and am afraid that is my true condition now. But when we can realize that the Apostle's experience was

the same we can't expect less. Miss Lola, when I read such experiences as yours it brings me into doubt about my own case, it makes me think surely if my experience was of God's grace and my hope was in Jesus it would be larger, plainer and better, causing me at times to go mourning, weeping, asking the Lord to have mercy on me a poor sinner, desiring if it can be His blessed will, if I am deceived and have never been truly convicted of sin and have not seen my helpless lost and ruined state, that I may even yet if its the Lord's will, and I am satisfied He will if I am His. The Lord in speaking to Israel in the book of Isaiah says, "I will do all my pleasure concerning Israel." It is custom here in my country to preach and teach a conditional salvation among the many so-called denominations. Salvation by grace is hated above all others. Being I am quite a young boy, or man, and hope I have been convinced of their envious doctrine and hope I have received the spirit of adoption unto the true circumcision, I am getting somewhat unpopular. But we should take courage from this, knowing their hatred of the truth proves their condemnation. "Jesus said if they hated me they will also hate you." We should desire the spirit of Paul when he could see after the scales had been taken from his eyes, he then could rejoice in this doctrine of salvation by grace, he then could see the beauty there was in it, the justice, love and purpose of God, and I might add predestination. He saw it so plain and felt it, He says in Philippians 3-3, "For we are the circumcision which worship God in spirit and rejoice in Christ and have no confidence in the flesh." How comforting it is for us to have the same confidence and as we have a hope that we are God's children,

those for whom Jesus poured out His own blood and suffered the most ignominious death, and hath redeemed us with His own blood and made us Kings and Priests unto God, not having spot or wrinkle, it seems to me we ought always to pray without ceasing and in everything give thanks whether in poverty, wealth, pleasure, woe, ease or pain, for this is the will of God in Christ Jesus concerning us. So far as a conditional salvation, I don't believe one word of it because such is not my experience, neither does the scripture teach such. God's people have been saved from all eternity, even before the foundation of the world. "All God's children are taught of the Lord and great is the peace of His children." Isaiah was able to give expression to it and he saw the beauty and justice there was treasured up in it, and that it was Jesus, the way, the truth and the life, "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria and the out casts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem." We see from this, salvation is not merited but a free gift which is in and from Jesus. He has borne the sins of His people and carried them all the days of old. So all His people are complete in Him and saved with an eternal, an everlasting salvation. Miss Lola, I believe the Lord has blessed you with all needed qualifications, bright hope and large experience, and a double portion of understanding and light upon the scriptures making you wise unto salvation, and able to write such words of wisdom and comfort and truth as are edifying to the 'poor in spirit,' and oh, yours is such a beautiful

experience. I believe the Lord has called you and set you apart for that very work, and may He bless you and give you both natural and spiritual strength that your pen may be guided by that unseen hand of God that you may ever be able to write to the edification, strengthening and feeding of His little ones. I hope you will pardon me for writing what I have, I believe I have done it through true impression and love. I believe you are a true Baptist and I hope I love all true Baptists. 'Tis a comfort to me at times to believe I do love them, "We must know we have passed from death unto life because we love the brethren." I have not done as you, gone to the banqueting house of God and told what I hope the Lord has done for me, but I hope yet He will lead me there and make me willing in the day of His power and give me grace to walk in all His commandments and live to His praise. My kind old mother has been a member of the Primitive Baptist church for thirty years and I believe she is a mother in Israel, I hope, I thank God for such a mother she is, so kind and pure. I trust sometime that my love for the Baptists is not carnal, and if it never is my privilege to join you in union and communion here, I hope I will meet you all in heaven above "where the wicked cease from troubling and the weary are at rest," where we can be one family. In conclusion I will say may the Lord bless you and ever lead you in the paths of truth and righteousness, guide you by His council, fill you with the fullness of His love and that your life may be long and useful. I will not give my name as you said in your last article in LANDMARK you desired only those who were members of your faith and belonged to the church to write

to you. Please pardon me.
Your friend in hope.
Durham, N. C.

ELDER P. D. GOLD, MY DEAR BROTHER:—The day we received LANDMARK of May the 15th, I had just returned from church, feeling that I could say "lo, the winter is past, the rain is over and gone." And after reading your remarks on my letter I felt I had realized the appearing of the flowers on earth and that the time of singing of the birds was heard in my land, and for a day or two I heard the sweet voice; and viewed the "comely countenance of the turtle dove." But alas! so soon I was led to read over the letter I had written you, and discovered or at least realized I had written you a falsehood which soon drove the sweet messenger of rest from my breast, and I could but pray "Awake, O north wind and come and thou south, blow upon my garden that the spices thereof may flow out &c." "By night on my bed have I sought him whom (I hope) my soul loveth: I have sought him but found him not" I rise now and go about the city in the streets and broadways. I will seek him. Yes Brother Gold, I will try to seek him in the broadways by making an open confession of the falsehood I have so thoughtlessly written you, and then may be He will take me to His "Continueing City" that my smtossed soul may rest one Sabbath there with Him. I have noticed in my letter to you that I said "There had been no day since having a home with the Baptist, I had felt I had anything to glory in save my infirmities." When I wrote that I did not mean to tell a falsehood, but since reading it in the LANDMARK my mind has been carried back to two weeks I spent last September pleading my good

acts to my Lord as did the Pharisee of old. I have felt for a long while and feel yet to be in a strait, and feel shut up from expressing anything, but now as I am suffering remorse of conscience I will try trusting the help of the Lord to relate this experience. Last September I intended visiting the "Seven Mile and Little River Associations," but about one week before time to start I saw my health was so poor I would not reap the joy of going. How severe the disappointment was to me. Instead of feeling humble and sinking beneath the load of trouble, I formed an exalted opinion of myself and became a profound Pharisee, (I am afraid I am one at all times) and began summing up my good deeds and to charge God with injustice. I would say, in my mind, I have obeyed and wrote all that has been impressed upon me, I have given all the money to preachers I have felt impressed to, I have visited the sick and administered to their needs. In fact I had been obedient in all things since I was baptized and really I thought God too hard on me to afflict me and cut me from my anticipated pleasures. After two or three days with these thoughts these words began to follow me, "Break up your fallow ground and sow not among thorns." I did not know then that these words were in the bible and little did I think they were being appropriately applied to my case. I was getting to glory so in my own works till I doubted Baptist doctrine and doubted there being any God. In this miserable condition my father found me on his return from Seven Mile Association. He told me he had many good messages for me from brethren up there. One special message from brother Joshua T. Rowe. A part of his message was this that

my experience was nearer like Elder Respass' experience in the bold acknowledgement of my faults than any one's he had ever read. The message at first made me wonder if any one else who had professed to hope they knew God had ever doubted him. I was sure there was not one and I would have to burn in a furnace of trouble all my days for doubting Him. I soon searched up the messengers containing brother Respass' experience and began reading it, and to my great relief I found deliverance in it when I came to his experience where he said he had been preaching about fifteen years and doubted the Baptist doctrine and also the existence of a Supreme Being. After finishing his experience I lay down on the bed right near the west window. T'was late in the evening, the sun getting low. My eyes were bedimmed with tears. I looked through the window toward the sunset and saw a visionary sight of God's house set upon a hill. This I saw was where we rest when we cease from our own works and enter into His rest. Around His house I saw a plantation of gardens filled with beautiful flowers. This I saw was each christian's place God had given him to labor in and work out his time salvation "with fear and trembling." I saw the garden He had given me with its plants all withered and drooping. Alas! where did I see myself? T'was on fallow ground sowing among thorns. I then could see the scripture applied to me, "Break up your fallow ground and sow not among thorns." Yes, I could see that I had been glorying in God's works as having done these things myself; and the grounds I had claimed as mine were untilled, and as long as I sowed there I would be sowing among thorns, and thorns

would be all I would reap. The scripture had been commanding me "break up your fallow ground," yes break up my own works and give God the glory for all good things. I saw that lovely evening I had done nothing good. I was envious, jealous and given to vanity and worldly lust, and was in the sight of my Lord a thief and liar, and if I got my justice in sickness it would be far worse than my afflictions already were. I felt like I knew there was a God, but on the account of my neglect of my garden He had hid his peaceful presence from me. This hymn with these changes came forcibly on my mind and I with fasting and prayer repeated over and over.

Saviour visit thy plantation,
Grant me Lord a gracious rain.
All will come to desolation
Unless thou return again.
Lord revive me, Lord revive me
All my help must come from thee.

Keep no longer at a distance,
Shine upon me from on high,
Lest for want of thy assistance
Every plant will droop and die.

Surely once my garden flourished,
Every plant looked gay and green,
Then thy word my spirit nourished:
Happy seasons I have seen.

For my disobedience a drought has
succeeded,
Now a sad decline I see,
Lord thy help is greatly needed,
Help can only come from thee.

Younger plants, the sight how pleasant.
Covered thick with blossoms stood,
But they cause me grief at present,
My sin has nipped them in the bud.

Dearest Saviour, hasten hither,
Thou canst make them bloom again;
Oh! permit them not to wither,
Let not all my hopes be vain.

Let my love to thee be fervent,
Make me prevalent in prayer,
Take me Lord as thy servant,
Save me from the world's bewitching
snares.

Break the tempter's fatal power,
Turn my stony heart to flesh,
And begin from this good hour
To revive thy work afresh.
Lord revive me, Lord revive me,
All my help must come from thee.

And I hope He did break the tempter's fatal power and showed me all the corruption of my own stony heart. From then till now I have felt burdened under a sense of guilt and condemnation with "now and then" a small refreshing season that has caused the little leaves and petals to be upturned and catch the glances of the sun rays so that I hope I can say I am alive. I have felt from then till now that my afflictions are just and have been sent upon me as a yoke of bondage to bind me out of mischief. For truly if I had not thus been yoked I would soon have been puffed up and would have sowed so much in untilled soil till I would not have been the only one pierced with the thorns but I would have caused others to have been pierced. But so many times while drinking out of the bitter cup of suffering I have adopted the language of Jesus "Saying, Father, if Thou be willing, remove this cup from me, nevertheless not my will but thine be done." I hope I have been made at times to feel thankful of the least of God's blessings, and to fully know they are too much for such a rebel as I, for each day of my life it seems to me I grow viler, my former "wounds stink and are corrupt because of my foolishness" and still I am adding sin to sin, I have hoped for a day when I would so act that I would not be so burdened with my iniquities. Brother Gold, I am in a strait, this thing is not written as I wanted it, but I will send it as it is and if you see anything in it to publish do so, if not throw it aside, sending it off will get it off of my mind may be. When I feel condemned for a thing I live in a prison until I make an open confession. Brother Rowe nor any of the rest of the Baptists need not love me for my honest confession. I do

so much worse than any one else the Lord has to jail me till I tell it to get freedom. So give God the praise. "I know that whatsoever God doeth it shall be forever, nothing can be put to it, nor anything taken from it, and God doeth it, that men should fear before Him." Should this be printed, I will say much love to all the household of faith and most especially to brother Joshua T. Rowe who sent me a message that led me where I was delivered from a fiery furnace. His face I have never seen, but he surely is a precious brother to me.

Affectionately,
LOLA P. BROWN.

Beulaville, N. C.

We copy below what the Biblical Recorder said in reply to us in opposition to Theological Seminaries. We request our readers to examine their defense for such Seminaries. The reason the young man so fails to prove his position is that he has no scripture for it.

P. D. G.

The foregoing was published in ZION'S LANDMARK (Wilson, N. C.) June 1. We gladly take the opportunity to say a word to its readers on this matter, and we are sure our readers will bear with us.

In the first place notice that the LANDMARK is not disposed to be fair. It begins by implying that we have declared that "a theological seminary is not a place where theology is taught." There is no ground for such an inference in our editorial quoted above, of March 25. Theology is taught in theological seminaries; also church history, sermon structure, pastoral methods are taught. In seminaries are gathered together consecrated men who have studied the Scriptures, studied them longer and more deeply than other men have opportunity or time to study them, and they teach theology—knowledge of God and his relations to men, and they teach church history and other branches of learning that are likely to strengthen a preacher in the pulpit and as a pastor.

We say again, a theological seminary is not a place where men are trained up to be preachers. It is a place where men, called of God to preach the gospel, are trained so that they may preach more

worthily and more efficiently—a place where men who have been wholly devoted to studying theology and the other departments of pastoral activity, give the benefit of their study and experience to those who have but a short time to prepare for the life's work to which they have been called. Prepared thus, they do more efficiently what they do, and they do more than they would have done without such preparation.

The cant about the Holy Spirit is but little short of blasphemy. It may do for those who do not believe in sacrifice for God to contend that the Holy Spirit will do all things, if Christians will hold their hands and do nothing. But as for us, we contend that it becomes every Christian to do all he can with the lights before him and depend on the Holy Spirit to make his efforts to avail for God's Kingdom. For instance, there is no genuine conversion without the Holy Spirit. Is that any reason why there should be no preaching or exhorting? The Apostle Paul did nothing for God without the Holy Spirit; but Paul's missionary journeys, Paul's learning, counted much toward his efficiency as an instrument of the Holy Spirit. The drones in the churches would do nothing, and give as their reason that the Holy Spirit will do all. The true servant of the Lord does all that he can, that he may be as useful in the work as possible, trusting in the blessing of God.

It is not reasonable to arrive at the conclusion that a preacher has failed because he enters a theological seminary, after having engaged in preaching. It is evidence that he feels that he can be prepared for greater success. Preachers enter theological seminaries that they may be better prepared for the work before them. It is clearly every Christian's duty to accept every advantage God puts within his reach, to grasp every opportunity of enabling himself to serve God better; to use every means of doing the largest and best service to God.

The LANDMARK cantingly argues, "It means that they did not receive sufficient preparation from God, but had to go to men to obtain it." They do obtain their preparation, all of it, from God; but that is no reason why they do not receive it through men. We received the Bible through men from God. A theological seminary, rightly conducted, is an instrumentality of the Holy Spirit. If the Holy Spirit may move the editor of ZION'S LANDMARK to preach and teach from a pulpit or through his paper, may he not move and direct a professor in a seminary, weighted with fully as great responsibility, that he may be used in the preparation of a man to preach better?

The LANDMARK asks a question which it wishes us to answer directly. Watch the progress of the question; "If men whom the Lord, as he" (that is, we) "says, has called to preach—cannot do the preach-

ing"—(which we did not say)—after having tried it—until they attend theological seminaries in order to prepare them to do that work for the Lord they could not possibly otherwise have done, would there not be some authority in the New Testament to warrant such seminaries?" We answer directly. Not necessarily so, though there is "authority in the New Testament to warrant such seminaries." The God who calls a man to preach, may call him to prepare himself at a seminary. We do not say, however, that every man should go to a seminary. That is a matter which the individual himself must determine with the help of God.

There are many instrumentalities wonderfully blessed of God in the work not expressly provided for in the New Testament; for instance, the religious press. We merely contend that theological seminaries are instrumentalities provided by God, moving the hearts of men, for increasing the efficiency of certain of his servants—not all of them, but many.

Jesus Christ teaching his disciples of God, the Holy Spirit and Himself, of love and of truth, of the prophets and of men, is authority to warrant theological seminaries; Paul teaching Timothy and Titus, "two young preachers not Apostles," is authority. If all preachers were Apostles taught miraculously by the Holy Spirit and by Jesus Christ, there would be no need for theological seminaries. But instead they are "young preachers not Apostles," and need the instruction of men used by God just as Timothy and Titus needed Paul to teach them.

Remarks.

The false assumption in the above in part consists in stating that uninspired men can prepare men to preach as Jesus did—or that such men can give the same instruction that Apostles did.

P. D. G.

"The gospel is the power of God unto Salvation to every one that beliveth."

The believer is the wheat that is to be harvested: The angel is the minister of the gospel that God qualifies and sends to thrust in the sickle, and the gospel is the sickle to reap or gather believers into the church, God's garner. When thus gathered they are harvested, saved in a gospel sense. For the gospel is the power of God unto Salvation

to the believer. Some think the gospel is Christ, but it is the testimony of him and his salvation, and is to be preached in all the world for a witness. Christ is in each regenerated soul, and the gospel describes the emotions of him, 'til the renewed realize that they are born again, for faith comes by hearing. The word of God or gospel discovers to them the thoughts and intents of their hearts. It tells them their own experience, they think, better than they could tell themselves. Their pure mind is thus stirred up and they have fellowship with these things and become strong enough to profess. Eternal life is the gift of God which saves from sin and eternal death, and the gospel saves from every untowardness. It is given by inspiration for believers to work out their own salvation by after God works within them to will and to do their duty. They are enabled to so act that they can have the answer of a good conscience, and are saved from remorse and from an evil conscience. So it is the power from God for doctrine, reproof, correction and instruction, to make us wise unto, or give knowledge of that salvation wrought in our hearts. It shows unto us the way salvation works in us, and enables us to realize that its principles are wrought in us, and we witness that we are born of God. None have a right to organize churches but the ministers. And I know of no church doing much good in the way of worship without him. Paul was a wise master builder, and Peter was given the keys of the kingdom to open and shut. The minister is a father in the gospel to as many as are be gotten unto obedience through his labors. The Lord God of the holy prophets sends His ministers or angels to show His regenerated

what must shortly be done. The believer should not delay obedience. The king's business requires haste. Withholding more than is meet or reasonable tends to poverty. When first there is manifestation of forgiveness, there is love, joy and peace in the Holy Ghost. There is a heavenly unction and all is bright, church going, the love of singing, praying, preaching, and religious worship seems to be a perfect delight. But in many cases that which they seemed to have is faded away, their presence is not at church, and their voice not in the song, and in some instances not only cast into outer darkness, but are associates of the vile, the drunkard and the Sabbath breaker, they encourage rather than reprove sin. The minister is sent to testify in the churches the things to be done. Jesus will come quickly when his servants obey him, and will bless them in their obedience and thus reward every one as their work shall be, not after death only, but in this world. If we obey but little—work but little, our enjoyments will be little. As we sow, so shall we reap. In love,

ISAAC WEBB.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN CHRIST JESUS OUR LORD:—I have been impressed to write what I hope the Lord has done for my soul, but have put it off from time to time. If not deceived I still have the desire, and with feelings of unworthiness I now make the attempt, hoping that God will guide my pen. I have writte once before but threw it in the merciful flames of everlasting fire. About three years ago I became troubled about my condition. I knew if I was to die in that way hell would be my portion and I commenced asking the Lord to have mercy on me a sinner. I

would desire to be with christians and hear them talk on the subject of religion. I loved to go to preaching and would go to different denominations, and the good Old Primitive Baptists would suit my case the best, but it was very seldom I ever went there, my mother and father are both members and we lived far from the church; this year we lived nearer and I went every first Saturday and Sunday, and oh how they did fill my heart with joy. About six years ago I joined the Methodist church, and stayed with them about five years and I thought that was long enough for a sinner's name to be on a church book, so I asked the preacher to take it off and he did so after a long time. I did use to love to go to their protracted meetings and Sunday schools and thought it was the Lord's will for them to have Sunday schools and carry the children to heaven, but if the Sunday school children never get to heaven until the teacher's carry them there they never will go. Last year my oldest brother died and it gave me much trouble, although I felt like he was taken home, for that was his talk on his dying bed. He wanted to go home and told his papa that he was going to die Wednesday morning at 6 o'clock, but it was half past five and he told him heaven was his home. He was a good and kind brother to me, and said a few days before he died that I was as good a nurse as he wanted. I felt it my duty to write his obituary and have written it but have never sent it off. I would often have to give him medicine when he wouldn't take it from any one else. Not long after his death I dreamed of being in heaven with him and we were as little babies; so when the Lord sees fit to take me away from this world of sin and sorrow, I hope he

will take me to heaven where I feel like and truly hope and trust my brother is. That Sunday night you were to preach at Elder Moore's church, I was there that Saturday and Sunday and was aiming to stay Sunday night but had to come home on account of the rain and it made me nearly sick to think I had to go home, although I knew it was the Lord's will for it to rain, but I could not refrain shedding tears; you don't know the love I had for you that day, but the Lord can make rough ways smooth, crooked things straight, ear to hear; heart to understand. On Monday morning I lay down thinking of you, with prayer in my heart to the Lord to have mercy on me, and while lying there I dropped off in a doze of sleep and had a dream. Permit me to tell my dream, it was, "Go and tell what good things the Lord has done for your poor soul." I waked up rejoicing in the Lord. I got up and went to the door, everything seemed to be praising the Lord; "bless the Lord oh my soul bless His holy name." The things I once loved I now hate, the things I once hate I now love. Father I stretch my hands to Thee. no other can help. I know if thou draw thyself from me, ah whither shall I go. Not long after you preached at Elder Moore's church I dreamed of you. I dreamed of preparing supper for you and I went to get some sugar and when I got back you were gone, and it grieved me so I was taken away in some sense, and the next thing I knew I was standing before the Lord shouting and praising His holy name, and this hymn seemed to bear on my mind, "Come we that love the Lord and let our joys be known, join in a song of sweet accord and thus surround the throne." Brother Gold, I have long been a lover of your church and all the Primitive

Baptist churches, for I do believe if there is any true doctrine preached the Primitive Baptists preach it. I love all God's chosen people, I do think brother Moore is one of the sweetest men I ever saw, he don't know the love I have for him; I loved the church and wanted to be with it, so the first Saturday in August my sister went forward and related what she hoped the Lord had done for her. I wanted to go then but felt too unworthy so I stayed back until Sunday and at the water I went forward. I stayed away from the people I loved as long as I could, after I had told what little I did and to my surprise was received; another one came forward and was received and baptized by our beloved pastor Elder A. J. Moore. "How sweet the name of Jesus sounds in a believer's ear, it soothes his sorrows, heals his wounds and drives away his fears." I thought after I joined the church my trials would be over but was mistaken, but I can rejoice in him and say I have obeyed, for the poet says "How happy are they who their Savior obey." Brother Gold if you think this is worth publishing why do so, if not throw it aside, all will be right with me for I do this to ease my mind. I hope you will correct all mistakes for my sake; I am so young I fear that I am wrong, I am now just 14 years of age so I would be glad to hear from such men as you and other brothers and sisters; so any one reading this think they can give me some word of comfort, why just write and direct your letters to Whitakers. I feel like I need some one to encourage me on, "for I am a stranger here below, and what I am 'tis hard to know. I am so vile so prone to sin I fear that I am not born again." I will bring this poor scribbling to a close, I would be glad to hear from any brother

or sister. Your unworthy sister if one at all the least of all.

LULA TAYLOR.

Whitakers, N. C.

PRAYER.

Prayer is an humble and earnest beg of Him, who rules day and night, life and death, heaven and earth; for such benefits and blessing, as we feel to have need of, and such as will redound to His praise and glory. Christ taught prayer both by precept and example. Matt. v:44 and 45. He says; "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven; for He maketh His Son to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. vi. He tells them not to be as the hypocrites, for they love to pray standing in the synagogues and in the corner of the streets that they may be seen of men. "But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. He tells them to use not vain repetitions as the heathens do, for they think they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask Him. After this manner therefore pray ye: Our Father which art in Heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done in earth as it is in Heaven; give us this day our daily bread, and forgive our debts as we forgive our debtors; and lead us not into temptation but deliver us from evil

for Thine is the kingdom and the power and the glory for ever, amen." Matt. vii. The blessed Master exhorteth His disciples to prayer. He said, "Ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened; Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children how much more shall your Father which is in Heaven give good things to them that ask Him." Luke xviii. We have an example of the Pharisee and Publican who went up into the temple to pray. The Pharisee stood and prayed thus with himself, "God I thank thee that I am not as other men, extortioners, unjust, adulterous or even as this Publican. I fast twice in the week, I give tithes of all I possess. And the Publican standing a far off, would not so much as raise his eyes to heaven, but smote on his breast saying, Lord be merciful to me a sinner. This man went down to his house justified rather than the other. For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Luke xxii. The Lord said unto Simon, behold, Satan hath desired to have you, to sift you as wheat, but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. We see from the teaching of this, that unless the Lord is our Shepherd, Satan would destroy us, but He being our strength, our faith fails not. In this same chapter we find that Christ went into the Mount of Olives, and his disciples followed him and He said unto

them, pray lest ye enter into temptation. He was withdrawn from them about a stones cast and kneeled down and prayed, saying, Father if thou be willing remove this cup from me, nevertheless not my will, but Thine be done. And there appeared an angel unto him from heaven strengthening him, and being in agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he arose up from prayer and came to his disciples he found them sleeping for sorrow, and said unto them, why sleep ye? rise and pray, lest ye enter into temptation. In this chapter Christ tells His disciples twice to pray, as a preventative from entering into temptation. Here He also gives us the beautiful example of kneeling in prayer. Luke 23, we have his prayer on Cavalry when he was crucified by wicked hands. "Father forgive them for they know not what they do." One of the thieves which was crucified by Jesus, said "Lord remember me when Thou comest into thy kingdom." And Jesus said unto him, "verily I say unto thee; To-day shalt thou be with me in paradise." Here we see the thief condemned to death by the rulers of the country, but when he asked mercy of Jesus, he granted him pardon and paradise.

"What a friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry,
Everything to God in prayer."

Luke xxi. The Master says: "Heaven and earth shall pass away, but my words shall not pass away. And take heed therefore to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell

on the face of the whole earth. Watch ye therefore and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." We find in the Acts of the Apostles where Peter and Paul were delivered from prison and death, through their prayers and the prayers of the church. Ps. lxxxvi. David said: Thou Lord art good and ready to forgive; and plenteous in mercy unto all them that call upon Thee.

In the ix chapter of Matt. Christ tells His disciples; The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. We know that he has all power in heaven and earth, and could have sent forth the laborers without prayer, had it have been his will, but he tells the disciples to pray for the laborers to be sent. Tim. ii. Paul says: I exhort therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men; For kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth. James v. "Is any among you afflicted? let him pray. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. Elias was a man subject to like

passions as we are, and he prayed earnestly that it might not rain, and it rained not upon the earth by the space of 3 years and six months. And he prayed again, and the heaven gave rain and the earth brought forth her fruit. Rom. xv. Whatsoever things were written afore time were written for our learning, that we through patience and comfort of the scriptures might have hope.

I ask the prayers of those who fear God and love the truth.

Yours in sacred bonds,

MOLLIE D. BURGESS.

Regulus, Va.

NOTICE.

DEAR BROTHER GOLD:—As many in your state write me from time to time, enquiring about our Hymn and Tune Books I have concluded to ask you to publish in a few issues of the LANDMARK that we have the books both round and shape notes always on hand, price per doz. \$9, sent at expense of purchaser. Price of single book sent by mail post-paid \$1.10.

Also I have two or three hundred yet on hand of Mary Parker's "Reminiscences and letters" of which the price since her death has been reduced to 60 cts post paid. Also I have my book of Meditations on portions of the Word. Price \$1.00. Yours in hope.

SILAS H. DURAND.

Southampton, Bucks Co, Pa.

Oxygenors for sale, Price \$15. each. Agents for N. C. wanted.

This instrument is useful in a family, relieving pain and curing diseases without medicine. It, or the Oxydonor, can be obtained by order sent to me. P. D. GOLD,
Wilson, N. C.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

FORGIVENESS.

There are sins which are unto death which may not be forgiven in this life by either the Lord or his people, and there are sins which are not unto death which the Lord only can forgive, because they are against him, and there are other sins called trespasses which one commits against his brother which that brother can and should forgive under gospel provisions. It seems to me that whatever the character of the sin or trespass which one is required upon any condition whatever to forgive, it is only in a disciplinarian sense that such offense could be either committed or forgiven. Such offenses affect the peace and fellowship of the church here, but not hereafter. If the offense is not personal it is against the Lord, or as we sometimes term it, against the cause, is of a general character producing general distress, which the Lord only may forgive. If after the church has applied the

proper discipline the party offending is found to be in fellowship peace is at once restored, and the church has good reason to believe the Lord has forgiven the sinner, but if fellowship can not be brought about through a faithful application of the discipline made in meekness and charity the church has sufficient reason to conclude that the sin is unto death; and can but withdraw from the erring one delivering him over to satan for the destruction of the flesh that the same may be saved, yet so as by fire. The church may thus turn one over to satan, and it may turn out that the sin was not unto death but a trespass of so serious a nature as to require exclusion from fellowship in order to bring about an orderly condition of the body, and a profitable restoration of the erring one to fellowship. Whom the Lord forgives the church should forgive, and is always ready to do so when it sees in the one forgiven the evidences of forgiveness, which are generally clearly seen and recognized with joy. The church cannot fellowship one whom the Lord has not forgiven, neither can the church forgive one for whom it has no fellowship. The church may have fellowship for one through evidence of his being a child of God, and yet may have aught against him which it can only forgive through repentance and confession of fault on his part. A church might become unduly affected from some source, and deal with and exclude a member wrongfully, which action

it should be ready to rescind upon discovery of the error. The church is not infallible any more than is any one of its members and is therefore liable to err as a body, however not so much so as an individual member. Notwithstanding the church may err in dealing with one of its members, I do not think it becoming, but to the contrary very unbecoming and disorderly in the one excluded to impugn the motives of the church, declaring himself right and it wrong, but his demeanor should be one of meekness and gentleness, that in his patience he might possess his soul, and finally of the Lord be restored to fellowship.

I do not think there is a particular sin which is unto death, if so doubtless we would have been told by John what it is, but any sin which severs the sinner from your fellowship and confidence so that you are not only unable to fellowship him, but cannot believe him to be a child of God or vessel of mercy, is a sin unto death. The remission of sin committed by a brother restores him to your fellowship, confidence not having been destroyed. Where you believe one to be a child of God you can pray for him because his sin is, in your judgment, not unto death; but if you do not believe him to be a child of God you cannot ask the Lord to forgive and restore him to a position which he never occupied, neither does John require you to pray for him. You cannot say he is a child of God, neither can you say he is not one. Your lack of

confidence and fellowship has nothing to do with the fact as to whether one is or is not a child of God in point of eternal salvation through the election of grace, but it is indispensable to your peace and happiness in the church, and also to the prosperity of the church, that you have both confidence in him and fellowship for him.

If you see a brother sin and you ask the Lord to give you life for him, and life, which would bring about confidence and fellowship, is not given you for him, you may well conclude that his sin is unto death; and until the Lord gives you life for him you cannot forgive him. Until the Lord gives him space to repent he cannot obtain your fellowship and forgiveness though he should seek for them with tears. What is true in a personal sense or in the case of one member, may be true of the whole church, and where the church could not restore one to fellowship who had committed a sin unto death against it, it should not and cannot gospelly require an individual member to restore one to fellowship who has thus sinned against him, or against God in his presence.

We can only forgive whom the Lord forgives, and when He forgives one and requires of us to forgive that one He shows us the forgiveness of his sins by stirring up our pure mind by way of remembrance of His having forgiven us our sins. Do we not forgive under such circumstances? But should we stop at this? No. As the Lord not only forgives our sins but gives

us to know that they are forgiven, even so should we let our brother know we have forgiven him, even as the Lord has forgiven him.

One says, "Is there forgiveness without forgetfulness?" If one trespass against you, you cannot forget it so as never to have it in mind again, but if you have really forgiven him you do not think of it as holding it against him so that you cannot confide in him as you use to or might wish to, or so that you cannot prefer him, and do not feel to bear his burdens. I should not feel in forgiving a brother that I am in any sense superior to or better than he is, but I should have a consciousness of sin in myself, and of the love and mercy of God toward me in forgiving my sins. I should not feel to forgive him in order to obtain forgiveness for myself, but because I had been forgiven, am being forgiven and must be forgiven because I am a sinner needing daily the goodness and mercy of God. Forgiveness is purely unselfish, emanating from the heart, otherwise there is no forgiveness.

P. G. L.

DID DEATH COME BY THE LAW OF MOSES ?

We are sometimes confused in our minds about law, and confound the objects and effects of different laws. While we do not understand that God gives such different laws that one contradicts another, or defeats its purpose, yet there are differences of dispensations and administrations, but all of the same God.

Men died before Moses lived. Death reigned from Adam to Moses, even over them that had not sinned after the similitude, or likeness, of Adam's transgression. Adam only was the figure of Jesus in the sense that as by Adam came sin, and by sin came death, so by Jesus (man) came the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive. And as by the disobedience of one many are made sinners, so by the obedience of one shall many be made righteous. Then death did not come by Moses' law. It was in the world before Moses was born.

The law God gave to Adam was such that its transgression by all men, whether Jew or Gentile, since all are the offspring of Adam, and death has passed upon all because all have sinned. It is not at all true that one comes into this world without any certainty of his mortality or dying, until he sins. Every one comes into the world a sinner and hence dies.

Why then was the law given by Moses? It was added because of transgression, or because there was sin, but sin is not imputed where there is no law. It was added. We add that which is in character with that which precedes. Like things are added to like things to increase or intensify the effect. We add things not to defeat that which was intended by what has gone before, but to hasten or intensify and serve its accomplishment. Hence to your faith add virtue. &c The Lord added such as should be saved. So on the other side one adds evil to evil. He could not add good to evil. Herod added this also, and it was the worst of all his sins, he killed John the Baptist.

The law (that came by Moses) was added that the offence might abound. Where no law is sin is not imputed. The law gives strength

to sin. Not that the law is sin—the law is holy, just and good. But Paul says, I had not known sin but by the law, which is holy, just and good. When the law or commandment, saying thou shalt not sin, came to me, sin revived and I died.

By Moses' law if a man gathered two sticks of wood to kindle the fire on the Sabbath he must die—that is he must be stoned to death by Moses' law. But if there were no death except under the law of Moses then if a Jew had not transgressed that law in any way he would not have died.

Sin abounds, but where sin abounds grace much more abounds. But without men feel they are sinners this is no salvation, for salvation is for sinners, and how could men know they are sinners but by the law. The Lord hath done all things well. He makes the lame to walk and the blind to see. He sends the full away empty, but satisfieth the hungry with good things.

The law that came by Moses reached to the Jew especially, but the law of Adam extends to all, and will until the end of time.

Under what law did Christ come? He was made of a woman, made under the law that he might be made a curse for us. He was thus of the seed of David, and took upon him the seed of Abraham, to whom the gospel was preached before Moses' day, and hence before the law came by Moses. He was the seed of the woman—of the first woman Eve, that should bruise Satan's head, and hence he is the tree of life that he that eats of that fruit shall live forever. Jesus as the remedy cleanses us from all sin which the law of Moses could not do, and abolishes death in Adam, and brings in everlasting righteousness. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,

or of that law by which is the knowledge of sin, and hence death follows.

Then the end of the law (of all law,) or that which the law requires is Jesus crucified and risen. He is the righteousness of God, and he that has Jesus has the law fulfilled in him.

The believer is under law to Christ. What law? The law of love, and there is no law against love. He that loves fulfills the law. The end of the law is charity (God's love,) out of a pure heart, a good conscience, and faith unfeigned.

The hand writing of ordinances in the law of Moses was against and contrary to us, because we were sinners. But Jesus fulfilled that law and nailed it to his cross.

Christ redeemed us from the curse of the law. Whom did he redeem us from? Was it from the devil? No, Jesus never paid the devil a cent. He honored God's holy law, and thus God as its giver and loving the Lord God with all his soul, mind and strength and his neighbor as himself, and did this in our behalf, and presents us in this blessed and perfect obedience as complete in him and perfect in him. This destroys sin, death and the devil, to the child of God. Hence Christ is become the end of the law for righteousness to every one that believeth. For faith establishes the law. P. D. G.

ELDER P. D. GOLD, Dear Sir:—
Please give your views on sanctification.

Truly,
W. H. CROOK.

Crawford, Ken.

Remarks.

Because some misunderstand sanctification does not at all disprove the truth of sanctification. For instance, recently I met a man

who held to sanctification or holiness in the sense that if a christian sinned it destroyed his relationship to God as his child, and he is remanded into a state of sin and death as fully as if he had never been a child of God. While there is no truth in this assertion, yet it is true that there is a genuine and blessed sanctification of God. Remember it is God that sanctifies his chosen people. He sets apart and purifies his people, or sanctifies them to his service. He cleanses them and devotes them, or sanctifies them as his. This sanctification is in Christ Jesus who is made of God our sanctification. When the Lord God is thus revealed to us and in us then we sanctify the Lord God in our hearts, and his name and honor become very sacred and glorious to us, and we feel our unworthiness to serve in so holy a cause: See John 10 : 36—17: 17—17: 19: Acts 20: 32—26: 18: Rom. 15: 16: 1 Cor. 12 — 6: 11 — 7: 14: Eph. 5: 6: 1 Thess. 5:23: Heb. 2:11. These and many other scriptures prove that it is God that sanctifies his people.

What a blessed truth this is. Those that are favored of God with it feel that they are sinners, but desire to love and serve God, and lament their failures, But God saves them, and forgives their sins, and chastens them to profit. Observe that all this sanctification or setting apart of us to God is in Christ Jesus, that we should be to the praise of the glory of his grace, and should glorify him in our body and spirit which are his.

P. D. G.

Elder J. M. Presnell requests my views of the following matters: "Preach to every creature." Does this mean to natural babes and idiots? The prophets had been sent to the Jews or national Israel.

The disciples of Jesus at first were sent to the lost sheep of the house of Israel, or to the distressed among the Jews only. Hitherto the Gentiles had not been recognized. A wall of partition had shut them out. But Jesus, our great Samson, took away that gate and wall, or removed and made an end of all barriers, thus bringing Gentiles nigh, or making no difference between them and Jews. The Gentiles are made nigh, and are one with the Jews. Hence now, or ever since the resurrection of Jesus, the gospel is preached to Gentiles as well as Jews—or to every creature. For Jews and Gentiles include all mankind.

If we limit the word creature to its literal meaning we include all animals, such as horses, cattle, &c., for God made them also. But that is not the meaning of the word creature.

We are not to call any man common or unclean; but to preach to every creature. The gospel was preached in Paul's day and to every creature under heaven. Also in Luke 16:15: It does us no good to justify ourselves before men. To be highly esteemed before men is abomination before God, because men love what is wrong: therefore woe to them that all men speak well of, for that which is highly esteemed among men is abomination before God. Of course if men are wrong that which they love most is the most abominable before God. The things that men love most are the worst things, if those men are wrong themselves. Hence that which is highly esteemed among men is abomination with God.

Again (Rev. 22:19.) "He that takes away any part of God's word—or corrupts any part thereof—shall be plagued with the plagues written in this book." That is one

must be in harmony with the truth before he can eat of that blessed fruit of the tree of life. While one would add to or take from God's word he is proven to be an enemy of God, and shall have no part in that book of life, but shall have his part with the unholy. P. D. G.

ASSOCIATIONAL.

The next session of the Contentnea Primitive Baptist Association was appointed to be held at Bear Creek meeting house, in the town of LaGrange, situated on the A. & N. C. R. R., and to commence on Saturday before the second Sunday in October next, and to continue three days. Ask for reduced rates on railroad.

Yours affectionately,
L. J. H. MEWBORN,
Clerk.

ELDER J. W. GARDNER,
Moderator.

The next session of the Cool Spring Association will be held, the Lord willing, with the church at Mt. Pleasant, commencing on Friday before the second Sunday in October. The church is situated four miles west of Bishopville, Sumter county, S. C. All ministers are cordially invited, as we are destitute of preachers. Any one coming will please write to Brother Elias Brown, Bishopville, S. C. They will be met on Thursday. J. W. BROWN,
Church Clerk.

The 131st annual session of the Kehukee Association is expected to be held, Providence permitting, October 3rd, 4th and 5th, with the church at Lawrence's, Edgecombe county, N. C. Visitors should arrive on Friday, October 2nd, at Knight's Station, on the Norfolk and Carolina Railroad, (a road that runs from Norfolk, Va., through Tarboro and Rocky Mount

to Wilmington, N. C.) Trains on the Wilmington & Weldon Railroad and on the Albemarle & Raleigh Railroad connect with the trains on the Norfolk & Carolina Railroad. All lovers of God and truth and peace are cordially invited to attend.

S. HASSELL, Moderator.
M. T. LAWRENCE, Clerk.

UNION MEETINGS.

The next Contentnea Union is to be held with the church at Upper Town Creek Saturday and the fifth Sunday in August.

W. B. WILLIAMS.

The next session of the Dutchville Union is appointed to be held with the church at Mount Lebanon, on Saturday and fifth Sunday in August.

Those coming from the North on the Durham and Lynchburg Railroad will get off at Bahama on Friday evening. Those coming on Southern or Seaboard Air Line will be met at Durham on Friday.

A REMARKABLE WOMAN.

Sister Nonie A. Bryant, a member of the church at Wilson, died recently, aged about 33 years. That which was uncommon in her character was the very early age when she was deeply exercised in the great matter of salvation. When she was not two years old her impressions of heavenly things were strong. She received a hope when about five years of age. When that young she would avoid her little playmates, saying she was too vile to be in their company. Her conduct was very exemplary in all her youth. Her knowledge of divine matters was great, and her conversation was sweet and frequent on heavenly things. P. D. G.

DEAR BROTHER GOLD:—The typographical errors which appear in the LANDMARK are generally unimportant, and can easily be seen by the reader. The error in the number of August 1st, page 473, first column, 33rd line, will easily be seen and rectified by the reader, but is very far from unimportant. It is the omission of the little word "not" where, instead of being omitted, it ought to be printed in such large letters that no one will fail to see it, and to see that the writer meant a great deal by that word of few letters, but of tremendous import. "One who has that Spirit of Life is NOT seeking how he may get a chance to do some wicked and unbecoming thing, and escape punishment for it."

Yours in Gospel bonds,
 SILAS H. DURAND.

Southampton, Bucks County, Pa.

A NEW BOOK.

Elder Lee Hanks is having a book of about 200 pages published concerning his life, experience, call to the ministry, and the important subjects connected with the faith of God's elect.

The book will be a good one, and interesting to lovers of truth. Price, 50 cents for single copy; a dozen for \$4.50. Send for same, if you desire it, either to,

ELDER LEE HANKS,
 Boston, Ga.,
 Or to me at Wilson, N. C.,
 P. D. GOLD.

CALLED IN.

Elder J. M. Wyatt's appointments are called in from South Fork, Va. He will fill none of his appointments after that one.

Brother J. W. Gilliam is principal of a good school, where the teaching is thorough and economy is carefully observed. P. D. G.

I keep the Hymn and Tune Books of Elders Durand and Lester.

This book is far better than Lloyd's. Some hymns in Lloyd's are not sound. But all the hymns in Durand and Lester's Book are good and sound. It is an excellent book to have in your family. Your children would do well to learn the good, old fashioned tunes in this book.

Churches would do well to buy these books and keep them in their meeting houses. We should encourage good singing in our families and meeting houses. P. D. G.

AT REST.

The sad intelligence has reached us of the death of our esteemed sister, the wife of Elder J. C. Hall. She was a true woman, a devoted wife, rich in Christian virtues, and we believe is now resting with her Saviour, whom she loved with all her soul and strength. Our sympathy is with our esteemed brother in his bereavement.

REMEMBER US.

Those who owe for the LANDMARK please remember our expenses are very heavy and collections always dull at this season of the year. Send us some money as soon as you possibly can.

OXYGENOR.

This is a new Instrument, and is said to be better than the Oxydonor. It is a safe, easy treatment relieving diseases without pain in a few hours. It is surprising to see how readily it helps the sick. There is only one price \$15. for each one. If you want one send me your order for same, and I will send you one—with instructions for using it. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
 Wilson, N. C.

OBITUARIES.

NANCY FULLER.

In obedience to a request of Mrs. John Burton, I desire to write for publication a short sketch of the life, character and death of her mother, Sister Nancy Fuller. This noble christian woman was born in Caswell county, N. C., on the 15th day of February, 1819, and died March 3rd, 1895, making her stay on earth 76 years. She was one of an old family of Coopers, long known in Caswell county for their high moral character and sterling qualities. Just as she was blooming into young womanhood, she married Brother John H. Fuller, also of Caswell county, with whom she lived happily until his death; which occurred fifteen years previous to hers. From their union were born two children, a son and daughter. The son was reared to manhood, but died early. The daughter, with several grandchildren, still survive their mother. Sister Fuller professed a hope in Christ and joined the Primitive Baptist church at Lynch's Creek on November 30th, 1859, and was baptized by myself the same day. A short while afterward she moved with her husband to a newly organized church at Prospect Hill, where she remained a consistent member until her death. She was indeed a mother in Israel. I served as pastor of that church for many years, and always found her at her post of duty. She was the wife of a deacon, and always filled her place faithfully. Her house was always a home for the wayfaring man, and especially for the Baptist. She was a tender and most loving mother, an affectionate wife, a good neighbor, proving her faith by her works. After the death of her husband she remained in her home, surrounded by her former slaves, conducting her business with such good judgment as to increase her wealth each year. But the Lord saw fit to afflict her. After several years of widowhood she was stricken with paralysis and was as helpless as an infant for five years, and suffered untold agony. Gangrene set up in the paralyzed limb, and her sufferings were indescribable, but the Lord gave her sustaining grace, and she bore it all with much christian fortitude. He gave her exceeding and precious promises. She was heard to exclaim, "There remaineth, therefore, a rest for the

people of God," and she said, "What a great thing it is that there is rest for His people." She again uttered the language of David, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." She seemed to have the assured evidence of Paul. Although she was in the earthly tabernacle and suffered long and much, she had an evidence that she had a building of God, a house not made with hands eternal in Heaven; where the wicked cease from troubling, and the weary are at rest. This should be a great comfort to her children and friends, also to the church. Paul says, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not as those which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesua will God bring with him. I preached her funeral on the first Sunday in June '90 a large and attentive congregation. I was impressed to use the same text I used when I preached her husband's funeral, fifteen years ago, Job. 19: "Oh that my words were now written; Oh that they were printed in a book; that they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy my body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. May her daughter, son-in-law, grand-children, who nursed her so faithfully and tenderly, reap their reward. My prayer is, that they may be saved in the Lord with an everlasting salvation.

A. N. HALL.

GEORGE W. MARTIN.

By request of the family of George Williamson Martin, I send you a short obituary for publication in ZION'S LANDMARK. George W. Martin was born Nov. 25th A. D., 1819 and died April 13th A. D., 1896. He was married to Mary Swift, October 22d, 1845; by this union there was born to them eight children, two of them died before his decease; one lived to be nine years of age the other six months. Six of them survive him, five sons and one daughter, together with his widow to mourn their loss. But they do not mourn for him without hope, for he professed a hope in Christ some 40 or 45 years ago

and at one time had a desire to be baptized by Elder L. I. Bodenheimer, but from some cause was not. He never united with the church, but was a Baptist in principle and spirit though he did not join the church. He was in feeble health a number of years before he died, but notwithstanding he would go to hear the gospel preaching when he was able, and would go a distance on foot from choice, as walking suited him best in his affliction. I have been acquainted with Mr. Martin a number of years and have been entertained at his home with him and family several times, and was delighted with his company and his religious conversation. He was well informed on the scriptures and delighted to talk on the subject of religion. He was careful to entertain strangers; but he is gone from the evils of this world. He lived only eight days after he was taken for death. His physician pronounced his disease Bronchitis with Lagrippe. We think he was aware of his disease, and was patient in his affliction and called to his son the night before his death next morning, to go with him; and when asked where he said, to heaven. He wished if there was any religious service on the occasion of his death that it should be before his body was moved from his house, and after his death his family sent for me, and I went to his residence and with brother V. I. Chandler preached on the occasion to the family, neighbors and friends who were present, using 13th verse of 14th chapter of Revelation. "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth, &c.," after which the body was carried to its resting place in the family cemetery, where it was decently and solemnly interred to rest till it shall be raised in the likeness of Jesus at his second coming, without sin unto salvation; and now may the widow and children be reconciled to the Lord's will in this bereavement and be prepared by grace to go where we hope husband and parent is gone, when the summons come for them.

F. L. OAKLEY.

M. F. FOX.

Miss M. F. Fox was born the 4th day of February 1859, three miles east of Calhoun, Gordan county, Ga., and departed this life at the same place of her birth August the 25th 1894, age 35.

At the age of eleven years she began to

have serious thoughts about death, and lived with these serious thoughts in her mind from time to time. In the 16th year of her age, these thoughts had grown to be a burden in her mind, and her condition as a poor, lost and ruined sinner in the sight of God, began to be an almost unbearable burden on her mind and feelings. Until September 1879 when she attended the Euharley Association held with the church at Mt. Horeb, Gordan county, Ga., but no relief came to her troubled soul. Returning home to her father's house, brethren and sisters were relating the dealings of the Lord with them and talking on the Scriptures. There was no comfort for poor me, she said. While they were enjoying themselves, the Lord said, let there be light in the great deep of her poor, dark mind and heart. Then she was able to sing praises and the sweet song of deliverance. For seven years she was a wandering child outside of Israel's camp, but she was enabled by the help of the blessed Lord to take up her cross in the years of her youth and early womanhood, and follow Jesus. She joined the church of Christ at Harmony, Calhoun county, Ga., the 14th day and was baptized the 15th day of May 1886, by Elder F. M. Casey. The few years of her christian life she was a model christian, ever ready to give a reason of her hope, a consistent and devoted member of her church. She was kind and gentle, loved by all who knew her. To know her was to love her. She was buried after the unworthy writer of this had spoken with some assurance of the goodness of the Lord toward his humble poor, and the hope of a blessed immortality beyond the grave. In the burying ground at Harmony church, while a large concourse of relatives, brethren, sisters and friends waited by to see the sad, solemn sight. "The Lord giveth, and the Lord taketh, blessed be the name of the Lord."

Our sister is sleeping now,
Where the weary are at rest,
Until the resurrection morn.
To be raised with the blessed.

T. S. HALL.

DEACON JESSIE B. EVERETT.

By resolution of the church at Spring Green, Martin county, N. C., I herewith chronicle the death of our dear brother, J. B. Everett, who departed this life May 31st 1896, aged 64 years 3 months and 28

days. Even from his early life, his walk and meek deportment must evidently have been the result of God's restraining grace along to the time of his evidences of saving grace through the manifestation of J-sus, the end of the law for righteousness. He was born in said county the 3rd of February 1828. Was married to Murry A. Johnson of same county, and reared a worthy family, whose eldest son is a Primitive Baptist preacher. Our dear brother came forward to the church for membership, July 1874 and was baptized by Elder C. B. Hassell, and subsequently his wife, Nov. 1875. He related a lucid and touching reason of his hope and was warmly received at the wa.er. He was afterwards chosen a deacon and he magnified his office. He was a good scriptorian not only in the letter but the Spirit. A few years before his death he was partially paralyzed, effecting his vision and speech. Yet his spiritual understanding seemed as vivid as ever and to grow stronger and brighter towards the dawn of a brighter day, evincing the language of the Apostle. "Though the outer man perish, yet the inner man is renewed day by day." His dear companion says: "He was strong in the faith and talked of the scriptures as long as he lived," and says also: "It is a sad, deep loss to me, a sad thing to be bereaved of a kind, good husband." As it is advisable that obituaries should be very brief, I desist detailing our brother's numerous virtues, his great loss to his dear ones, church and friends. He is yet near, even in hearts and trust he is resting in Abraham's bosom.

W. S. OUTERBRIDGE.

J. H. FOX.

Mr. J. H. Fox departed this life the 21st day of May, 1896, at his home, three miles from Calhoun, Gordon county, Ga. He was born September 13th, 1823, in Person county, N. C., near Wheeler's Church. January 27th, 1846, he was married to Miss M. A. Marshall. November 27th, 1851, they moved to Gordon county, Ga. In the month of September, 1854, the Lord by His Spirit, made known unto him that he was a poor lost sinner. Shortly afterwards he was delivered from the burden of sin and condemnation by the spirit of the Lord that spoke peace and light to his dark and troubled soul. On the 3rd Sunday in October, 1860, he was baptized into all the privileges of the Church of

Christ at Harmony, two and a half miles east of Calhoun, Ga., by Elder G. M. Thompson: He lived a consistent member of said church until the day of his death. He was a devoted husband, and kind father. He entered in the war between the States in the month of November, 1862, was wounded at the battle of Pine Mountain, Ga. He made a good soldier, and was a substantial citizen in his county. He was good and kind to the sick. On points of discipline in the church he was, with very few exceptions, right. He returned home from the war in May, 1864. There were born unto them eight children, five daughters and three sons; one son and two daughters were called away.

T. S. HALL.

APPOINTMENTS.

ELI CAIN AND E. E. LUNDY.

Liberty.....	September.....	1
Mountain Spring.....	.....	2
Smith School House.....	.....	3
High Ridge.....	.....	4
Bethany.....	.....5 and 5	
Tyson's School House.....	.....	7
Lawyer Springs.....	.....	8
Jerusalem.....	.....	9
Jones Hill.....	.....	10
Liberty Hill.....	.....	11
Howards Chapel.....	.....	12
Freedom.....	.....	13
Mountain Creek.....	.....	14
Big Creek.....	.....	15
Suggs Creek.....	.....	16
White Oak Spring.....	.....	17
Pleasant Hill.....	.....	18
Mt. Taber.....	.....	19
Rock Hill.....	.....	20
New Shepherd.....	.....	21
Pope School House.....	.....	22
Abbotts.....	.....	23
Saints Delight.....	.....	24
Clear Springs.....	.....	25
Flat Shoals.....	.....	26
Volunteer.....	.....	27
Pilot Mountain.....	.....at night	
Cedar Hill.....	.....	28
Dover.....	.....	29
Fish River.....	.....	30
Franklin.....	.....Oct.....	1
Round Peak.....	.....	2
Mt. Lebanon.....	.....	3 and 4
Conveyance needed.		

GARDNER BRYAN.

Union.....	Thursday before 5th Sunday in Aug.
Bethany.....	.....Friday
Smithfield union.....	.....Sat. and 5th Sunday.
Smithfield.....	.....Monday
Beulah.....	.....Tuesday
Creeches.....	.....Wednesday
Salem.....	.....Thursday

Neuse.....Friday
 Cedar Grove.....Sat. and 1st Sunday
 Dutchville.....Monday
 Camp Creek.....Tuesday
 Tar River.....Wednesday
 Surls.....Thursday
 Flat River.....Friday
 Roxboro.....Saturday
 Stories Creek.....Sunday
 Wheelers.....Monday
 Prospect Hill.....Tuesday
 Arbor.....Wednesday
 Gilliams.....Thursday

J. S. HALL, OF GEORGIA.

Mt. Vernon.....Monday after 5th Sun. in Aug.
 Abbotts Creek.....Tuesday
 Saints Delight.....Wednesday
 Hillsdale.....Thursday
 Sardis.....Friday
 Pleasantville.....Sat and 1st Sunday in Sep.
 Wolf Island.....Monday
 Dan River.....Tuesday
 Lick Fork.....Wednesday
 Pleasant Grove.....Thursday
 Arbor.....Friday
 Giliam's.....Sat. and 2nd Sun.
 McRay's.....Monday
 Harmony.....Tuesday
 Mt. Lebanon.....Wednesday
 Eno.....Thursday
 Camp Creek.....Friday
 Surl.....Sat. and 3rd Sun.
 Roxboro.....Monday
 Shiloh.....Tuesday
 Stories Creek.....Wednesday
 Flat River.....Thursday
 Ebenezer.....Friday
 Wheelers.....Sat. and 4th Sun.
 Prospect Hill.....Monday
 Lynch's Creek.....Tuesday
 Country Line.....Wednesday
 Moores Creek.....Thursday

Elder J. C. Williams hopes to be with him to Moore's Creek.
 Conveyance needed.

L. H. HARDY.

Jonesboro... Monday night after 3rd Sunday
 in September
 Broadway.....Tuesday
 Neil's Creek.....Wednesday
 Newhope.....Thursday
 Thence to Little River Association.
 Wilson..... Monday night after 4th Sunday
 Union.....Tuesday
 Mill Branch.....Wednesday
 Falls.....Thursday
 Hopeland.....At night
 Kehee.....Friday
 Thence to Kehukee Association
 Tarboro.....Tuesday after
 Old Sparta.....Wednesday
 Meadow.....Thursday
 Newborns.....Friday
 Thence to Contentnea Association.

Beaver Dam.....Tuesday after
 Haskins' Chapel.....Wednesday
 Sand Hill.....Thursday
 Cypress Creek.....Friday
 Thence to White Oak Association.

S. H. WHATLEY.

Flat Creek.....Tues. after 4th Sun. in Aug.
 Mountain Creek.....Wednesday
 Meadow Creek.....Thursday
 Crooked Creek.....Friday
 Watson.....Saturday
 High Hill.....5th Sunday
 Conveyance needed.

J. M. HARRIS.

Lynch's Creek...Thurs before 5th Sun. in Aug.
 Prospect Hill.....Friday
 Wheelers..... Saturday and 5th Sunday
 Flat River.....Monday
 Roxboro.....Tuesday
 Ebenezer.....Wednesday

J. E. ADAMS.

Bear Creek, Chatham Co.Wednesday
 after 4th Sunday in Aug.
 Broadway..... Thursday night and Friday
 Old Neil's Creek..... 5th Sunday

G. W. Gail & Ax's

Extra-Strong.

Superior,-Plain.

Compeer,-Salt.

Blue Ribbon,-Sw

Scotch S

---ARE

Unequaled i

Strength

BEWARE

Zion's Landmark.

James Harrison 1896

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 mystry of the faith in God and the Father, Jesus the Mediator, and the Hold 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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

SINGING.

DEAR BROTHER GOLD:—For some time I have felt some impression or desire to write some few words on the above subject for the benefit of the Primitive Baptist church, if it shall meet your approval to publish what I shall write.

The apostle commanded Timothy to "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."—II Tim. 1: 13. If this was necessary to God's glory in preaching, why not also necessary to his praise in singing? There are many sweet and charming voices which never praise the Lord, but it is the duty of christians and should, by them, be esteemed a very high privilege to praise the Lord in singing, even though the voice may be weak and uncultivated.

Cultivation in singing is like education in preaching; it is desirable and a good thing to have, but it is not absolutely necessary to the praise of God. Doubtless many a poor christian has praised God who never sang a word.

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."—1st Cor. 14: 15. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5: 19. "Let the word

of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3: 16.

I do not suppose that any sound Primitive Baptist believes that God's name is at all exalted with a man's preaching, however much earnestness he may show or feeling he may manifest, or however much he may believe he is preaching the truth, unless he is really preaching the truth in righteousness. Saul was just as honest in persecuting the church as Paul was in building it up, but was God praised in such persecution? A man may preach Arminianism and salvation by works, and be perfectly honest and feel that he is truly serving God, but is God's name exalted in such worship? The very spirit of a lie is false and God-dishonoring, however honest one may be in telling it. Can a child of God believe that God can be praised in telling or singing a lie? Surely not. Then should we not be as careful what we sing as we should be what we preach?

Suppose a preacher should go in one of our pulpits and assert that "death is coming, alarming death; that poor sinners are here trembling on the brink of woe; that we cannot bear to let them go, but help them on with our prayers, and tell them that the Saviour may be

found," would such a preacher be considered an Old School Baptist, or would not our brethren say at once, "That man is a Missionary Baptist?" Yet some of us sing and drink this very doctrine down as a sweet morsel. Read in Lloyd's selection hymn 530. How do hymns 118, 120, 124, 135, 514, 614, and many other expressions in others I might point out, strike the Christians ear? I know that I am weak and need teaching, and if any brother or sister can show me the difference in those hymns and the preaching of a conditionalist, I will be very much obliged to them. I speak to some of them about those things, and they laugh at me in these words, "It is in our old book, and therefore it is good enough for me to sing." What is the difference in singing Arminianism in our book, and in singing it in a Sunday school book or Methodist hymn book? It never hurts me to see an Arminian sing in a Methodist hymn book nor to hear them singing them, because that is their profession and their faith, which we are sure, according to our experience and our understanding of the Bible, is false. Will we sing a thing that is not true just because it is in our book? Ought not the authors of our books be more careful in their selections for us to sing and praise God, and if they are careless in their selections should we not be careful not to patronize them by purchasing and recommending their publications?

To hymn means to celebrate or praise God in song. Any singing which does not do this is not good singing from a spiritual standpoint. Long use of a thing becomes almost our nature like the use of certain words as "I'll bet," "there's any amount," "I never saw the like," &c. "Suffer not our sins to rise against us in this world to

shame us, nor in that which is to come to condemn us," when it is the true desire of the Christian heart to be ashamed of his sins all the days of his life.

We get in the habit of singing a certain song without considering its soundness; it has a tune which is mellow and sweet, and so we go on until we become so wedded to that song that we do not want to hear any one speak against it and yet it is not the truth. We should try to maintain the form of sound words in singing, in prayer, in preaching, and in our daily conversation that God may be praised in all our life and that we may show by both precept and example that we have been born of God and that we love Him. We do not expect any man or men to be perfect, and therefore we do not look for perfection in any hymn book. For this cause Christians should be very careful in their selections for singing. I have had occasion to find some fault with Lester's and Durand's hymn and tune book. For instance, Page 95, hymn 233, 2nd stanza, 4th verse, "When Jesus cannot move." It would be much better to say (as in Lloyds) "Which thou dost not approve." Again, page 223, hymn 560, 4th and 5th stanzas:

"Return, O holy Dove! return,
Sweet messenger of rest,
I hate the sins that made thee mourn,
And drove thee from my breast.

The dearest idol I have known,
What'er that idol be,
Help me to tear it from thy throne
And worship only thee."

How much more truth would be expressed in this hymn and how much better it would tell the experience of the little ones of our Father's children did it but read as brother Goble has put it in his little book, hymn 59.

"Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that cause my mourn,
And so disturb my breast.

The dearest idol I have known,
 What'er that idol be,
 O come and tear it from its throne,
 I'll worship only thee."

In the searchings I have made in the Hymn and Tune Book I do not remember to have found any other errors and I believe that it would add much to our people in singing if they would adopt that book in all our churches.

I know that that nor any other book will ever give to any of our people the spirit nor the understanding, but it does maintain the form of sound words, and this is as necessary to sound singing as it is to sound preaching for you or I or any other preacher to maintain the form of sound words in preaching.

Suppose we sing a hymn that advocates "invitations of the gospel" (and this is one of Lloyd's subjects) is it not just as unsound as if I were to preach such invitations? We know that there is not a word in all the bible to prove that God ever gave an invitation to man. The word says: "He commands and it stands fast, He speaks and it is done," &c. "Lo, Jesus, who invites, declares, 'I quickly come.'" In Lloyd's selected hymns, 522, 4th stanza, does an injustice to God's word in Revelations, 22nd, 17-20, which it is intended to represent.

I have written these things for the careful consideration of the brethren, and I ask them to lay down all prejudice which they may have for any book because of its long use, or against any book because they may be taking up a new thing, and carefully consider things for the truth's sake, and if I am wrong all I ask them to do is to show me by the word of God where that wrong is, and I am ready to confess that wrong and give credit to whom credit is due.

I hope such as see my wrong will not do me as some have in the past regarding Sunday schools, for I as-

serted that they are wrong and that we had no right as Primitive Baptists to patronize them, and I made the statement that if I was wrong some one who were following the practice of sending their children (or letting them go) would do me a great kindness to point out my wrong and I would frankly confess it and become a Sunday school teacher. No one has ever pointed out my wrong as yet, but some who partly raised their children in Sunday schools would exclude a brother from the church because he was a member of a literary society. Now if any one knows of any point where I am wrong in what I have said about those things, I hold that such persons are under obligation to point out that wrong to me.

May God bless us to pray for one another with the spirit and with the understanding, and to sing with one another with the spirit and with the understanding to the praise of His glorious grace wherein He has made us accepted in the beloved. Yours in affliction for the truth's sake,

L. H. HARDY.

Durham, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I thought I would write a little more for publication if approved, trusting it may comfort one or more of God's children. I will call your attention to Zach. 13 : 7. "Awake O sword against my shepherd, and against the man that is my fellow, saith the Lord of Host. Smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones.

This prophesy is portraying the crucifixion of the Lord Jesus Christ. In the first place I wish to comment upon the awakening of the Sword. This Sword was the enemies of Christ. At the time of the birth of Christ Rome had the

control of the known civilized world, and Herod received his appointment as king no doubt from the Emperor of Rome, and when the wise men came from the East to Jerusalem saying: "Where is he that is born king of the Jews, and when Herod the King had heard these things he was troubled and all Jerusalem with him. Herod said to the wise men, "go and search diligently for the young child and when ye have found him bring me word again that I may come and worship him also." Not only Herod but the people generally thought that Christ would be an earthly king, and therefore jealousy sprung up in Herod, who had no desire whatever to worship him but to put him out of the way; and when he saw that he was mocked of the wise men his wrath was so kindled he sent forth and slew all of the young children from two years old and under in Bethlehem; so there was a great destruction of children in fulfillment of the prophecy, where it is said, "In Rama was there a voice heard, lamentations and weeping and great mourning, Rachel weeping for her children, and would not be comforted because they are not." This occurrence could not have been otherwise, because it was in fulfillment of prophecy. But God was sufficient for every emergency, and told Joseph in a dream to take Mary and the young child and flee into Egypt, and "be thou there until I bring thee word." This also could not have been otherwise. The obedience of Christ was devised of old, and all things to make it manifest were also devised of old. Awake, O Israel—as much as to say, Awake, O people. The Scripture saith, "According to the knowledge and determined counsel of God, wicked hands have taken and crucified him." Carnal reason says

if God before determined that all these things should come to pass just as they were prophesied to be, is it just to hold man accountable for crucifying Christ? Yes, man is justly guilty before God. The people that opposed Christ meant it for evil, and not for good. They thought that he was to be an earthly king, and endeavored to frustrate, no doubt, the purpose of God, but instead of frustrating it they were carrying the purpose of God into an effect. I conclude that the rulers of the Jews were as much evil disposed before the birth of Christ, as they were afterwards, though that enmity was not aroused fully until Christ began to make manifest his Father's work, and the more that was made manifest the more they became enraged, though they could not put him to death until he had finished his work. At one time he repeated this Scripture saying, "There were many widows in the days of Elias, and he was sent to none but to Surrepty; and also there were many lepers in the days of Elias, and he was sent to none but to Naman, and he was a Syrian," and for this expression they laid hands on him, intending to cast him headlong down the hill where the city was built. The reason they did not carry out their intention was his time had not yet come and he was not to die that kind of a death. In these expressions Christ set forth the sovereignty of God's choice, and some of the people opposed it then, the same as they do now. When Jesus came the greater portion of the people were very wicked, and his life was pure and no guile was in his mouth. To look at it casually it seems strange that the people were so enraged against Christ, but jealousy is a terrible thing; it is as cruel as the grave, and who can stand before

envy? Even Christ, when his hour was come, did not stand before it. Pilate was aware that the people delivered Christ through envy. Jealousy and envy were the cause of a great many of the horrible crimes that have been committed in all ages of the world. It was envy that prompted the first murder that was committed. After Pilate had been warned by his wife to have nothing to do with this just man he seemed to be more desirous to release him. He told them that he was innocent of the blood of this just man, but they cried, seemingly with one consent, his blood be on us and our children. So the multitude prevailed, and he was led away to be crucified, and after he was smitten, a soldier came and brake the legs of the thieves and, no doubt, he intended to break the Saviour's legs, but seeing he was already dead he did it not, that it might be fulfilled that a bone of him should not be broken. I have no idea that the soldier thought of fulfilling prophecy, but the very power of God restrained him from his intention, and this is one of the strong proofs that there never will be one of the members of his mystical body severed. "Smite the shepherd and the sheep shall be scattered." We have no account of more than two of them being together. Their hopes were seemingly blasted. I have no idea that there was a ray of hope from the crucifixion to the resurrection, notwithstanding Jesus had told them, "Destroy this temple and in three days I will raise it up again." They did not understand it, and when Mary went very early to the sepulchre and found his body gone she was troubled, and when she saw Jesus and thought he was the gardener, and said, "If ye have borne him hence tell me," all that was necessary for him to say was

"Mary." Here he began to turn his hand upon the little ones. And this is why hope began to bud again. Though he appeared to his followers at different times before his final ascension, yet they never fully understood the true intent of his coming until at and after the day of Pentecost, and then the apostles were fully equipped to preach Jesus Christ and him crucified, and not before. After they had been so established it is no wonder that their first great theme was to declare the resurrection of Jesus, and this gave rise to the persecution that followed. It seemed more than they could bear to hear the resurrection so wonderfully declared. They said intended to bring his blood upon us and our children. Oh, look at the frailty of the human family. They seemingly had lost sight of the time of his trial when they said, "His blood be on us and our children." Notwithstanding the persecution that raged, the word of the Lord prevailed, and there was a great number brought to the knowledge of the truth as it is in Jesus, more so than when he was on earth. Not only the Jews were brought to the knowledge of the truth, but the Gentiles also, so these scattered sheep were collected together through the mighty power of God, and have been in all ages of the world since. "For by grace ye are saved through faith." So grace and faith are God's power to save sinners, and he needs no other power to save them. There is as much fullness in Jesus to-day as there was when he was on earth, for he told his disciples that if he went away he would send the comforter. The Holy Ghost is making manifest, even to the present day, the same work that Jesus wrought and manifested when he was on earth, and it is consoling to think

that he is exalted at the right hand of God, a Prince and a Saviour, to give repentance and remission of sins to Israel. It makes no difference how feeble and infirm we may be, for he can be touched with the feeling of our infirmities. The whole human race, with all their sorrows, is manifested in his presence, and at his command those that are cast down are comforted by the Holy Spirit. It makes no difference where they may be, whether at preaching or elsewhere, for, strictly speaking, it is all of the Lord, for there is no comfort in man unless he attends their words by his Spirit, then well might it be said that he would turn his hand upon the little ones. I remain yours truly,

ASA D. SHORTT.

Turtle Rock, Floyd Co., Va.

“Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man.”
—Ecc. 12: 13.

Who is it that is here under consideration? Who is it that can hear? Is it they of whom David speaks, saying, “They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths?” Surely the us here under consideration are not a class of people that cannot hear, and before whose eyes there is no fear of the living or true God. The us here spoken to are a class of people that have ears to hear, and are commanded to fear the Lord and to keep his commandments, in which is summed up all that the christian is required to do. I am persuaded that the us here spoken to are the sons and daughters of Zion. One of old said, “Hear, O Israel.” There it is Israel that is commanded to hear—the only people that have ears to hear, and the only people before

whose eyes is the fear of the Lord, and who only have the ability to keep his commandments. The fear of the Lord is to turn away from evil, which is the beginning of wisdom, and the Israel of God the true church of Christ, is the only people that do fear the Lord, and to them only is the commandments applied, and it is not meet to give them to any other people, for to do thus would be giving the children's bread to the dogs. “For without are dogs, sorcerers,” etc. Though Israel is a stiff-necked and rebellious people, yet the commandments are to her (with the exception of one to Pharaoh to “Let my people go,” and another, “Depart from me ye cursed into everlasting fire,”) and in obedience she is to receive a blessing, but in disobedience a curse. “See, I have set before thee this day life and good and death and evil.” In keeping his commandments she was to enjoy spiritual life and have good seasons of rejoicing and feasting in the Lord, while in not keeping them she was to receive the curse—death to all spiritual joys, and the evils of this world coming upon her. Beloved in the Lord, it grieves me to say that it seems to me that I have not seen a day in my short life of a little over a score, when there was any more of that rebellious spirit in the church of the living and true God in departing from his commandments than at the present one. I feel that there is too much conformity to this world, to which it is said, “Be not conformed.” The true church is “the city of our God, the mountain of his holiness, —Zion, perfection of beauty, the joy of the whole earth.” She is a “Chosen generation, a royal priesthood, a holy nation, a peculiar people, that she should show forth the praise of Him who hath brought her out of darkness into his marve-

lous light," hence she is commanded to "Shun every appearance of evil:" not only to shun evil, but shun every appearance of it. This is not to any other people, for all others besides the chosen and elect of the Lord delight in evil, and "choose darkness rather than light because their deeds are evil;" their "carnal mind is at enmity against God, not subject to his laws, neither indeed can be, therefore it is the church, thosen of the Lord—they that "fear God," that are commanded to shun every appearance of evil. But O dear brethren and sisters I am bound to say, and I say it too in the warmest emotions of christian love, in much weakness and in great fear and trembling, that we, including myself, have to a great extent departed from that command, suffering ourselves to become defiled with the filthy garment of pride and self esteem; and because that there is this sin abounding the "love of many is waxing cold." I remember hearing dear brother Kane preach six years ago, before I had hope, and he said that pride was a growing evil, and he could see it growing in the church. I have never been so troubled and distressed on account of this great swelling evil as I have for the past week, and while I was made to wonder and ponder over it, a dream was brought to my mind that I had some years ago. I once heard a good preacher and much esteemed and beloved brotler say, Let the dreamers take their dreams and go with them, but mine generally follow me. I dreamed that I was in a house with a few others, and there was a stream of water that had flowed through the house, but had then ceased to flow. I saw the water and it was pure above where it flowed into the house—pure, undefiled, but below the house, because it had

ceased to flow, it had become stagnated, filthy and defiled, and the people that were in the house were troubled and distressed, and searching to know the cause why this stream had ceased to flow. Among them was a dear esteemed brother of our church, brother C. P. Griffin, and Elder J. M. Wyatt, a highly esteemed and much beloved brother. After very diligent searching Elder Wyatt said that the cause of the stream ceasing to flow was because that a certain woman had thrown her garment in the way. The appearance of the house showed that it had stood for many a year. "And in the days of these kings shall the God of heaven set up a Kingdom and it shall not be left to other people: it shall break in pieces and confound all other kingdoms, and it shall stand forever." This dream gave me a great deal of trouble, and I could not know the interpretation; but it finally passed off so that I seldom thought of it. But the Holy Spirit brings all things to our remembrance, even things in our experience that are almost or nearly forgotten are brought back as fresh to our view as when we first say them; and the Lord is his own interpreter, and he will make things plain. And I believe that when this dream came again the interpretation came with it. The house is the Kingdom or true Church of God, which, though it be not felt to other people, yet that woman—the mother of harlots has been permitted or suffered to cast her filthy polluted garments of pride in the way, thereby causing the stream of love that once seemed to flow so warm and tender, in a measure to cease. And while there are some who seem to be resting easy, clothed in this filthy garment, yet there are a few that will not rest, and for "Zion's sake will they not hold their peace," "Woe to

them that are at ease in Zion." Then beloved let us turn away from every appearance of evil, and desire that the dear Lord will strengthen us and give us the ability to "fear him and to keep his commandments." that he will keep us from the evils of this world, and to His name be all the praise. Lovingly, but unworthily your sister.

LOUISA A. EDWARDS,

MRS. HOLLEN GOODWIN, My DEAR SISTER:—On yesterday I received a letter from Capt. J. W. Gillikin, from which I learned that your dear husband, brother John L. Goodwin, has gone to sleep in Jesus. As soon as I read it we all felt deep sympathy for you and all the family, and I felt that I would like to say a word of comfort to you if I could. I know that in this sad bereavement none but our blessed God can ever do you any good, for he alone can fill the vacancy in your heart.

How good it is, dear sister, to have a little hope in Christ Jesus that we shall meet him in peace when we leave this world of sorrow and conflict. It is this hope that holds us to Christ in time of trouble and sad bereavement. By an eye of faith can you not look beyond this world of cares, and behold those whom our dear Lord has called home, as they, with one accord, bow in holy reverence to the holy name of our Savior, Jesus? And when that blessed hope, so bright, looms up, that our dear brother is among them looking his precious Saviour in the face, while he joins all that glorified throng in one eternal strain of praise to his glorious Redeemer, cannot we say, cannot you say, "Dear one rest on, sing on, forever, sing on?"

But there is another thought that is so piercing to your poor, grief-stricken heart: You are left alone;

the hand that so kindly administered to your necessities, and the mouth which so many times spake to you words of comfort can speak and administer no more. No more can you look with hope for his return. These things make sad your poor heart. On the other hand, his afflictions and sufferings, which had been so great for the few years past, are over. This is one great blessing which must give you very much consolation. Then to think and feel and hope that the time is not far distant when the heavenly messenger shall come again and relieve you of your conflicts, and bring you into that same glorified union, and fill your mouth with the same eternal praise. Is not this enough to ravish your heart and make you to look forward in that blessed hope?

In these blessed considerations can we not feel the power of the glorious resurrection of Jesus as he is day after day revealing himself to us in our conflicts? Each sorrow means us just that much from this world, and in it, as Jesus is revealed, we are lifted up just one step higher towards our blessed haven of peace. Dear sister, doubtless the longest link in your anchor chain is now taken in, and you weaned from earth more in this dispensation of God's providence than in anything that ever befell you in all your life, and at the same time as the arms of your earthly head are taken out from underneath you, you no doubt feel more than ever before the need of the continual presence of that Everlasting Arm of Almighty God, which is ever underneath the poor, tempest-tossed soul, and that for the express purpose of lifting them up above all their troubles and sorrows. It is on this Arm that we rely in every time of need. Our Jesus is to us more than father, mother,

husband, wife and children; all these must fail, but he will continue forever, and has said, "As I live ye shall live also."

Dear sister, may our God be your comfort and guide in all your trials, and uphold you by his free spirit. We all join in loving sympathy for you and all the bereaved. Asever, your brother in hope of the glorious resurrection,
L. H. HARDY.
Durham, N. C.

SIN AGAINST THE HOLY GHOST.

I have read the views of good old Baptist brothers, also have heard expressed in conversation what is understood to be sin against the Holy Ghost, for which there is no forgiveness in this world, or the world to come, spoken of in Matt. 12, 31-32. To my mind there seems to be a mystery involved that does not seem clear to my understanding of the scriptures. Probably it is my ignorance and want of understanding that causes the mystery in my view of the words of our Lord Jesus in the days of his flesh. The difficulty with me is, how can a spiritual sin be charged to the ungodly, unregenerate and unconverted sinner, who has never been a partaker of the Holy Ghost, and knows nothing about it? Such a construction to my mind would not be consistent to divine justice, and God's dealings with his creatures here on earth; for they are already condemned by inborn sin, inherited from their federal head through transgressing the command of God in the garden of Eden. Thus to my mind a man must be a partaker of the Holy Ghost, and be and under law to Christ, to be a violator of that law. To sin against the Holy Ghost wilfully, knowing at the time there is no forgiveness of such a sin, and no excuse he can offer to

justify his course in so doing; such a one would be to my mind committing the unpardonable sin, for which there is no forgiveness, and an act which his brother could not pray for, because he has denied the Lord that bought him, and put him to an open shame before his brother and the church of Jesus Christ. The apostle in his letter to the Hebrews says to the "holy brethren, partakers of the heavenly calling, (I will remark here that he is addressing holy brethren, and not the unregenerate world,) for if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of Grace. For we know him that hath said, vengeance belongeth unto me, I will recompense saith the Lord," and again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God, Hebrews 10:26-31. In taking this view of the subject, and the reference made by the apostle to the Mosaic law, at the waters of Meribah: And the people spake against God and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness, for there is no bread, neither is there any water, and our soul loatheth this light bread; and the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died: Numbers, 21. In this narrative we have the people

of Israel speaking against God and against Moses, sinning against the Holy Ghost that had led them out of the land of Egypt, and loathing the bread that was given them from heaven. Their punishment was fiery serpents and death for so great a sin. Yet this people represented the church of God, and not the unregenerate world, who sinned against the Holy Ghost, as claimed by some, as the parties that commit this sin, for it has been said that no subject of God's Grace can speak a word against the Holy Ghost, and therefore such cannot be guilty of the sin of blasphemy against the Holy Ghost. That the sins of all the people of God are against Jesus, the son of man, and have been atoned for by him, that their blessedness consists in this, that their sins are not imputed to them, but to Jesus, and that by his sufferings and death he paid all the claim divine justice had upon them, that Jesus by his own obedience atoned for all the sins of his people, past sins, present sins, and sins that may yet be committed by them, that the sins of all others who are not people of God are against the Holy Ghost, and not against Jesus the son of man, and therefore have not been atoned for by him, so that such persons must eternally suffer the vengeance of God, there being no forgiveness for them. This view of the subject would be a very easy way of disposing of it, and placing the burden on the shoulders of others, very much like the saying, if ye are born to be saved you will be saved anyhow. I have never read of an any how salvation. The only salvation I have read of is through the blood and righteousness of Jesus Christ, but I do read, if we sin wilfully after we have been made partakers of the heavenly calling, after we have received the knowledge of the truth, there remaineth

no more sacrifice for sins, but a certain fearful looking for judgement and fiery indignation, which shall devour the adversaries. To me it seems there must have been such characters in the days of the apostle under the gospel dispensation, for in his letter to the Hebrews he addresses them as Holy brethren, partakers of the heavenly calling. It may be asked what is sin against the Holy Ghost? The apostle explains it when he says, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of Grace. Could such a character do these things unless he had been a partaker of the heavenly calling, and had been numbered with the children of God? If he had never been made a partaker of the heavenly calling then the language of the apostle would not apply to him. A man to violate a law must be living under that law. The Gentiles were not under law to Moses, neither was it required of them to observe the Mosaic ritual. They had a law unto themselves we are told by the inspired writer, but God never required them to keep the law of Moses. They could not speak against God and Moses for bringing them up out of Egypt, and feeding them on that light bread that was given to the children of Israel—when they murmured and sinned against God. The Gentiles were not numbered among the children of Israel, and could not sin against the Holy Ghost, for they were in ignorance and did not know there was such a thing as the Holy Ghost, any more than the world knows to-day in its primitive state as the children of Adam. The apostle Paul, when he was Saul of Tarsus persecuting the saints, with letters from the chief priest going

to Damascus, was ignorant of the Holy Ghost, and believed he was doing God service in putting into prison and to death the followers of Israel. It was not until he was arrested in his mad career by the Holy Ghost that he knew anything about it, therefore the sin he committed was in ignorance, and was pardonable by the blood of Jesus, for just such characters as he was, which characters includes the unregenerate and religious world today. Therefore to my mind the only parties that could be charged with sin against the Holy Ghost are those that have once been partakers of the heavenly calling, and have done despite to the Spirit of Grace, and have trodden under foot the Son of God. The question may be asked under this view of the subject, could such an one be saved after he had done despite to the spirit of grace, and trodden under foot the Son of God. To my mind this wilful sinning will rest upon the character of such an one during his natural life in the flesh, for there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation which shall devour the adversaries. The saints of God cannot pray for the course such an one has pursued, for he has done despite to the spirit of Grace, becoming an outlaw to the covenant of mercy, yet his eternal salvation predestinated in Christ Jesus before the foundation of the world cannot be changed, according to the purpose of God, and such will, according to my judgement, be saved as by fire, when the adversary is destroyed. It is written it is a fearful thing to fall into the hands of the living God, and how careful we should be to not offend one of those little ones that trust in the name of Jesus. We may differ in our views as to the meaning of certain portions of the scriptures,

but that difference should not cause offense. We only know Jesus as he is revealed to us by the comforter, the Holy Ghost, and if we sin ignorantly and unintentionally, not desiring to offend, we are commanded that such a sin be forgiven, not only seven times, but seventy times. But if we sin wilfully we have done despite to the Spirit of Grace, having sinned against the Holy Ghost, for which there is no forgiveness, according to the spirit of text spoken of in Matthew by our Lord Jesus. In concluding this article I wish to say to the brethren and friends what I have written is only my view upon the scripture. Many dear brethren may differ with me in regard to the view I have expressed as to who are the parties that sin against the Holy Ghost. I shall not find fault with them for so doing, for what I have written is not for controversy, or to offend any of the little ones in the church of God. Controversy often engenders strife, and stirs up the old Adam in our fleshly natures striving for the mastery. If a brother has a word or view of the scriptures let him speak or write as the spirit leads him with meekness, in the fear of God, and let the church judge.

Affectionately yours,

JOSEPH BROTHERS.

Alexandria, Va.

AN EXPERIENCE.

MR. JOHN G. DANIEL, MY DEAR UNCLE:—According to your request I will try to write and tell you what great things I hope the Lord has done for my soul. This seems to be a great task for me, knowing and feeling my weakness and inability, and feeling my unworthiness to be so great, I almost shrink from the thought of writing any of my feelings; but to relieve my mind a little of the promise I made to

you, I will try, hoping God will lead, guide and direct my mind in the right way, for I know without him I cannot do anything. I never thought anything about death or dying until I was in my eleventh year. It was then one of my brothers was taken sick and died. I began to have serious thoughts about death, thinking if I was to die what would become of me. These thoughts would often run through my mind, and I would feel very serious about it at times; but these serious thoughts of my mind would wear off some, and I would think that there would be time enough for me to study about these things when I got older, so I went on for several years, some times in trouble about my condition, and then sometimes I would not think a great deal about it. When about sixteen years old I hope it was God's good pleasure to show me my lost and ruined condition. It was then that I view myself to be the worst sinner on earth. I would ask God to be merciful to me a lost and ruined sinner. Some times my troubles would wear off a little, and I would not feel quite so miserable. I could enjoy myself very well when I was in company with young people, but when I would get off to myself it seemed like my troubles would return double to what they were before, and I would be so miserable I would feel like my troubles were more than I could endure. I would beg the Lord to have mercy on me a poor, lost and undone sinner. Oh Lord, save, I perish in my sins. I went on in this way begging the Lord for his saving mercy, and I would get the bible and read it, thinking I might find some comfort or consolation in it, but found none, for as vile a person as I felt myself to be. I often thought I was the worst person that ever lived on earth, and that there was no one

like me, for there was no chance for as vile a sinner as I. It seemed to me I was going to die, that I could not live in this condition much longer. I asked myself the question, what is the matter, am I going crazy? I would think surely I am. I then thought may be this is all imagination of the heart, and I would quit thinking about it if I could. I would try to wear off my troubles. But the first thing I would know I would be begging for mercy again, and think surely I can't live much longer. I felt like I did not have a friend on earth, and was a lost and ruined sinner in the sight of a just and holy God, would try to keep all my troubles to myself as much as possible, not wanting any one to know any thing about my condition, feeling like hell was my portion; no more peace and comfort for me on earth, and no pardon for my soul. Oh what can I do in this great distress? My very breathing was Lord be merciful to me a lost sinner. O Lord save, I perish in my sins. I thought if I died I would die pleading to God for his saving mercy. I would often wish I had died in my infancy, and then I would not be here worrying and troubling over my condition. In September, 1879, I went to the Association, thinking I would hear something that would relieve my mind a little. I heard several good sermons preached but that did not relieve my mind of the burden. When the Association closed the arrangements were made for me to come back in a buggy with a good old preacher by the name of Daniel, who spent the night with us; and after supper was over, he with some others was seated around the fire-place talking on the scriptures, and telling their experiences, and I was sitting back out of the crowd listening at them talk, with as heavy a burden on my mind

as I could bear. I thought I was so miserable there was nothing that was any pleasure or satisfaction to me, and thought surely I can't stand this trouble much longer, and felt like I had done all that I could do, and then I could say with the poet, Here Lord I give my self to thee, 'tis all that I can do; and all at once there was a light shone in my heart. My burden was gone, and my trouble eased, and I felt light and happy, and felt like giving God all the glory and praise for this wondrous work; for I knew it was nothing that I had done that had brought about this great change, for I had done all that I could do. I thought then I never would see any more trouble in this world, for I loved everybody, and all was piece and quietude with me then. I felt like a new person, for everything was joy, comfort and consolation to me. Then I did not fear anything, even death or the trials and troubles of this life, I cannot express my feelings at that time, for I have never been able to tell it all, neither can I write it, but it is a time long to be remembered by me.

M. F. Fox.

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EDITORIAL.

COMMUNION.

Those who really and truly commune in partaking of the bread and wine as of the body and blood of Christ, are and must be essentially one in Christ, and to truly and fully enjoy this blessed privilege each must not only have a good hope for himself, but he must be well assured in his own mind of the heirship or sonship of the other. He should also be at peace and in order in his own heart and mind, and must feel that his brethren are in order and in peace among themselves and towards him, especially those of his immediate church.

One is not able and is not required to know more about the real inward character of another than that which is indicated by outward evidences. If one has been received into the church through a relation of what he regards as reasons of a hope, and the ordinance of baptism has been administered unto him, and his walk is good so that your mind is undisturbed as to confi-

dence in and fellowship for him, you find no hesitancy in communing with him, and cannot reasonably refuse to do so, notwithstanding in reality he is not a child of God, having deceived the church, and is perhaps himself deceived, or like Judas Iscariot, a devil. Jesus knew the hearts of his disciples, and who should betray him, but the apostles did not know either Judas or Jesus, only as Jesus told them who should betray him, and that he was a devil, and revealed himself that he was the Son of God. If the church were required to know certainly that each of its members was truly born again and was in gospel order and in peace, in order to partake of the bread and wine in communion doubtless it would never be able to observe that ordinance, "but let a man examine himself, and so let him eat of that bread, and drink of that cup." Each one is supposed to know his own mind, yea, he is commanded or admonished to examine himself that he may know his own mind as to how, what and wherefore he should eat. If one eats and drinks to satisfy his natural appetite, or to become gluttonous or drunken he eats and drinks unworthily—in an unworthy manner—in a manner not according to the pattern in the Scriptures, and thus eats and drinks damnation or condemnation to himself. This does not have reference to the condition of the eater—as to whether he is or is not worthy—but to the manner of eating as to whether it is worthy or unworthy. One may be worthy

to eat and yet eats in such a way as to dishonor his Lord and Master, and another may be unworthy and yet eats literally, though only naturally, in a worthy manner.

When you come before the Lord in any respect, and there remember that your brother has aught against you, you should leave your gift there before the altar and first go and be reconciled unto your brother. Should this not be particularly true before you offer your gift in communion? If you do this and have not neglected to observe that other command: "If thy brother trespass against thee go and tell him his fault between thee and him alone," and have brought the matter to a gospel conclusion, you are in order and in peace, and may commune; otherwise it seems to me you may not.

The church may only commune with profit and comfort to herself, it seems to me, when she is both in order and in peace, and this condition can be maintained only through the knowledge and faithfulness of each member, individually considered, as each one must act for himself according to what he feels or knows in his own heart.

A church may be in order but not in peace, but it cannot be in peace and not in order. If there is any one condition more indispensable than another upon which communion is consequent it must surely be peace. Christ is our peace, therefore when we have peace we have Christ, and together with him all things, but if we have not peace we have not Christ—we have noth-

ing, and without him we can do nothing, therefore without him we cannot commune.

If the church is proceeding with any and all matters which are before it according to the gospel, it is in gospel order, and is seeking peace. When peace is obtained, and found to prevail throughout the church, then it may commune in gospel order and peace. But there may be a member in that church which may not have peace in himself, but who, like the church, is endeavoring to maintain gospel procedure. The church being in order and peace as a body may determine to come to communion, not knowing of this brother's matter, which he is not allowed to make public. The church in determining to commune should make inquiry for the peace of the church and of each member thereof, whereupon this member in distress should ask the church to defer communion that he may have opportunity to avail himself of the privilege of participating with the church in the ordinance, and the church should, without a question, give him ample time to report himself ready to commune.

After a time this brother comes before the church and reports that one has done him very great wrong, and has confessed his fault and asked forgiveness, and seems penitent, and that he wants to forgive him and fellowship him and be at peace with him, but he cannot, because he is unable to believe him to be a child of God, and has prayed for some manifestation of his sonship and has received none, should

he have kept silent or did he do right in telling the church, what must be done? In my judgment he did right to tell it to the church, and if he has the confidence and fellowship of the church he cannot be excluded, however, the church should satisfy herself of the reasonableness of the charges and the position of the one holding them, and if he still retains the confidence and fellowship of the church, but cannot confide in and fellowship the one under censure, he must be retained even to the exclusion of the other.

A sense of unworthiness is not a sufficient reason for not communing. If you are in order and in peace, and are worthy otherwise to belong as a member among the brethren, you are worthy to commune, and should not fail to do so.

These thoughts are in answer to certain questions and given for what they be worth, however, in the hope that they may be of some comfort to those desiring such.

P. G. L.

CAN HE THAT IS BORN OF GOD SIN?

Brother I. H. Harris asks the question, "How can one born of God sin?" and refers to 1st John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." This scripture declares that whosoever is born of God doth not commit sin, and it also declares that he cannot sin, and gives the reason, namely because he is born of God,

and because the seed of God remaineth in him.

A creature of God can sin, yea, one created upright as Adam was, sinned. Then how much more shall not every one that is defiled with corruption sin against God?

But how different is that which is born of God. That which is born of God partakes of his nature, and of no other nature. Hence it can no more sin than God's nature can sin. The divine seed remains in him, and hence he cannot be corrupted. How then is it true that there is not a just man that liveth and sinneth not, and if any man say he is without sin he is a liar and the truth is not in him! Both are true. A man that believeth in Jesus (for instance such as Paul,) is without sin, yet is a sinner. As born of God he does not sin, and cannot, because Jesus is in him, and Jesus cannot sin. That holy child of God is without sin. For Paul having the Spirit of Jesus in him bearing witness with his spirit by faith has life that is incorruptible. But Paul said truthfully with the mind I myself serve the law of God—that mind renewed in spirit or which is renewed in righteousness and true holiness; but Paul also truthfully said, I know that in me, that is in my flesh, (that which is born of the flesh or of Adam,) dwelleth no good thing. For that law of sin in his members warred against the law of his mind. So these are contrary the one to the other.

Every thing brings forth accord- ing to its kind. That which is flesh

brings forth of its kind. Hence the child of God is sensible of his vileness, for when one is born again his flesh is not born of God or made holy. But that which is born of God or the life of Jesus made manifest in him by the heavenly birth partakes of the holy, incorruptible nature of God, and therefore cannot sin.

It is in this blessed mysterious birth of the Spirit that the kingdom of heaven is revealed in us, and by which sinners are brought into heirship with God and joint heirship with Christ in the Spirit. Remember this is a birth of the Spirit.

P. D. G.

Brother John Smith, of Wayne Co., N. C., requests my view of John 5:2-7.

It is the incident of the impotent man who had been lying helpless at the pool many years, waiting for the troubling of the water, that yet had found no relief.

What may have been meant by an angel coming down at a certain season of the year into the pool and troubling the water it is not for me to say, for it is not given to me, and that which is withheld from me it is not my business or power to know. What my heavenly Father is pleased to make known to me through his blessed Son that I freely give to the brotherhood. But if any man be ignorant let him own it. It is far better to say nothing about that which is not given you than to be meddling. I am sure that where one does not put off his shoes it is not holy ground to him. To feel ones vileness and nothingness is becoming for a sinner.

Bethesda means the house o

mercy. In this place by the sheep gate or market was a pool. By this were five porches. Here lay many impotent, such as halt, blind, &c. It was a place of mercy for their accommodation.

There was a certain or fixed time when an angel came down into the pool and troubled the waters. Then the first man that stepped into the pool was healed of whatever disease he had. Now this looked like a wonderful provision. At a certain season an angel (greater than men,) troubled the water. Whoever then first stepped in was healed. But what did all this avail this helpless man of thirty and eight years of affliction? It did him no good, because he could not step in. He was not able to comply with the requirement, namely to step in first into the pool after the waters were troubled. He could not step at all. What good would that world-wide popular theory that man must take the first step do that poor man? He could not even take the first step. He had been there a long time. He found no friend—no help. He was not benefited one particle.

What mercy is there in the theory of conditional salvation? The conditionalists ridicule, despise and condemn the poor old Baptists as much as the Scribes and Pharisees did Jesus, because they preached that Jesus came to seek and to save that which was lost, and that it is by grace we are saved.

Here is so far as we know the most helpless man of all that decrepit multitude, yet no man pitied him, and he never could have been healed by that system.

I am sure this was a better system than the Arminian preachers teach, yet it could not benefit this impotent man. The only system that truly pities fallen man is salvation by grace, or the coming of

Jesus in the flesh to bear our sickness, sorrows and sins in his own body, and die for us, and rise from the dead for our justification. Oh how the waters of sorrow and trouble were stirred in his holy soul. Many waters rolled over him. All the billows of the mighty deep. What aileth thee, O thou sea? Why is Jordan driven back?

Here is not only a helpless and friendless man, but one that was not looking to Jesus for help, nor expecting any help from him, nor from any one else: "When the poor and needy seek water and there is none, and their tongue faileth for thirst," (when to them it seems they are not able to pray,) "I the Lord will hear them, I the God of Israel will not forsake them." Then God opens rivers in high places, and fountains in the midst of the valleys. He makes the wilderness a pool of water, and the dry land springs of water.

Jesus makes this man whole. Then here is salvation when every thing else fails. Did not this man have a fair opportunity to try this pool? Yes, and it did him no good. All had failed him. Then Jesus comes. When no man helps or pities then the Lord pities and saves. Then Jesus is the salvation of his people, not only or merely the best, but he is the only salvation. There is no other way or name given whereby we must be saved, neither is there salvation in any other. Here is salvation that never fails: By him all that believe are justified from all things from which they could not be justified by the law of Moses. When they believe they are justified—not justified after they believe.

P. D. G.

Remember us now as you market your crops. We are needing money and now is the time to pay.
P. D. G.

FOUR BEASTS.

Friend Aldredge, of N. C., requests my views of Rev. 4:9; "And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever," &c.

1st. Who are the four beasts?

2nd. What is their employment?

First. John was in the isle called Patmos for the word of God, and for the testimony of Jesus Christ. By the purpose and providence of God John was placed in this isle made memorable from its associations, and was there for the word of God. It may have been that his enemies cast him there of hatred, but God had him there for his glory and the comfort of the church. The deep and wonderful mysteries of the kingdom of heaven were signified unto John to be written for the profit of the church.

John was in the Spirit—not only was the Spirit in him—for this is necessary that one may understand the truth, but he was in the Spirit so that he was not at all controlled by the flesh, nor conscious of what was occurring in time. The things that we see with our natural eyes, and handle with our natural hands were not beheld by John. But the things which we see not and know not, only by revelation, were revealed unto him. They are things too that must shortly come to pass.

A door is opened in heaven. Through doors we behold what is within houses, and have access unto them. John beholds a throne set in heaven, and one, the Ancient of Days, the Eternal God, sat thereon. And round about the throne were four and twenty seats, and on these were four and twenty elders sitting] clothed in white raiment, and crowns of gold were on their heads. These elders are the ancients or heads of the twelve tribes

of Israel, and also the twelve apostles of the lamb, purified or clothed in white raiment, having obtained the victory denoted by having crowns of gold on their heads, and sitting as denoting rest from all their labor.

Out of the throne proceeded lightnings and thunderings, or all knowledge and power and utterances of truth. God is the God that answers by fire. Hence that consuming element of fire appears burning before the throne denoting that no iniquity can dwell there. Also the seven Spirits of God that go into all the earth are before the throne. For nothing is hid from God, and he does all his pleasure. Also before the throne is a sea of glass mingled with fire, setting forth the solidity, immensity and purity of the everlasting gospel of the grace of God clear and pure. Also in the midst of the throne and round about the throne were four beasts full of eyes before and behind. The four beasts are diverse, yet each has all the qualities and traits to complete his preparation to dwell before the throne. The word four means a square, or that which is perfect, looking and facing in every direction, north, south, east and west. Here is a beast with the strength of the lion, and one with the silliness and weakness of the calf—another with the face or nature and passions of a man, and still another with the swift flight and vision of the eagle. Each beast had six wings for flight, and for veiling or hiding their faces. They are also full of eyes within.

These beasts represent the preaching gifts that God endows his servants with. The different traits of weakness and power blended set forth their weakness, as men compared to beasts and also those great gifts of knowledge and power denoted by many eyes in all direc-

tions and within and without, and with wings to show forth the rapidity of their service as well as the humility of their characters.

We have this treasure in earthen vessels that the excellency might be of God and not of us. So far is the gift above the vessel, in which it is manifested that it is evident that all the excellency and wonder of the gift is of God, and no part of it is of the vessel.

Secondly. What is the employment of these beasts? They continually cry holy, holy, boly, Lord God Almighty, which was, and is, and is to come. They preach the Lord Jesus always, and worship and serve the Lord. They ascribe greatness unto our God that made heaven and earth and all things therein for his own glory. They with the four and twenty elders cast their crowns before his feet, and worship him that sits on the throne saying he is worthy of power and glory, for he has made all things for his own pleasure. These beasts feel that they are but beasts, and veil their faces, but exalt the Lord. Is not that the business of a gospel preacher? Does he not preach Jesus the lamb of God that takes away the sin of the world.

We see further that there was a book in the right hand of him that sat on the throne, sealed within and on the back with seven seals. A proclamation is made for one worthy to open the book and loose the seals. None is found able. John weeps much. One of the elders saith weep not. Behold the Lion of the tribe of Judah, the root and offspring of David hath prevailed to open the book and to loose the seals.

Then John beheld and lo in the midst of the throne, and in the midst of the four beasts, and in the midst of the four and twenty elders stood a lamb as it had been slain,

having seven horns (perfect power,) and seven eyes, (all knowledge and wisdom,) which are the seven Spirits of God. Here is the most glorious view of Jesus, the Lamb of God that taketh away the sin of the world. He stood as he had been slain, in the midst of the throne, in the midst of the beasts, and in the midst of the four and twenty elders. We have Jesus in heaven, and in earth, in us, the way, the truth, and the life—in the old dispensation, and in the gospel—before the world, in the world, and after the world, in time, in eternity; Christ in God, Christ in you, you in Christ, you in God.

The Lamb takes the book out of the right hand of him that sits on the throne, showing his worthiness to do all the will of God, and unfold or unseal all the deep mysteries of God, and execute all his deep purpose to the salvation of any heir of promise. Hence the four beasts with the elders always acting in harmony fall down before the Lamb, having every one of them harps and golden vials full of odors or prayers of saints; and they sing a new song (the gospel song) saying to Jesus, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us kings and priests unto our God, and we shall reign on the earth. We see that all these beasts and elders were redeemed sinners.

The beasts have yet to serve, and as Jesus opens each seal one of the beasts says, come and see. When the Lord Jesus does wondrously in reigning, it is the business of the beasts or preachers to say come and see, or behold the wondrous works of Jesus. In preaching the gospel, the preaching is telling what Jesus

has done, and the gospel language is "come and see." When the Lord works his mysterious work of grace, the seal is opened and one of the beasts says, "come and see." How suited these beasts are—with their infirmities and weakness, to set forth the wonderful things Jesus has done. Preaching tells what Jesus has done. The work is already finished and complete.

We do not see the glory of this ministry as set forth by the four beasts in heaven. We see the imperfection—the calf, the infirm man. Only now and then do we glimpse the lion and the flying eagle, and winged messengers full of eyes within and without. But John in the Spirit beheld these wonders in heaven. The heavenly things in their perfection exist now, but on earth we see only in part now.

P. D. G.

NEW CHURCH.

Brethren W. B. Mize and G. W. Stancill at Elamsville, Patrick Co., Va., write me they have a new church in that vicinity, about two miles and a half east of Elamsville, named Goblinton. They are a long distance from any resident minister and earnestly hope our traveling ministers will visit them whenever they can. They will be cordially received.

P. D. G.

NOTICE.

All brethren or visitors coming to the Black Creek Association which meets the 4th Sunday in October will be met at Lucama on Thursday and Friday, a station on the Wilson and Fayetteville short cut railroad. Those who desire may write to B. A. Scott, Lucama, N. C. Trains from North pass at 2.20, p. m. Trains from South, 1.02, p. m.

ASSOCIATIONAL.

The next session of the Contentnea Primitive Baptist Association was appointed to be held at Bear Creek meeting house, in the town of LaGrange, situated on the A. & N. C. R. R., and to commence on Saturday before the second Sunday in October next, and to continue three days. Ask for reduced rates on railroad.

Yours affectionately,
L. J. H. MEWBORN,
Clerk.

ELDER J. W. GARDNER,
Moderator.

The next session of the Cool Spring Association will be held, the Lord willing, with the church at Mt. Pleasant, commencing on Friday before the second Sunday in October. The church is situated four miles west of Bishopville, Sumter county, S. C. All ministers are cordially invited, as we are destitute of preachers. Any one coming will please write to Brother Elias Brown, Bishopville, S. C. They will be met on Thursday.

J. W. BROWN,
Church Clerk.

The next session of the Roaring River Primitive Baptist Association is appointed to be held at Double Creek Meeting House, in Wilkes county, N. C., six miles west of Traphill, and to commence on Friday before the second Sunday in October next and to continue three days. Those coming by railroad will come to Elkin, N. C., on Thursday before. Any one contemplating coming should write to Deacon B. B. Hanks, Traphill, N. C., or J. W. Holbrook, Abshire, N. C., or the writer. We invite all lovers of truth.

WM. R. WELBORN, Clerk.

The 12th annual session of the Toisnot Association is appointed to be held, providence permitting, with the church at Toisnot in the town of Elm City, Wilson county, N. C. Commencing on Saturday before the third Sunday in October and closing on Monday. All brethren and lovers of the truth are cordially invited.

S. HOLDEN, Clerk.

A. J. MOORE, Moderator.

The 16th annual session of the Seven Mile Primitive Baptist Association will convene with the church at Mingo M. H., Sampson county, N. C., on Friday before the 3rd Sunday in September, 1896. Those coming by rail will be met at Dunn Thursday, 11:30, a. m. and 4:30, p. m., the same day, and conveyed to the Association. Mingo is 4 miles south of Dunn. A cordial invitation is extended. We hope to see a goodly number of our visiting brethren there.

C. HODGES,
Association Clerk.

The 131st annual session of the Kehukee Association is expected to be held, Providence permitting, October 3rd, 4th and 5th, with the church at Lawrence's, Edgecombe county, N. C. Visitors should arrive on Friday, October 2nd, at Knight's Station, on the Norfolk and Carolina Railroad, (a road that runs from Norfolk, Va., through Tarboro and Rocky Mount to Wilmington, N. C. Trains on the Wilmington & Weldon Railroad and on the Albemarle & Raleigh Railroad connect with the trains on the Norfolk & Carolina Railroad. All lovers of God and truth and peace are cordially invited to attend. Visitors coming on the Greenville and Scotland Neck railroad will be met at Hobgood on Friday, Oct.

2nd, and carried to the Association, and those coming on the N. and C. R. R. will be met at Knight's station.

S. HASSELL, Moderator.

M. T. LAWRENCE, Clerk.

The 67th session of the Little River Primitive Baptist Association will be held with the church at Hickory Grove Meeting House, Johnston county, N. C. commencing on Friday before the 4th Sunday in September, 1896. The nearest railroad station is Benson, Johnston county, N. C. Trains going North arrive at Benson 12 o'clock, m. Trains going South, 3:30, p. m. Benson is on the Wilson and Florence R. R., about eight miles from the Association. A general invitation is extended.

J. A. T. JONES, CLERK.

OBITUARIES.

SALLIE WILLIAMS.

Sallie Williams, wife of A. R. Williams and daughter of Nathan and E. M. Hales, aged 29 years and 6 months, died on June 21st, 1896, of typhoid fever, after about 5 days suffering. To those who knew her she needs no eulogy, and to others it is sufficient to say she was not only a kind and devoted wife and mother, but also a devoted member of the Freewill Baptist church, where she remained a consistent member for about 9 years. She now sleeps in the land of the dead with her children, and all who have gone before her to await the resurrection from the dead of all who sleep in Jesus; to receive a crown of life which the Lord, the righteous judge, shall give them at that day, with all who love his appearing. She was the mother of 7 children, 4 of whom survive her, with her husband and many sympathetic friends to mourn their loss, which loss we trust is her gain. May the Lord comfort them in their bereavement and guide them by his spirit to love and obey him, is the prayer of the unworthy writer.

NATHAN HALES.

JESSE AND JANE H. LAVINDER.

My father, Jesse Lavinder, died on May 25th, and mother, Jane H. Lavinder, on July 5th, 1896, only one month and ten days between their deaths. Father was 85 years and 3 months old and mother 81 years, 5 months and 5 days. They had lived together for a period of 62 years, 4 months and 23 days, in perfect peace and harmony. Both died peacefully, trusting in the Lord Jesus Christ. They both were firm believers in the Primitive Baptist faith and close readers of the LANDMARK. May the Lord help us so to live that we may meet them in heaven, is the prayer of their devoted son.

J. B. LAVINDER.

RICHARD BROWN.

Richard Brown died June 18th, 1896. He was about 60 years old, and has been a member of Mt. Pleasant church about 26 years. He was a faithful member as long as he lived, a firm believer in the doctrine of election and predestination. He was married 3 times, had only 2 children by his first wife, both are still living and are married. His last wife also survives him. He was treated for dropsy by Dr. H. H. Green of Ga., but it seemed that the treatment was too late. The monster death claimed him as his own. He has only paid the debt that we have all got to pay, sooner or later, prepared or unprepared. We have a hope that brother Brown was prepared for the change and is now resting under the shade of the trees.

"Soon the joyful news will come,
Child your Father calls come home."

J. W. BROWN.

JOE WILL SHAW.

Joe Will Shaw, aged 18 months and 24 days, was born Oct. 1st, 1894, and died April 25th, 1896. Joe Will was the infant son of Mr. and Mrs. R. C. Shaw, and a brighter and more promising child it has never been my lot to meet. Gay and mirthful he was, ever wearing a smile and filling the house with his childish glee. In him were imbedded a mother's joy and a father's pride. But our great enemy, Death, is no respecter of persons. He reapeth where he listeth, always taking the brightest and fairest for his own. But let us not grieve over the departed more than we can help. Let us try to believe of all the countless dead that they are better after departing this life, and especially those

who pass away before becoming contaminated with the evils of this world. To those of us who reach our three score and ten years, life is one unbroken chain of care and trouble. We realize as Solomon did, that all is vanity and vexation of spirit. And now to the bereaved family and relatives let us strive to believe that He who knoweth best doeth best with us all. And let us so live that when we are called to cross the chilly waters of death that we can meet the loved ones who have gone before in that city not built with hands, where sad partings never come.

F.

GLADYS HARKINS.

Gladys Harkins, little daughter of W. C. and Maggie Harkins, was born June 22nd, 1893, and died April 14th, 1896. During her brief illness she received all the care and attention that mortal loved ones could administer, but her mission on earth was ended. Her heavenly Father called and her little hearts' beating was stilled, her little tongues' prattle was hushed. Gladys was a bright little darling, the sunshine of the household, and loved by all who knew her. God plucks the fairest flowers—too pure for the taint and vice of this world—and transplants them in His immortal garden.

"Christ, the Lord, himself stands waiting,
Wide his loving arms are spread,
On this heart of hearts is pillowed,
Every weary baby's head.

Wipe thine eyes, O heavy laden,
Look beyond the clouds and see,
With your dear one on his bosom,
Jesus stands and calls to thee."

A FRIEND.

JAMES WILEY CLIFTON.

Mr. James Wiley Clifton was born May 11th, 1814, near Lake Scuppernon, in Washington county, N. C., and lived in that county until his death from heart failure, on Feb. 24, 1896, aged 82 years, at his farm on the shores of Albemarle Sound, which he cultivated for 50 years, where his wife, nee Sarah Collins died 4 years previously, aged 76, and saw their children, grand-children and great-grand-children all numbering 56 descendants. He and his wife joined the Primitive Baptists at Concord Church, in this county, 25 years ago and were regular, consistent and exemplary members till they joined the church of the redeemed in Heaven, both

practically pious in their daily walk and conversation, and highly esteemed and loved by a large circle of friends and acquaintances; he being distinguished for unswerving truthfulness, benevolence, courtesy and sterling integrity, and both of them for their very strong mutual devotion to each other during their long married life of 50 years, and for their faithful perseverance and success in training their children in the nurture and admonition of the Lord, for which they enjoyed his blessing in their large posterity.

"Asleep in Jesus! O for me
 May such a blissful refuge be;
 Securely shall my ashes lie,
 And wait the summons from on high."

By T. J. N., A. M. L. L. D.

NANCY ANN AMBROSE BIGGS.

Nancy Ann Ambrose Biggs, wife of Elder Stephen M. Biggs, was born in Scuppernon township, Washington county, N. C., on Dec. 24, 1812, and died in the same township where she resided. During her long and exemplary life of 83 years she reared a family of 6 sons and one daughter, and saw 63 of her children and grandchildren and great-grand-children, and died in the same township, after being a practically pious member of Concord Primitive Baptist church, on June 18th, 1896, a devoted wife of a minister of Concord Primitive Baptist church. For 30 years herself, an active member of that church, aiding both by her example and precept her faithful husband as a laborer in the Lord's vineyard, and she "lived long in the land which the Lord promised to those who honor their father and mother." Beloved by all who knew her, as a "mother in Israel in whom there was no guile," and died in full faith, and the brightest hope of enjoying the "rest prepared for the people of God" in the mansions our blessed Saviour said he went to prepare for his disciples.

"Weep not for her who closed with placid ray;

The tranquil evening of a well-spent day."

T. J. NORCOM.

JESSE SAWYER.

Brother Sawyer, of Washington Co., N. C., departed this life April 15, 1895. He was a sufferer for a long while before his death, but he was blessed with the kindest attention that could be rendered by an affectionate wife. Jesse Sawyer and Annice

McCabe were married on the 16th day of July, 1884. He said: "She has ever treated me as tenderly as if I had been a child, night or day, in cold or heat: whenever I complained she was ready to rise and wait upon me. I hope the Lord will bless her soul and take it to himself in glory. She has done according to what above is written up to date, Dec. 4th, 1892, and I believe she will continue to do the same until death shall part us. Written with my own hand on the 4th Dec., 1892."

JESSE SAWYER.

P. S.—In all my afflictions in waiting on me I never heard her murmur or complain. Even when she was sick herself, she would rise and administer what was needed as near as possible. This I leave behind me in testimony hereunto.

J. S.

Brother Sawyer was born of Zephemiah and Rhoda Sawyer, his wife, in Currituck county, N. C., on May 21st, 1809. In the early part of his life he followed the water most of his time, and he told the writer that he was entirely given up in experience to sin and unbelief. But it was the good pleasure of the Lord to open his blind eyes and turn darkness into light, and when he saw himself he thought he was so much worse than his comrades he sought where to hide himself from them and pour out his soul. His troubles grew worse so he was compelled to come on shore; and soon came to this county of Washington, where he married his wife, Nancy Tatum, of which were born 7 children, two of whom survived him. In 1842 he united with the Primitive Baptist church at Bethlehem, Tyrrell county, N. C., and took a letter of dismission to Concord, Washington county, and there remained until his death. At one time of his life by reason of some difference which took place between himself and his sister-in-law he was expelled from the church, but did not stay out long. Brother Sawyer was a firm believer in the Primitive doctrine and also strong in discipline, and very often interrogated for advice. The writer was present a great part of the time in his last illness and I never saw one take affliction with patience like he did. It seemed as though when he was well there was nothing that afforded him the pleasure that meeting with the brethren did. He loved to speak of God's love and talk of his power. Brother Sawyer never accumulated any vast amount of wealth, but was blessed of the Lord with plenty as long as he lived.

This beloved brother is very much missed and we feel that we have to be resigned to the will of the Lord and that our loss is his eternal gain. May God bless and sanctify this sad loss to the lonely widow and bereaved children and friends. Blessed are they who die in the Lord, they do rest from their labors and their works do follow them.

WM. M. BIGGS.

APPOINTMENTS.

L. H. HARDY.

Jonesboro.... Monday night after 3rd Sunday in September.
 Broadway..... Tuesday
 Neil's Creek..... Wednesday
 Newhope..... Thursday
 Thence to Little River Association.
 Wilson..... Monday night after 4th Sunday
 Union..... Tuesday
 Mill Branch..... Wednesday
 Falls..... Thursday
 Hopeland..... At night
 Kehee..... Friday
 Thence to Kehukee Association.
 Tarboro..... Tuesday after
 Old Sparta..... Wednesday
 Meadow..... Thursday
 Mewborns..... Friday
 Thence to Contentnea Association.
 Beaver Dam..... Tuesday after
 Haskins' Chapel..... Wednesday
 Sand Hill..... Thursday
 Cypress Creek..... Friday
 Thence to White Oak Association.
 Elder J. E. Adams will accompany Elder Hardy from the Little River to the Kehukee Associations.

E. E. LUNDY.

Zion Hill with Elder J. D. Vass. Funeral of Brother Wm. Gardner and Mr. Amburn's little child 2nd Saturday and Sunday in October.
 Toms Creek..... Monday
 State Line..... Tuesday
 Russell's Creek..... Wednesday
 Pleasant Grove..... Thursday
 Buffalo..... Friday
 Thence to Mayo Association.
 Wilson..... Tuesday after
 North View..... Wednesday
 Snow Creek..... Thursday
 Thence to Fisher River Association.
 Pine Grove..... Monday after
 Flinty Knoll..... Tuesday
 Flat Shoals..... Wednesday
 Clear Springs..... Thursday
 No Creek..... Friday
 Mt. Vernon..... Sat. and Sunday
 Saints Delight..... Monday
 Hillsdale..... Tuesday
 Sardis..... Wednesday
 Pleasantville..... Thursday
 Wolf Island..... Friday

Lick Fork..... Saturday
 Pleasant Grove..... Sunday
 Arbor..... Monday
 Lynch's Creek..... Tuesday
 Prospect Hill..... Wednesday

J. A. BURCH.

Benson.... Wednesday night after 3rd Sunday in September.
 Hannah's Creek..... Thursday
 Thence to Little River Association.
 Smithfield..... Monday night
 Bethany..... Tuesday
 Beulah..... Wednesday
 Scott's..... Thursday
 Wilson..... Thursday night
 Thence to Kehukee Association.
 Conveyance needed.

P. W. WILLIARD.

Oak Grove..... Sat. and 2d Sunday in September.
 Willow Spring..... Monday
 Sandy Grove..... Tuesday
 New Hope..... Wednesday
 Black River..... Thursday
 Thence to Seven Mile Association.
 Benson..... Sunday night
 Bethsaida..... Monday
 Hannah's Creek..... Tuesday
 Clement..... Wednesday
 Oak Forest..... Thursday
 Thence to Little River Association.

M. B. MARTIN.

Meadow Fork..... Oct..... 8
 Roaring River Asso..... 9, 10 and 11
 Roaring River..... 12
 Pilgrim's Rest..... 13
 Woodruff..... 14
 Little River..... 15
 Zion..... 16
 Mitchell's River..... 17 and 18
 State Road..... 19
 Flat Top..... 20
 Fisher's Gap..... 21
 Some of the brethren will arrange for Oct. 22d, so that Brother Martin can reach Fisher River Asso. on Oct. 23d, 24th and 25th.

OXYGENOR.

This is a new Instrument, and is said to be better than the Oxydonor. It is a safe, easy treatment, relieving diseases without pain in a few hours. It is surprising to see how readily it helps the sick. There is only one price \$15. for each one. If you want one send me your order for same, and I will send you one—with instructions for using it. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
 Wilson, N. C.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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.

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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, 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.

TO AN ELECT LADY.

Your letter so full of things spiritual and precious is before me, and while I shall attempt to comply with your request, yet I feel it contains in itself a better answer than I can frame. I often think of you, and wish that I could in some way add to your comfort, but a sense of my utter dependence upon Him in whom we live and move and have our being forbids the hope, and renders presumptuous the thought that I might attain unto such an excellent position.

While I have never been afflicted in many respects like yourself, yet I have been afflicted and am yet at times, and as kindred spirits must have kindred minds I feel to be of a kindred spirit with yourself, and my mind often runs out to you in your afflictions, besides I hope we are of that spirit which is of God, and hence according to the faith thereof, which is mutual, we are armed with the same mind even the mind of Christ, who has suffered for us in the flesh that we might live unto him in the Spirit.

I remember my last visit with you and the mind I had to speak from the gracious words of the Psalmist, and I felt at the time that you knew why he cried unto the Lord, and that when your heart and mind have been sorely tried you too have been enabled to cry out unto the living God and to patiently wait upon him, and therefore I felt that my

mind to speak was of the God of David, and that my words would be blessed of the Lord unto your comfort, which I am glad to know has been the case.

I am often made to wonder why some who are blessed with so much faith and patience, and are so richly clothed with the adornments of the grace of God, should have to endure such bitter crosses and afflictions, but when I think of one who "endured the cross, despising the shame, and is set down at the right hand of God," and how they are armed with the faith and grace of his sufferings, I feel that while I may be favored with natural blessings more than they, yet they surely have the greater abundance of those better things—constituting that better part, which shall not be taken from them, and that they are more richly blessed than I am, being given to know more, and to enjoy and exhibit more of the riches, beauty and glory of the grace of God through the sufferings of Christ, being made more confirmable unto his death, and to enter by faith more fully and sweetly into the inner sanctuary of his life. "Unto you it is given in the behalf of Christ not only to believe on him but also to suffer for his sake." Were your afflictions only natural, such as is common to all men alike, you might conclude your case to be truly hopeless, but surely you are also partaker of the sufferings of Christ, and are therefore partaker

also of the consolations which come thereby, and that this blessed consolation so fills up your mind and heart that at times you are made to rejoice in tribulation, and to feel that the bitterness of life is sweet, and that darkness is light, and that all your appointed time will you wait till your change comes.

The afflictions of the people of God are not to punish them, nor does their degree depend upon the degree of sin or unrighteousness in them, or because one is a greater sinner than another, but to chasten them, whereby he makes his power known and manifests his love, thus revealing in them a far more exceeding and eternal weight of glory. The greater amount of love would seem to be manifested by and through the greater chastisements. A natural nature is ready to conclude that all of our sufferings and afflictions are of an evil source, and it moves one to murmur against every thing which crosses its course, and even suggest to one to curse God and die, but the divine nature of which God's people are partakers through the precious promises of God in Christ Jesus moves one to trust in the living God and exclaim with Job, "shall we receive good at the hands of the Lord, and shall we not receive evil?" For they know that all things work together for good to them that love God, to them who are the called according to his purpose, and midst all their sorrows however deep, they feel that there is nothing better for them than to trust in the Lord, who has everlasting strength, and say again with Job; "Though he slay me yet will I trust in him."

Those who are forgiven most love the most, and those who suffer the most have the greater consolations. The greater the depths from which one is brought by the coming forth of Christ as the one brought up out

of the horrible pit—the higher will be the Rock revealed upon which his feet are placed and the sweeter the song of praise put into his mouth, even praise unto our God.

The resources of nature do not furnish a basis for Spiritual truth, nor can Spiritual conclusions be deduced therefrom. Faith only can take hold of the things of nature and reveal in them the hand of God, and give one to feel they are working together for his good. The spirit of the Lord takes hold of the things of the Spirit and compares Spiritual things with Spiritual, by which the things which accompany and evidence salvation are revealed through faith, so that by and through faith are things both natural and Spiritual really and truly known. Therefore it is only when one is exercised by faith that he is reconciled unto God and desires his will to be done in earth as it is in Heaven.

To answer you fully as to those things to which you refer touching salvation and your exercises by faith in them would be to answer what we term christain experience. It seems to me you do not need to believe anything different from nor anything more than you now believe, but that you need confirmation in the belief of the truth. "They that feared the Lord spake often one to another and a book of remembrance was written before him for them that thought upon his name." From this and other scriptures we find that spiritual companionship is necessary, that each may speak to the other, that the exercises of each may be corroborated by the relation of those of other, that fellowship may be had each with the other. The fact that the church was founded and the children of God are commanded by its founder and their Lord and Saviour, through and by his chosen

servant to forsake not the assembling of themselves together as the manner of some is, and by himself—to keep his commandments and love one another, is conclusive evidence that a thorough state of citizenship is necessary, yea, essential to the enjoyment of full strength in the Lord and a good hope through grace and the sweetness of a full and saving fellowship, and therefore every one that is born again desires the companionship of the brethren, both individually and collectively. Where one is physically able to go forth and communicate with the afflictions of the people of God, it being his privilege so to do has but to do so, and thus discharge both a duty and a privilege, but where one is unable to thus go, either physically or spiritually, the brethren should go to him. I do not believe that there is any sort of disease or affliction to which flesh is heir that can render the condition of a child of God such as that he or she may not have the visitation of those desired, nor can such conversation upon spiritual things as may be desired by the afflicted one, with whom desired, result otherwise than in good to the hungry, thirsty one.

You could not desire better things than those for which you long—many of which things I think you already have—but may not for some cause be able to enter fully into the joys thereof. One may have salvation and not have the things which accompany it, i. e., may not be able to rest midst the evidences which he has that he is saved, and therefore there is no joy in it nor them, and with David he cries out, “Restore unto me the joys of thy salvation and uphold me with thy free spirit.”

You could only be reconciled to your natural estate with its attendant deprivations and afflictions

through and by the grace of God, but you may have revealed in you the saving grace of God—even Christ in you the hope of glory, and yet not be able to rest in the finished work of Christ, and feel and enjoy that reconciliation which insures peace and joy in the rest that remains to the people of God—even rest unto your soul.

One may be a living subject of grace, and yet be laboring and heavy laden, but at the command Jesus to that one to come unto him, he gives him rest from his labors by removing the burden by which he is heavy laden, but while he now rests from those labors he does not enter into rest until he has answered a second command, “Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your soul, for my yoke is easy and my burden is light.” Until we have fully kept his commandments by walking in his precepts and observing his examples, we cannot claim nor reasonably expect an application of the last blessing pronounced by the blessed Lord, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—Rev. 22:14.

While we may think our sickness and affliction is only natural in the flesh and such as earthly physicians treat and sometimes heal, yet they may be two-fold, and therefore only susceptible of gospel healing. When the blind man washed and came seeing, I suppose he was blessed both spiritually and temporally. The woman that was healed had faith and worshipped God. In baptism there is a salvation—a healing—which I am not prepared to say may not seem to affect the natural man, if it does not really do so. A sister not far

from Mt. Airy, N. C., seemed to be unable to do any manual labor, but was able to cook the next meal after being baptized. There is more in keeping the commands of Jesus than mere form—there is more in baptism than simply being put into or under the water. While nothing can take the place of immersing the body in water for baptism, yet without forgiveness of sins and faith in the Lord Jesus Christ one is not truly baptized, though he be immersed by the chiefest of the apostles. A believer in the Lord Jesus Christ immersed in water by one authorized to administer the ordinance by authority of the church according to the Scriptures of the New Testament constitutes the only gospel baptism.

It seems to me but reasonable to conclude that as the rest to be found is conditional upon bearing the yoke of Jesus it cannot be obtained any other way, and that as this is the first thing to be done after one comes to Jesus and is given rest, nothing else can be done until this is done, and it seems evident that baptism is the first thing to be done in following in the precepts of Jesus. All things must be done decently and in order, therefore one thing cannot take the place of another, neither can either of them be substituted by something else any more than the yoke of some one else would answer when Jesus said, "Take my yoke upon you."

It is evident to my mind that one only obeys by doing what he is commanded of Jesus to do, and that if blessings come by obedience to him, they cannot be expected to come otherwise. Hence we are to examine ourselves whether we be in the faith, and try the spirits whether they be of God, and prove all things and hold fast that which is good.

P. G. L.

BROTHER P. D. GOLD:—(If I am worthy of saying brother, which I hope I am), I will try to write a few lines to your most worthy paper in the way of my experience. In June, 1877, I went to old sister West's funeral, preached by Elders John R. Martin and Wm. S. McDowell, in a grove near where brother Robert and brother John West now live. There I was made to shed the first tears I ever shed under the sound of preaching, and right there I was made to see that I was a sinner, and above all things desperately wicked, and without help I would be lost and lost forever, and I left that grove under a heavy load of sin and condemnation. I began to try to pray, and ask the Lord to have mercy on me, but I seemed to get worse instead of better. There was a protracted meeting going on at that time at White's school house, and I was in such a fix that I thought I would go, and maybe I could pick up a crumb there, but, Brother Gold, when I got there I was miserable. I felt just like I was heaping sin upon top of sin, and when I left that place I was no better, but worse, it seemed to me. So I went on in that condition trying to pray. The last thing when my eyes would close in sleep at night I was trying to pray, or repeating some Scripture or some verse of a hymn, and when I would wake in the morning my tongue would be in motion again. I went on in that condition, with my head bowed down as though it were a bullrush, mourning on account of my sins, until the first of October the same year I was in my tobacco ground and my tongue was going as though it were the pen of a ready writer, preaching, praying and singing, it seemed, all at the same time; and right there I trust the Lord revealed Himself to me in the pardon of my

sins. There was a darkness come over me, and I staggered and caught hold of a stump to keep from falling. I know not how long I remained in that fix, but finally the light appeared, and then I could say with Paul, "It shone above the brightness of the sun at noonday," and I felt light and free. My burden was all gone. I looked all around to see what I could see, and I imagined that I saw our Saviour riding upon a cloud, going forth conquering and to conquer. He soon got out of sight, but he left me with a little hope, through grace, that I am in possession of until this day. My dear brother, I felt rejoiced. At that time I felt like I had plenty, and would never see any more trouble. But alas! alas! How soon Satan got the upper hand of me. I went home and told my wife what good things I hoped the Lord had done for my soul, and that I was going to offer to the church at once, and to my surprise she advised me not. She said that maybe I was deceived and would deceive the church, and she wouldn't have me deceive the church for the whole world. She advised me to get a Bible and read for instruction. I borrowed a horse and rode twenty-five miles to get a Bible, and when I got it I found that there was no eternal gift in it; that every good gift and every perfect gift comes down from above, and I have just dragged along between the world and the church ever since, until now. Two years ago last August I heard brother J. M. Wyatt preach at Weatherford, and he filled my vessel to overflowing. I felt if I could just shake his hand and call him brother I would feel so happy, and thanks be unto God, I have been spared to shake, not only his hand, but the hands of other Baptists, and call them brother and sister. On Tuesday

after the association at Galilee, Brother Wyatt preached at Weatherford, on Wednesday at Brother A. B. Keese's, and at the seats at Elba on Thursday, and I believe all three of those sermons came direct from the heart. They seemed to reach my heart, and on the 15th of August at Elba, I felt for the second time in my life that I could talk, and I did talk, and felt willing to take the yoke of Christ upon me and follow him through evil as well as well as good report, ever looking unto Jesus as being the author and finisher of my faith. I connected myself with the Baptists at Weatherford, and I can say with Ruth, "Thy people shall be my people, and thy God my God; where thou goest, I will go, and where thou dwellest I will dwell. Where thou art buried, there will I also be buried." The first Sunday in September I went down in the water with Brother Bray, and there was buried with Christ (as I trust) in baptism, and ever since I have felt much better satisfied. Dear brother, I said I viewed our Saviour at the time of my deliverance. That is not all the time I have viewed him. I saw him as he hung upon the Roman cross, suffering and dying that we poor sinners through him might live; I saw him as he was taken down from the cross and wrapped in his burial robe and laid in Joseph's tomb, and I again saw him as on the third day he arose, shook off his burial garments and come forth conqueror over death, hell and the grave. I saw him as he left these low grounds of sorrow and went back to the high courts of heaven, there to sit upon the right hand of the Father, ever ready to plead for us lost and ruined sinners. I have been made willing, at his own appointed time, to trust him as my Saviour, for I read that there is no other name

under heaven given amongst men whereby we must be saved; neither is there salvation in any other.

Brother Gold, if you think proper publish this in your paper, if not throw it in the waste basket, and forgive me for attempting to write such a piece. I will now close with the poet:

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
I'll gladly go with you.

And when my Savior calls me home,
I'll go at His command;
Hinder me not, for I am bound
To my Immanuel's land."

Your brother, I trust,
J. W. SMITH.

Brow, Va.

DEAR BROTHER GOLD:—I feel that I want to write you but what can I say, only to tell you again of barrenness, emptiness and coldness and what a helpless sinner I am without his sovereign grace. But his grace is sufficient to make us who, as we hope and believe, have felt his mercy, stand still and wait for his salvation, which is sure to every elect vessel of mercy. When I look back over my past life and contemplate his great, almighty power, his long suffering and tender mercy to even me, a poor, miserable, wretched and undone sinner, without God and without Christ, sinking down daily, hourly, beneath his righteous frown, helpless, knowing nothing but my own misery and woes, but begging to the Lord, yet feeling all was just, not even daring to but faintly hope in his mercy; and then when I consider that he raised me from this awful condition which my dreadful sins had placed me in, and I realized both in body and spirit, his wonderful majesty, yes, his almighty power to save every one who comes to him through Jesus

Christ, showing the poor sinner that it was nothing good that he had ever done, but because He loved him with an everlasting love, and with loving kindness had drawn him, showing the poor sinner these things for the comfort of his own soul; and when I think of all this mercy and love, my soul feels at times to cry aloud in the words of the poet, 'my soul believes and feels it true that Jesus died for me.'

Brother Gold, these are a few scattering thoughts which at times very much revived my drooping spirits. Do with them as you see fit. I'll be satisfied.

Yours in gospel bonds,
BETTIE Z. WHITLEY.

Hobgood, N. C.

DEAR BROTHER GOLD:—I would like to say to my correspondents through the LANDMARK that I will write to them as soon as I can. My health was very poor all the year till the last few weeks, and since I have been able to write I have been pushed with work. I have been in such deep spiritual gloom till recently, that I could not write, if there had been no other cause. Often I felt like singing these lines:

"Dear Lord, if indeed I am thine,
If thou art my sun and my song,
Say, why do I languish and pine,
And why are my winters so long.

Oh, drive these dark clouds from my sky.
Thy soul-cheering presence restore,
Or take me unto Thee on high,
Where winter and storms are no more."

I haven't heard a Primitive Baptist sermon since December, but was at a baptizing at Cedar Grove recently. Two of my uncles, an aunt, and my brother-in-law, Mr. Young, have been baptized there this summer. I hope I will soon be situated so I can attend my church oftener. I desire the prayers of all christians.

Your unworthy little sister,
EMMA HINES.

TO THE DEAR BRETHREN AND SISTERS IN CHRIST:—I had serious thoughts about death and the dread hereafter from my earliest recollection, and loved to go with my parents to preaching, but it was not until a little brother, that I had the care of while my parents were gone to preaching, was burned to death that I felt myself to be a condemned sinner. I felt that I had no friend on earth nor in heaven, and were it not for my sins I would want to go with him; and couldn't keep off my knees before the crowd begging the Lord to pardon my sins, and take me with him. I felt that my parents never could forgive me, though they did all they could to comfort me. It seemed to me I never could bear up under it. I felt that my heavy trouble was on account of his death. Sometimes it would wear off for a short while, and then would return with renewed strength. I always tried to obey my parents in everything, and to be kind and attentive to my little brothers and sisters, and treat every one about me right, and often wondered why I should have so much more trouble than any one else.

After a while I concluded to marry, thinking I would at least have one friend in the world, my husband, for I never could get rid of the feeling that my parents blamed me. But marriage brought no relief to my mind, though I had a dear, kind, loving husband. When the war come on and he had to leave me it seemed to me I never could live under it. I returned to my father's house after he left me, but I would stay alone as much as possible, for nothing in this world was any pleasure to me. I thought then, that my trouble was because of my husband's absence, and the uneasiness I felt about him. The terrible anxiety and suspense I

endured, mingled with my heavy burden of sins is beyond my power to express. In due course of time he returned alive and well, and I was so overjoyed at his return that I thought for a while my troubles were gone. When they did return I had nothing to lay them to but my own vile, sinful self, and they grew worse and worse. I got so, when I went to preaching I couldn't hide my feelings, and felt that the preacher took his text and preached his sermon on me, and I quit going regularly as I had done. At last I concluded I had a terrible malady, there was such a heaviness in my breast, that would take my life, and I would moan and groan and walk the floor at night, and keep my husband up with me trying to do something for my relief. I would beg the Lord to have mercy on me, but felt too vile to call His name, or to raise my petition to Him. My burden grew so heavy I felt that I couldn't straighten up under it, and it continued to grow heavier. About this time one of my neighbors died, and I felt that I must go to the burial and funeral. The minister took his text and preached, it seemed to me, his entire sermon was on me, and I felt that everybody could look in my face and see how vile and sinful I was. I wished myself alone in the woods, where I could pour out my grief to the Lord, whose eye alone could see me. I clinched my teeth together trying to control my feelings, and would shake as with an ague; and felt that the crowd thought I was affecting a grief that I didn't feel. The next day I felt no better and took the bible to try to find, if possible, some comfort for a poor sinner like me, but my eyes were blinded with tears. I couldn't see how to read. I heard my husband coming, and bathed my face to try to hide the tears, but he saw

that something was the matter. I couldn't tell him, only that my stomach hurt me. I didn't want him to see my face I was so sinful. I thought there was a chance for others to be saved, but none for me. The next morning I felt that I wanted to go off in the woods where no one could see me, and beg the Lord to pardon my many sins if it could be His will; and if it could not, to relieve me of my heavy burden, and let me feel as I once had felt, for it seemed to me I could no longer live under it. My burden left me, and I felt that I loved christians, loved the Primitive Baptists whom I believed to be christians, better than ever before, and wanted to be with christians, better than ever before, and wanted to be with them and hear them talk. I shed the sweetest tears that I ever had shed. After a while I became troubled about begging the Lord to remove my burden. I felt that there was something good in it for me, and I had begged to have it removed. Now I wanted it again and promised the Lord if He would lay it on again, I would try to bear it if it was ten times heavier. It seemed to me it was ten times heavier, and I was not more willing to bear it than before. I could hear of others being baptized, but I felt that there was no chance for me, my case was an outside one, I was such a lost ruined sinner. I couldn't bear to see any one baptized. When our September meeting at Conoho came on I prepared for the meeting, but on Friday night I prayed that it would be rainy next morning so I couldn't go, and it was very rainy. I had a cousin, a widowed sister at Conoho living with me, and Brother Ricky Harrell sent for her to carry her to preaching, and sent her home again. That evening it quit raining, and she begged me to carry her to broth-

er Harrell's, so she could be with the Baptists that were gathered at his house. I was nearly ready to go when I felt so low and vile and sinful I couldn't bear the thought of being there with all those good christian people, unless I could be hid somewhere, so I could hear them talk. So I thought I would wait and go to preaching next day, and would put my mind on the preaching and heaven and divine things. I went next day to preaching, but my mind at first was on everything and everybody but the minister and his sermon. When Elder David House arose to preach the second sermon I looked at him, and such a feeling came over me, it seemed to me I would suffocate. I would look at him and think if I was only half as good as I believed him to be there would be some chance for me. It seemed if I was only half as good as I believed him to be there would be some chance for me; and would look around at the others and feel my heart swell with love for them and wanted to be with them, but felt that there was no chance for me. When the meeting broke I felt that I couldn't go out nor stay in, but I stayed after communion. I wanted to shake hands with them, but didn't feel worthy to touch the hems of their garments. I went among them, hoping some of them would shake hands with me, but no one did except sister Harrell, and I thought she only did so because I was a neighbor. I was so vile no one cared for me. The brute creation was better off than I felt myself to be. When I went outdoors I saw Elder Wm. Bell in the yard standing alone. I made it convenient to go that way, hoping he would give me his hand, but he didn't notice me, and my strength forsook me, so I couldn't go any further, and had to stand there till my husband

came and put me in the buggy. I didn't feel that I could come home, for it had got so it was torment to me, so I went to my father's, but when I got there I found so many young people, and they seemed to be enjoying themselves so much, I couldn't stay there. The next day I was miserable as could be, and went in the evening to see sister Harrell, hoping she could give some comforting word to my aching heart, feeling at the same time that no one wanted to see me, I was so low in sin. I met brother Harrell, and he seemed glad to see me, and expressed pleasure at my going to see his wife, who was sick. His looks and words gave me much comfort. When I entered her room she raised herself up in bed, and was so glad to see me, and began telling me what she hoped the Lord had done for her. We sat there and talked till dark, when brother Harrell came in, lit the lamp and brought me to my senses. When I told her good-bye she told me to cheer up, for she had almost as good a hope for me as she had for herself. I couldn't see how she could think so; there was no chance for me, I was one of the lost ones. After leaving there I thought I wouldn't go home any more, but would go off in the woods, and live and die there, if I never got any better; but something said to me, "Why do you want to give your husband so much trouble because you are in trouble yourself?" About that time he met me, and I thought, "O, how could he be so loving and kind to one so vile as I?" The next morning I had a bitter feeling in my heart. I asked myself, "Why did I go to preaching Sunday; there were no christians; and how did I know there was a God, I never had seen him." There came such a sinking feeling over me, I asked myself, "Why am I so

sinful, when I know there is a God; but I will never beg him for mercy again, for the more I ask him the worse I feel." I felt that I was one of the devil's angels and was just like him. I always had a horror of cursing, but I wanted something to fret me then, so I could curse it and be just like Satan. By the time the thought passed through my mind, I felt that I was dying and almost gone. I clasped my hands to my heart and begged the Lord to have mercy on me, but I didn't feel that he could, for I had, I thought committed the unpardonable sin. Such a wretched day and night my tongue can never express. I wanted to go and see my parents, and tell them how low and sinful I was, and ask them if they thought there was any chance for me, and wanted to fall on my knees before them and beg them to pray for me. My husband went with me, and had to support me on my way. The nearer I got to them the worse I felt, and at last, when I was almost there, I couldn't bear the meeting with them, and had to turn around and come back home. I would look at my husband and think, Why have you forsaken me, when you have always been so loving and kind, and I felt that I had no friend on earth nor in heaven. I told him I wanted to go to Brother Harrell's, but after second thought I felt it wouldn't do to go there, they would think I was crazy, as it was only the day before that I was there. I felt that night that I could no longer bear to see my husband's face, so I went to cousin Mary Ann's house, and she took the Bible and hymn book and read for me, and did all she could to comfort me, but all she said and did condemned me the more. My husband stayed away as long as he could, and then came to look for me. I wanted to, but had no where to

hide, so I turned my back to him. I felt that I never could bear for him to see my face again. My cousin begged him to come back to the house and go to sleep, if he could, and she would come with me when I was ready. After staying with her as long as I could, I came back to my house again, but not in it. I walked the yard and begged the Lord for mercy, a long, weary time. At last I went to bed, but not to sleep. I wept and moaned and groaned all night. The next morning my husband had to leave home very early, and I felt that I would never see him again. I didn't think I could live to see the sun rise. I followed him as far as I could without his seeing me, never expecting to see him again, but felt that if my sins could be forgiven me I could gladly give him up. While I was cooking my breakfast I thought I was dying, and my breath nearly gone. I begged for strength to get in the house and on my bed. I fell on my bed thinking I would never rise again, begging for mercy, when a voice spoke within and said, "Arise and be baptized, and believe in the Lord Jesus Christ and you shall be saved, for you are one of your Father's chosen children." I arose from the bed, asking the Lord "could it be, that such a sinner as I could receive such a gift." Something said, "Fall upon your knees and pray, and your soul shall be comforted?" I thought I would go away where no one could see or hear me, and fall on my knees and try to pray aloud. After doing so, the words were given me again, to "Arise and be baptized." Then my burden was gone. I asked how could it be that such a sinner as I could receive such a gift. The second time something told me to fall on my knees and pray. I did so and these words were pre-

mented: "If you cannot believe that it was my voice that I have spoken unto you, I will let you know how you may believe it. If it was not my voice that I have spoken unto you, your burden would not be removed." Then I was filled with such love as I never can describe. I felt that Jesus was so near me I ought to see him with my natural eyes. I started to the house singing and praising the Lord, but before I reached it I thought, "what, go back singing and praising God, after leaving it with moans and groans, distressing to be heard." I stopped and asked the Lord, how could it be that such a sinner as I could ever receive such a gift?" And that still small voice said, "yes you are a great sinner, I know, but Christ came into the world, and wept and bled and died to save poor sinners, and why not you." I felt like a new creature, I was so light and happy. I felt that I must go to brother and sister Harrell and tell them what great things the Lord had done for me. They had been wanting to hear me tell of the dealings of the Lord with me, and I had something to tell them then. I went and brother Harrell quit his work, and went in the house to hear it, but I wouldn't tell them anything. When I started home sister Harrell walked a part of the way with me, and I told her a little of what I had felt. When we parted I felt that I had deceived her, and was troubled about it all night. The next morning I begged to be shown, why it was that if I should be deceived myself, I had also deceived some one else. The answer was, "Why is it that you are so hard to believe what I have told you, when you are one of your Father's chosen children? If you were not I would have told you so, so many times."

If you cannot believe what I have told you, read where Christ was crucified. Your sins are pardoned, are forgiven, what more can you ask for." I read it, and felt that I had been doubting Thomas, and I often feel so now. The next night brother and sister Harrell came to see me, and then there was nothing in the way of telling them what wonderful things the Lord had done for me. They encouraged me then to go and be baptized the next meeting, and I thought probably I would; but when the time came I rose four times from my seat to go, but each time satan would say, "What are you going for? You have nothing to tell, you can't even open your lips if you go!" So he kept me back. On Sunday I thought it was the sweetest sermon I had ever heard. My soul was fed and comforted. I was so filled with love and praise and thanksgiving to the Lord I couldn't sleep. All was calm and sweet, peaceful and restful. These words were with me all night, "Unto the waters you are bound to go; for you are bound for Canaan's Land."

Before the next meeting I was undecided about going to the church at all. I was afraid that if I did I would do something to bring a reproach to the cause. When the time came, which was Saturday before the third Sunday in November, 1866. My husband came to me and asked me if I was going to join the church. If I was he wanted to go to the meeting with me. I told him I didn't know whether I ever would or not, so he went off to help a neighbor. When the door was opened in Conference, I went forward, feeling that I wanted them to be faithful with me, and not receive me unless they thought I was fit for baptism. I was received and baptized the next

day, and it was a day of perfect happiness. I felt an ease of conscience I had never felt before. I felt to be as light as a feather floating in the air. My husband has since told me that if he had gone with me, he felt that he would have been compelled to offer himself as a candidate for baptism, also. As it was, he waited about twenty years longer before joining the church.

Sometime after being baptised I was so much engrossed in reading the Bible and its precious truths that I was unfit for any daily cares. I could do nothing, scarcely, but read and meditate on the scriptures. My whole mind was given up to it when awake, and at night the scriptures would be preached out to me by the disciples of Christ. I felt that I was weaned from this world and its ties, and wanted to go home to Jesus. At one time I was reading a good deal in the Old Testament about the prophets, priests and sacrifices, etc., and I began by asking "Is it possible that such things could be! was it really so! And I became so much troubled about it, it really seemed to me that I would go crazy. I was given up to satan, and my temptations and trials were so great I could no longer bear up under them and had to go to bed. I dropped asleep and had a dream of going to the promised land of Israel, and of eating and drinking of the milk and honey that flowed there, and it was the sweetest that I had ever tasted. After my dream I would read in the Old Testament with much comfort and pleasure. After awhile I became troubled because I was so wrapped up in the scripture. I couldn't attend to my duties and help my husband as I ought, and begged the Lord to take it off me. He answered my prayer and I have never been able to read

the Bible with the same understanding and enjoyment as I did before and I have always felt with sorrow that I did wrong to beg him to bring me back to earth.

Not long after this I dreamed of being very anxious to hear preaching, but couldn't go because I had to receive company. After awhile, I would stay in the house no longer and went to the horse lot. I looked out at the second gate, and saw a drove of beautiful white sheep come running by me to the right, and the dogs ran between the sheep and the hogs, and drove the hogs away. I clasped my hands together and said "Thank the Lord, the dogs didn't catch the sheep." I then looked upward to the sky and saw a lamb nailed to the cross. He looked so humble, clean and white, and the wool was fine and soft, with blood trickling through it.

For the last few years I have been a great complainer, murmuring at my lot because I was not as prosperous in a worldly way as I wished to be. One day, about a year ago I was very bitter in my feelings because of my hard lot, and wondered why it was, if I was one of the Lord's children, I should be so poor. These words were given me, "Think of your sin-bearer." It was repeated the third time before I understood and felt that Christ was my sin-bearer; and I received Him, with an eye of faith, nailed to the cross, with His head bowed to one side, the meekest, loveliest and saddest face I ever beheld. The question was asked within: "Was I cradled in the manger? Have I been so poor as that." I was bound to say no, I have not. Then, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head." My mind

was taken off this world and its cares, and I felt so humble I couldn't get low enough if I lay down in the dust. The blessed Savior took up His life and preached it to me from the time he was cradled in the manger to when He was nailed on the cross, and asked me, in the relation of each of His many sufferings, "Have you ever suffered thus?" And often asked me "Have not I ever blessed you and been with you in all your trials?" And He promised that He would never leave nor forsake me, would be with me to the end. Then the life of Lazarus was taken up and preached to me; where he lay at the rich man's gate and begged for the crumbs that fell from the table; where dogs licked his sores; and where he was after death caught up to heaven, and was seen by the rich man in Abraham's bosom. The question was asked again, "Have I ever been so poor; have I ever suffered so much?" Then Job's life was taken up, where he was given over to satan to be tried; how he suffered and was humble; where his miserable comforters went to him; where the Lord delivered him out of it all, and blessed him, and restored more to him than had been taken from him? I felt that day that I never would murmur again, let my lot be as it would; that the Lord does all things well. But not long after I was murmuring again, and as low in feeling as I could be; and had to go to bed one night, as I thought with a chill, feeling so helpless and friendless, and so dependent on the Lord who had forsaken me. I dreamed that night that the Lord put a bright shining robe upon me. I would look down at myself and think, "Is it possible that the Lord had put a bright robe upon me so vile as I?" And thought to myself "I didn't know

he ever put it on one while living. When I awoke I felt so humble, and was filled with love, a love I think that no one can tell.

But that didn't stop my wicked, murmuring spirit. Then the Lord laid his afflicting rod upon me, and brought me low in the valley of distress and sorrow. I was taken with Erysipelas in my foot last September and had to take my bed. After awhile it was all cured except one place. I felt that my affliction was a life long one, and was laid on me for my disobedience and sinfulness. I felt that Jesus had withdrawn himself from me, and the very breathing of my soul was, "Give me Jesus, or I die." If all earthly friends forsook me, the presence of Jesus would be enough. I felt that my friends would grow tired of attending to my needs and forsake me. I lay there and cried and prayed to the Lord till my pillow was wet with tears. At last I slept and dreamed I saw a crowd of men and they all had a slice of bread in their hands, and I was standing looking on, feeling so quiet and peaceful within when brother Lawrence came up and said: "That makes me think of the time when Christ and His disciples ate their supper." When I awoke I was singing:

"Amazing grace how sweet the sound,
That saved a wretch like me," etc.

And I felt that Jesus was near me. My mind was then taken off my work and worldly cares, and during the four months that I was not able to attend to my business, my mind was on heaven and divine things. I felt that Jesus was near, and all was well. My experience was bright and fresh on my mind, and would go back in memory to my childhood days, when I loved to go with my parents to preaching. I seemed to be carried away in the

spirit, and the faces of the old ones at Conoho now gone, that used to go to my father's house to have prayer meeting, were fresh before me. They seemed to be with me, awake or asleep, and I would hear the hymns they loved so well to sing; and I would often awake repeating the hymns that I thought they were singing. I remained in that condition till I was troubled about it. I thought it was not the way for a Christian to feel; that one to inherit the kingdom of Heaven, must have trials and afflictions while sojourning in this wilderness land.

It was five months that I wouldn't go to preaching, and I would take the Bible and read it, and get certain passages of scripture on my mind, and would want to hear them explained. Sister House would bring me her LANDMARKS as she got them and through them many of the scriptures that were on my mind would be explained to my comfort and joy.

I have at times felt impressed for a long time to write my experience, but would put it off for fear of a fleshly spirit ruling me. Since my affliction, the impression has grown heavier, and the fear of God's fierce judgments upon me, drives me now to do so, but it is with a heavy sinking heart. I was troubled one night not long ago, about talking so much, telling what I had passed through, when it came to me with much force "Write, you have got to write." Then the experience of my whole life was brought before me and I lay awake all night writing in my mind. Since then there has not been much peace of mind only in obedience.

Since writing the above my cough has nearly left me, my foot has grown stronger, and I am feeling better. TALITHA A. HARRELL.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

ELDER P. D. GOLD, DEAR SIR:— I read the Landmark, and am always glad when a new one comes, hoping to find where some one else has felt like I have. I have always dreaded death most of all things. I feel like if I could have some good assurance of going to Heaven I would not dread it much. I have heard those that I believe to be Christians talk about wanting to go to Heaven because they love the Lord. I would be so glad if I could feel that way, but it seems to me that my reason for wanting to go to Heaven is to keep from going to torment. I want to love the Lord, but don't know whether I do or not. I would be so glad to be a Christian. But I don't want to act a hypocrite, and make out that I am what I am not. I have never told anyone about my trouble. I love some of the Old Baptists so much, that I can hardly keep from shedding tears to look at them. I can't express my feelings, so I will close. Please tell me through the LANDMARK if you have ever felt as I have. Please remember me in all your prayers, for if ever any one desired the prayers of God's people I surely do.

A TROUBLED FRIEND.

Why, yes—my troubled friend the feelings you have are such as many a troubled, convicted soul has felt.

1st. Such souls wish to know if any one of God's people has ever felt as they do. Each one seems to think his case is an outside one—a peculiar case. They are led forth a solitary way. Hungry and thirsty their soul faints within them. They think a child of God has an easy, happy road, and they cannot see how they themselves can be such. But they have confidence to believe that the people of God always will tell them the truth, therefore they want to know if any of them have ever felt that way. Hence our friend reads the experiences of God's people to know if he feels as they do, or if they have ever felt as he does.

2nd. Our friend dreads to die. Why? Because that he is walking through the valley of the shadow of death now, and therefore has the sentence of death in him that he should not trust in himself, but in God that raiseth the dead. Because the children are partakers of flesh and blood Jesus likewise took part of the same, that he through death might destroy him that had power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

Death is a plague to the child of God, yet God gives us the victory. If men more sensibly felt what sin is, and that death is the wages of sin, surely it would lessen their love of this vain self, and make

them more anxious to know that they are right.

3rd. Is it wrong to want to go to heaven to escape torment? The soul that has felt the bitterness of sin and death dreads torment or feels and knows there is a hell, and such souls wish to be prepared to go to heaven because they love Jesus, or they wish to love him. But it is a mingled cup we have to drink. There is so much sin, darkness, corruption and death in us that we feel we do not do any thing as we ought, nor feel any thing as we ought to feel it. The child of God desires to do right and be right. With the mind I myself serve the law of God. But he sees another opposing law in his members, warring against the law of his mind.

Could you want to go to heaven if you did not love the Lord? Do you want to go to a place where you do not love the owner of that place? Could you want to love the Lord without loving him? Blessed are they that do hunger and thirst after righteousness for they shall be filled.

4th. You do not want to act the hypocrite. Is not that a good sign that you are not one? If one in heart hates sin then such an one has in him that principle or spirit that loves the opposite of sin which is holiness. A hypocrite does not want others to know he is a hypocrite, and the more he can hide it from others the better he is pleased, for then he can better succeed. A hypocrite knows that he is one, but that does not trouble

him unless others also discover it. But an honest man does not wish to be anything but sincere and honest. One reason that keeps many poor, honest souls out of the church is the fear that they may be deceived, and may deceive others also. But if you love truth and hate iniquity you ought to be true to that inward teaching, and confess the truth—deny self, take up your cross, and follow Jesus. Perhaps it would be a relief to you to tell some of God's people your troubles. They that fear God should speak often one to another of the wonderful things the Lord has done for them. The difficulty you have of not expressing your feelings is a common one. We are slow of speech in the wonderful things of God, and in the wonderful language of Canaan. But out of the mouths of babes and sucklings the Lord has ordained praise.

4th. No better sign could you have of having passed from death unto life than that you love the Lord's people. We know we have passed from death unto life because we love the brethren. He that loveth is born of God. But you say you love some of the Old Baptists so much, &c., but perhaps it gives you some trouble because you do not love them all so much. Well, if you love those Baptists the most that are most like Jesus, or that are the humblest and follow Jesus more closely, you are right in loving them most. Of course if you love one because Jesus is manifested in him, where you see the most of that spirit you love most.

But sometimes at first sight you do not love a Baptist so much as you do after becoming better acquainted with him. You will find that the more you associate with all true Baptists the more your love for all such is much the same.

P. D. G.

BLESSED ESTATE.

Friend John P. Tingle requests my view of 1st John 3:9.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The devil sinneth from the beginning. He has always or from the beginning sinned. There is the origin of sin. Every one that committeth sin is of the devil. Jesus is manifested to destroy the works of the devil, or to make an end of sin. Then has he done this in the sense that he that is born of God does not commit sin? If one born of God, or that which is born of God sins, then Jesus has not done what he came to do, and his work is a failure.

The seed divine is in him that is born of God, and that seed cannot sin, and that which is of that seed cannot sin, because it partakes of the nature of that seed. That seed remains in him that is born of God, hence that which is born of God cannot commit sin. If that seed born of God could sin then God could sin. The truth is the Lord's work is perfect, and therefore he that is born of God is perfect.

We have what are called holiness men that claim they are without sin, and will plead such scriptures as this one to prove that man born

of a woman may become such that he does not commit sin. But what a wide difference there is between him that is born of the flesh and him that is born of God. He that is born of the flesh, or of the natural generations, of Adam, is born in sin or remains a sinner. He that is born of God, or born of the Spirit is holy because his father is holy. Every seed brings forth of its kind, therefore that which is born of God is spiritual or holy, and doth not commit sin, and cannot commit sin, because it is born of God.

If any man say he is without sin he is a liar, and the truth is not in him—this holy seed is not in him. Every one born of God knows that man is a sinner, and sees that in flesh there is no good thing. Every such an one has the warfare described in the word of God and felt in him in whom there are flesh and spirit contrary the one to the other. While he that says he as a man is without sin is a liar, and the truth is not in him. His sin remaineth.

P. D. G.

MR. P. D. GOLD, KIND FRIEND:
—Will you give your view on Acts 13:40 41.

"Beware therefore lest that come upon you which is spoken of in the prophets, behold ye despisers and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

What kind of a person was that spoken to, one dead in trespasses and in sins, or is it when the light shines in the darkness, and the darkness comprehends it not. When the light shines in the darkness, and the darkness compre-

hends it not, how does one feel? Behold I am a despiser, a wonderer, and feel and do believe I am going to perish, and it will be eternal. Something has come upon me, and I cannot take it off. I did not put it on myself, and did not believe it when they told me it was conviction. What did the prophets speak of but Jesus coming, which was that true light? Nor did I believe it till he took me out of the miry clay, and set my feet upon the rock, and established my goings. When the hope came the belief came.

CAROLINE COMPTON.

Compton, Mo.

Remarks.

Paul on this occasion preaching to the Jews whom he thus addresses, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent:" Acts 13:26: "Then Paul stood up and beckoning with his hand said, men of Israel and ye that fear God, give audience." I quote these scriptures to show the nature and manner of his address. It is in its letter and spirit addressed to the people that fear God, coupled with a warning to them to examine themselves, not some one else, to see if they were in the faith. The gospel puts the people of God on search into their own hearts to see if any evil thing is in them. Therefore through much tribulation they enter the kingdom of heaven. It is with fear and trembling they work out their salvation. There are those that despise the word of the Lord. God's people are warned

to beware of doing this. They are the prudent that foresee the evil and hide themselves, while the simple pass on and are punished. There is great difference between men that tremble at God's word and fear him, and that class of disputers and cavilers that are fault-finders of others, and wise in their own conceits, and tread rudely in mysteries where the humble walk softly. It is good to feel that you are a fool, and be afraid of the sword, and tremble at God's word.

Many of the Jews despised the Lord Jesus and rejected the council of God against themselves. As a nation they perished and stand as Lot's wife a monument to this day of the suffering and shame of disobedience to God. What other nation was ever blest as were the Jews? None on earth. What other nation has ever been left desolate as the Jews? None. They linger scattered, blinded, wondering, a hissing and a by-word unto all nations to this day. It is a fearful thing to fall into the hands of the living God. Our God is a consuming fire.

A despiser of Jesus is one that hates the Lord Jesus and the truth of God. He is righteous in his own eyes, and thanks God he is better than other men, and glories in his own doings. Such wonder that they are not saved. Think, why should I not be saved. I am good. They perish.

The people of God rejoice in Jesus who is glorious to them, and they believe on him with the heart unto righteousness. By him, that is by Jesus, all that believe are

justified. It is not the believing that justifies: but the justification is by or through Jesus, and through faith the benefit of it is received and the knowledge of it obtained. The believer is justified from all things from which he could not be justified by the law of Moses. He is not justified through all things, but from all things of the law of Moses. Jesus fulfilled the law of Moses, and suffered its curse upon his transgressing people, so that they are not under that law, and are therefore dead to the law by which is the knowledge of sin, and are hence freed from sin, for he that is dead thus is freed from sin. The believer therefore through the law is dead to the law that he might be alive unto God. The Jew or circumcision believer is justified by faith, from all things of the law, and the Gentile is justified through faith—in both cases without the deeds of the law—that is the deeds of the law in no sense help in the justification. The Jew was under law as the Gentile was not—hence by the faith of Jesus, as a Jew, made of a woman, made under the law, the Jew that believes is justified by that faith: while through the knowledge of that same faith the Gentile, who was never under law, is justified—both in the sense of faith as that revelation of Jesus who is the author and finisher of our faith.

Jesus the true Light shines in darkness, a peculiar shining, for it makes the darkness manifest, or he in whom it shines sees the darkness in himself, and is conscious that he

is darkness, and that this darkness—including all that is mortal, or the natural man—does not understand or comprehend the Light. Such a character is a subject of grace, and not a despiser of Jesus the true Light which lighteth every man that comes into that world where the true Light shines.

P. D. G.

OBITUARIES.

B. C. HEADRICK.

It becomes my duty to chronicle the death of our beloved brother B. C. Headrick, who lived so long a member of the Primitive Baptist church and who was so highly esteemed by all the church at Little Flock, Whitfield county, Ga. Our aged brother was born February the 6th, 1817, and was married the 30th day of November 1843, and to this union were born 8 children, four boys and four girls. Joined the Primitive Baptist church in 1849 and died July the 26th, 1896, aged 79 years 5 months and 20 days. He was clerk of the church from the time he joined until death, and deacon and clerk both from 1881 until his death. Brother Headrick has always filled his seat at his church meetings. He was well posted in the scriptures, and always ready to defend the doctrine of the Primitive Baptist or better expressed the Doctrine of Peace. He never seemed to get tired of talking of what Christ has done for His people. I have talked with brother Headrick a heap—we never differed but very little on the scriptures. Brother Headrick lived a devoted, exemplary christian life from the time I first knew him until death. He was loved by all his neighbors, so I can say the community has lost a good man, the wife a good husband, and the children a good father, and the church a beloved brother. Five of his children preceded him to the grave, and three are left to mourn and weep with their mother, the loss of a good father. One of the children is a member of the same church he was and one is a Methodist—the other one is no professor, but their mother is a member of the same church that brother Headrick belonged to. They are strong Primi-

tive Baptists. I know that it is hard for us to give up our relatives and friends, but weep not as others that have no hope for we have hope that the Lord has taken them to himself in that place that he has prepared for his people, and when he has served out his righteous will with us then he will take us to himself, where we shall meet our friends that have gone on before, and there we shall ever be with the Lord. So I say to the bereaved widow and orphan children look to the Lord and follow the commandments and the example that your father left. The funeral was preached by Elder B. R. Bay, to a large congregation, after which the remains of brother Headrick were laid to rest in the grave yard at Varnell's Station, Whitfield, Co., Ga. We ask all who may read this to pray for the bereaved family and the church at Little Flock, that the Lord may guide us in the right way and give us another clerk and deacon to fill the place that has been made vacant in our church.

From your little brother as I hope in Christ.

D. M. STEPHENSON.

Fashion, Ga.

LOUISA V. VIA.

Louisa V. Via died at her home near Oak Level, in Henry county, Va., on Sunday morning, May 10th, 1896, in the 59th year of her age. She was married to James E. Via, December 25th, 1855. This union was blessed with 15 children, seven boys and eight girls. Five of these children are married, five are single. Mrs. Via had been a member of the Primitive Baptist church about two years preceding her death. She made an open profession of religion before the church at Town Creek in September 1895, and was received as a member of that church. She was baptized in Smith's river, near her home, the following October, by Rev. Z. T. Turner. She had been rapidly failing in health for several months, but was confined to her bed but twelve days before her decease. She was perfectly resigned to die, but seemed to regret that she was leaving her children orphans and without the protecting care of father or mother. She was conscious of her approaching dissolution, and remained in this state until about an hour before her death. She conversed freely and distinctly with her children and friends, and all who heard her have no doubt but that her soul is now among the blest in Heaven. Just before

her soul winged its flight from earth to Heaven, she repeated slowly but distinctly the following stanzas:

"I am dying, surely dying,
But my faith in God is strong.
He that willeth all things well,
And doeth nothing wrong.

This world can never give
The bliss for which we sigh,
'Tis not the whole of life to live,
Nor all of death to die."

Again she said: "Tell them I died a strong believer in the Old Baptist Faith". She thanked God that she had made peace with him, and said, "What would I have done had I put it off till the hour of my death." When the light of this world was fading from her vision, and when, we believe, the beauties of a brighter and better world were dawning upon her departing spirit, she said in a low, but audible voice, "I have a home in heaven." "There are millions on that happy shore." The writer was intimately acquainted with Mrs. Via. She was a strong-minded woman, and possessed a good accurate memory. She also possessed a bright, happy, and cheerful disposition. She was a faithful wife, a loving mother, and a devout Christian. She had a deep and abiding love for her children, and was deeply interested in their present and future welfare. She was anxious about their education, and did everything she could to promote it. The writer deeply sympathizes with the bright and interesting family of children who have survived their good and pious mother. He knows full well, from sad experience, what your loss is, but knows, too, that you do not sorrow "as those who have no hope." But it should be a consoling thought to you that your dear, good mother is far happier in that bright and happy land above than she ever could have been in this land below of sorrow and suffering. He admits that your loss is a very sad one, but to her whom you mourn it is an eternal gain. His sympathetic advice to you is, obey her precepts, follow her example, and strive to meet her in that bright celestial land where family ties are never sundered, where sad farewells are never said, and where joy, communion, and peace are eternal.

A FRIEND.

ELDER JAMES WILSON.

I feel very much impressed to write to you in a way of making a confession of a wrong that I have done for which I feel a

great shame on me. After the death of my father (Elder James Wilson) I tried as best I could to write his obituary and in so doing I made mention of his surviving children and relatives and friends, but did not say a word definitely about his greatly bereaved widow, and my beloved step-mother and church sister whom I dearly love if not deceived. I feel that I did her a great wrong for which I trust she will forgive me. I did not do it intentionally, but it was weakness, negligence, ignorance or unthoughtedness, or something that causes me to feel great shame on myself. I know she has cause to feel cross with me, but I did not intend it on purpose. I was with her and father the most of the time for two weeks before his death, and I have cause to love her very much for her great kindness to him in his last days on earth. I feel like she did all in her power to comfort him and I trust she will be greatly blessed with natural and Spiritual blessings for her kind favors to him. My object in sending this to LANDMARK for publication is because many of its readers knew father left a widow, and also knew that I did not mention her name in his obituary and I thought it my duty to make a confession to all of its readers. I desire the pardon of all the Little Flock for my imperfections and desire the prayers of all Gods' people in my behalf and may the Good Lord bless my dear step-mother with all such blessings as he sees she needs here on earth, and in the end finally save her, is the prayer of her step-son. Yours in hope of eternal life.

G. S. Wilson.

CONSTITUTION OF A CHURCH.

A number of Primitive Baptists at Snow Creek, with letters of dismission from other churches, in order to be constituted into a church at a place which was heretofore known as Morefield's Stand, with a Presbytery of Elders, namely E. M. Barnard, J. A. Ashburn and W. H. Atkinson, after praise and prayer were constituted into a church, as follows. Those holding letters of dismission to wit J. W. Morefield, J. D. Young, F. J. Wood, Levi Ashby, and sisters Murphy Morefield, Nellie Wood,

Martha Wood, Perline Ashby, Nancy Morefield, and Elizabeth Hartman came forward. With the Elders above named, deacons J. Fagg, J. Mabe, J. W. Hutchens, S. J. Corn, and A. J. Hopkins acted in the Presbytery. After examining them as to their faith, the Presbytery gave them the right hand of fellowship and acknowledged them a church. The church then chose Elder E. M. Barnard moderator, then agreed upon a covenant and articles of faith and adopted rules of Decorum. Then agreed to call it the church at North View. Done by order of the church.

E. M. BARNARD, Mod.
J. A. ASHBURN, Clerk.

ASSOCIATIONAL.

The 131st annual session of the Kehukee Association is expected to be held, Providence permitting, October 3rd, 4th and 5th, with the church at Lawrence's, Edgecombe county, N. C. Visitors should arrive on Friday, October 2nd, at Knight's Station, on the Norfolk and Carolina Railroad, (a road that runs from Norfolk, Va., through Tarboro and Rocky Mount to Wilmington, N. C. Trains on the Wilmington & Weldon Railroad and on the Albemarle & Raleigh Railroad connect with the trains on the Norfolk and Carolina Railroad. Visitors coming on the Greenville and Scotland Neck railroad will be met at Hobgood on Friday, Oct. 2nd, and carried to the Association, and those coming on the N. and C. R. R. will be met at Knight's station. All lovers of God and truth and peace are cordially invited to attend.

S. HASSELL, Moderator.
M. T. LAWRENCE, Clerk.

The next session of the Roaring River Primitive Baptist Associa-

tion is appointed to be held at Double Creek Meeting House, in Wilkes county, N. C., six miles west of Traphill, and to commence on Friday before the second Sunday in October next and to continue three days. Those coming by railroad will come to Elkin, N. C., on Thursday before. Any one contemplating coming should write to Deacon B. B. Hanks, Traphill, N. C., or J. W. Holbrook, Abshire, N. C., or the writer. We invite all lovers of truth.

W. M. R. WELBORN, Clerk.

The next session of the Cool Spring Association will be held, the Lord willing, with the church at Mt. Pleasant, commencing on Friday before the second Sunday in October. The church is situated four miles west of Bishopville, Sumter county, S. C. All ministers are cordially invited, as we are destitute of preachers. Any one coming will please write to Brother Elias Brown, Bishopville, S. C. They will be met on Thursday.

J. W. BROWN,
Church Clerk.

The next session of the Landmark Association (col.) is appointed to be held with the church at Spring Hope, Nash Co., N. C. on Saturday, 2nd Sunday and Monday of Oct. A general invitation is extended. Trains from Rocky Mt. arrived at 5:30 p. m. Those coming by rail will be met at Spring Hope on Friday evening. Reduced fare from Goldsboro, Selma and Plymouth, and intervening points to Spring Hope.

GEO. ROBBINS, Clerk.

The next session of the Contentnea Primitive Baptist Association was appointed to be held at Bear Creek meeting house, in the town of LaGrange, situated on the A. &

N. C. R. R., and to commence on Saturday before the second Sunday in October next, and to continue three days. Ask for reduced rates on railroad.

Yours affectionately,
L. J. H. MEWBORN,
Clerk.

ELDER J. W. GARDNER,
Moderator.

The first session of the colored Primitive Baptist Association which was organized at Bryant's Chapel, October 19th, 1895, by Elder Dred Dickens, Elder Lawrence and Elder Lloyd and Brother Jimmie Howell assisting, will be held at Mt. Araratt, in Mildred, N. C., four and a half miles southeast of Tarboro. We invite all who can attend to come, and especially ministers.

RANSOM LLOYD.

The 12th annual session of the Toisnot Association is appointed to be held, providence permitting, with the church at Toisnot in the town of Elm City, Wilson county, N. C. Commencing on Saturday before the third Sunday in October and closing on Monday. All brethren and lovers of the truth are cordially invited.

S. HOLDEN, Clerk.

A. J. MOORE, Moderator.

The White Oak Association meets with church at Southwest, Onslow Co., N. C., on Saturday before the 3rd Sunday in Oct. Those coming by railroad will be met at Jacksonville on Friday and conveyed to the church a distance of four miles. Those coming by Newbern or Wilmington will leave each place early Friday morning.

ISAAC JONES.

The next session of the Black Creek association is appointed to be held with the church at Scotts

M. H., on Friday, Saturday and fourth Sunday in October. Visitors coming by rail will be met at Lucama, Wilson Co. N. C., 2 miles from Scotts, on Thursday before. Those desiring may write to brother B. A. Scott, at Lucama, N. C. Call for reduced rates on the Atlantic Coast Line.

The next session of the Fisher's River Association will be held, if the Lord will, with the church at Volunteer, two miles east of Pilot Mountain, on C. F. and Y. V. R. R., on Friday, Saturday and 4th Sunday in Oct. Those coming by rail will be met at Pilot Mountain on Thursday. A general invitation is extended. By request of brethren.

J. A. ASHBURN.

The next session of the Little River Primitive Baptist association will be held with the church at Hickory Grove, seven miles east of Benson, Johnston county, commencing on Friday before the 4th Sunday in Sept. All brethren are cordially invited and will be met at Benson on Thursday before.

Yours affectionately,

H. M. JOHNSON.

Rome, N. C.

Elders Lundy and Kane call in their appointments from Suggs Creek to Mt. Lebanon. Elder Lundy will be at Flat Creek, 3rd Saturday and Sunday in Sept., and Union Grove M. H. in Stanley Co, the 4th Sunday in Sept. thence to the Bear Creek Association.

Elder Isaac Jones has been kept at home for weeks with a very sick family. His wife and five of his children have been sick, some of them they thought would die. But none have died as yet. The greater part of them are much better. This

has kept him from filling his appointments. He feels, and I think very properly, that a preacher that has a family owes them the duty of attending to them. He writes me that while he was walking from bed to bed, day and night, waiting on them, the words were in his mind:

"I want a heart to pray,
To pray and never cease;
Never to murmur at my stay;
Or wish my sufferings less".

By special request to visit the churches of Indiana, I leave on the 10th of September, and shall, the Lord willing, spend a month with the churches of that state. I ask the prayers of all God's children—that I may go in the spirit, and power of the gospel, and be enabled to feed the flock of God with gospel provisions, may I forsake all for His sake; may I forget all; may I know nothing but Christ, love none but Him, seek to please none but him, live only, and die only to him.

L. I. BODENHEIMER.

High Point, N. C.

APPOINTMENTS.

E. E. LUNDY.

Zion Hill with Elder J. D. Vass. Funeral of Brother Wm. Gardner and Mr. Auburn's little child 2d Saturday and Sunday in October.

Toms Creek	Monday
State Line	Tuesday
Russell's Creek	Wednesday
Pleasant Grove	Thursday
Buffalo	Friday
Thence to Mayo Association.	
Wilson	Tuesday after
North View	Wednesday
Snow Creek	Thursday
Thence to Fisher River Association.	
Pine Grove	Monday after
Flinty Knoll	Tuesday
Flat Shoals	Wednesday
Clear Springs	Thursday
No Creek	Friday
Mt. Vernon	Sat. and Sunday
Saints Delight	Monday
Hillsdale	Tuesday
Sardis	Wednesday
Pleasantville	Thursday
Wolf Island	Friday
Lick Fork	Saturday

Pleasant Grove Sunday
 Arbor Monday
 Lynch's Creek Tuesday
 Prospect Hill Wednesday
 Wheelers Thursday
 Flat River Friday
 Surl Saturday
 Mt. Lebanon Sunday
 Eno Monday
 Durham At night

A GARDNER.

Mount Vernon Oct. 13
 No Creek 14
 Pine 15
 Brother Workmans 16
 Tous Creek 17
 Rileys School House 18
 Flat Creek 19
 Bear Creek 20
 Meadow Creek 21
 Crooked Creek 22
 Watson 23
 Union Grove 24
 High Hill 25
 Liberty 26
 Mountain Spring 27
 High Ridge 28
 Lawyers Spring 29
 Bethany 30
 Tysons School House Nov. 1
 Jerusalem 2
 Jones Hill 3
 Liberty Hill 4
 Howards Chapel 5
 Freedom 6
 Mountain Creek 7
 Big Creek 8
 Suggs Creek 9
 White Oak Spring 10
 Pleasant Hill 11
 Brother James Boroughs will arrange to Mt. Tabor Nov. 15.
 Rock Hill 16
 New Shepherd 17
 Abbots Creek 19
 Saints Delight 20
 Conveyance needed.
 J. M. CROUSE AND W. R. WELBORN
 Pilot Mountain Oct. 25
 Rock House 26
 Pine Grove 27
 Snow Creek 28
 North View 29
 Wilsou (Rockingham Co.) 30
 Buffalo 31 & Nov. 1
 Glenns Chapel 2
 Shiloh 3
 Pleasantville 4
 Wolf Island 5
 Lick Fork 7
 Pleasant Grove 8
 Moon's Creek 9
 Country Line 10
 Arbor 11
 McRays 12
 Lynch's Creek 13
 Prospect Hill 14 & 15
 Wheelers 16
 Flat River 17

Stories Creek 18
 Roxboro 19
 Shiloh 21
 Tar River 22
 W. B. Horners 23
 Camp Creek 24
 Mt. Lebanon 25
 Durham 26
 Oak Grove 27
 Willow Spring 28 and 29
 Sandy Grove 30
 New Hope Dec. 1

T. S. HALL, OF GA.

Cane Creek Oct. 7
 Flippins Mill 8
 Mahanison 9
 Banister 10
 Galilee 11
 Strawberry 12
 Fairfield 13
 Mount Ararat 14
 Sugar Tree 15
 Cascade 16
 Good will 17
 True Vine 18
 Axton 19
 Leatherwood 20
 Camp Branch 21
 Pedego 22
 Henry Court House 23
 River View 24
 Reed Creek 25
 Union 26
 Charity 27
 Jack's Creek 28
 Floyd Court House 29
 Elder Lester please arrange appointments towards Bristol, Tenn.
 Conveyance needed.

J. E. ADAMS.

Cool Spring Association 2nd Sunday in Oct. at Mount Pleasant.
 Wilmington Monday night after
 Stump Sound Tuesday
 Yopps Wednesday
 Bay Thursday
 Thence to White Oak Association at South West
 Bethel Tuesday after
 Muddy Creek Wednesday
 Cypress Creek Thursday
 Old Maple Hill Friday
 Mill Branch (Columbus Co.) 4th Sunday
 Pireways Monday
 Shallotte Tuesday (new church)
 Bethel Wednesday
 Simpsons Creek Thursday
 Thence to Mill Branch Association at Pee Dee church.
 Some one will please meet him on Saturday evening before 4th Sunday in Oct. at Whiteville Depot.

J. A. BURCH AND J. M. HARRIS.

Great Swamp Tuesday after 1st Sun. in Oct.
 Red Banks Wednesday
 Coxville Thursday
 Cross Roads Friday

Thence to Contentnea Association.
 Sandy Bottom.....Tuesday
 Beaver Dam.....Wednesday
 North East.....Thursday
 Cypress Creek.....Friday
 Thence to the White Oak Association.
 Goldsboro.....Tuesday after
 Nahunta.....Wednesday
 Memorial.....Thursday
 Thence to Black Creek Association.
 They will need conveyance.

E. C. SMITH.

Sandy Bottom...Tuesday after 2nd Sunday in
 October.
 Beaver Dam.....Wednesday
 Haskins' Chapel.....Thursday
 Thence to White Oak Association.
 School House near Brother Fountain's Tues-
 day after.
 Cypress Creek.....Wednesday
 Stump Sound.....Thursday
 Maple Hill.....Friday
 Wilmington.....Sat. and 4th Sunday
 Whitesville.....Tuesday night after
 Mill Branch.....Wednesday
 Simpson's Creek.....Thursday
 Thence to Mill Branch Association.

M. B. MARTIN.

Meadow Fork.....Oct..... 8
 Roaring River Asso.....9, 10 and 11
 Roaring River.....12
 Pilgrini's Rest.....13
 Woodruff.....14
 Little River.....15
 Zion.....16
 Mitchell's River.....17 and 18
 State Road.....19
 Flat Top.....20
 Fisher's Gap.....21
 Some of the brethren will arrange for Oct.
 22d, so that Brother Martin can reach Fisher
 River Asso. on Oct. 23d, 24th and 25th.

ISAAC JONES.

Smithfield, Monday after Little River Asso-
 ciation.
 Cross Roads.....Tuesday
 Memorial.....Wednesday
 Wilson.....Thursday
 Tarboro.....Friday
 Thence to Kehukee Association.
 Old Sparta.....Tuesday
 Autrys Creek.....Wednesday
 Meadow.....Thursday
 Newborns.....Friday
 Thence to Contentnea Association.

J. A. BURCH.

Benson Wednesday night after 3rd Sunday
 in September.
 Hannah's Creek.....Thursday
 Thence to Little River Association.
 Smithfield.....Monday night
 Bethany.....Tuesday
 Beulah.....Wednesday
 Scott's.....Thursday
 Wilson.....Thursday night
 Thence to Kehukee Association.
 Conveyance needed.

T. C. HART.

Tyson's.....Tuesday before 1st Sun. in Oct.
 Old Sparta.....Wednesday
 Little Creek.....Thursday
 Tarboro.....Friday

The fear of the Lord is clean,
 and it causes those blest with it to
 cleanse their way by taking good
 heed to their steps.

OXYGENOR.

This is a new Instrument, and is
 said to be better than the Oxydon-
 or. It is a safe, easy treatment, re-
 lieving diseases without pain in a
 few hours. It is surprising to see
 how readily it helps the sick.
 There is only one price \$15. for each
 one. If you want one send me
 your order for same, and I will send
 you one—with instructions for
 using it. Agents wanted for N. C.
 Write to me for particulars.

P. D. Gold, General Agent,
 Wilson, N. C.

G. W. Gail & Ax's

Extra--Strong.
 Superior,-Plain.
 Compeer,-Salt.
 Blue Ribbon,-Sweet.
 Scotch Snuffs
 —ARE—
 Unequaled in Purity,
 Strength and Flavor.
 BEWARE OF IMITATIONS

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 mystry 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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

DESIRES.

What I desire tongue can never express,
More of God's love, and righteousness,
That feed the soul, and make it grow,
And humbly follow Christ below.

What I desire I long to tell,
How Jesus has done all things well,
Discharged the debt his bride had made,
And thus appears her living head.

What I desire, that christians will
Their covenant promises fulfill,
Obedience show, and by this prove,
How wondrous is the Saviour's love.

What I desire is that the Lord
Will make us feast upon his word,
And grow thereby in grace and love,
And be prepared for joys above.

What I desire, that hope be bright,
In him who is our life and light,
That praise may be our chief employ
And perfect peace our constant joy.

What I desire while here below,
In Christ's example to humbly go,
As taught in God's inspired word,
Revealed to Saints, placed on record.

What I desire, when called to die,
To face the summons from on high,
Is Jesus presence to be revealed:
I gladly then would quit the field.

What I desire, when all the dead
Be awakened from their dusty bed,
With Priests and Prophets then to meet,
And bow at my Redeemer's feet.

What I desire, to hear the word,
Enter into the joys of thy Lord,
At His right hand I then shall stand,
And view the fair, Celestial land.

My armor then will be laid by,
I'll no more hear the battle cry.
Eternal praise will be my theme,
To Him who died and did redeem.

G. A. REID.

Lucretia, Pulaski Co., Va.

ELDERS GOLD AND LESTER, DEAR
BRETHREN IN CHRIST:—On the
night of the first of August, 1896,

I awoke from sleep with words
similar to the above impressed upon
my mind, feeling a thrill of joy
unspeakable. I felt them to be
from the Lord, and have penned
them down and send them to you.
With much love I remain yours to
serve
G. A. R.

ELDER P. D. GOLD, BELOVED
BROTHER IN CHRIST:—I have felt
like writing you ever since I met
you at our association at Snow
Creek, though you did not ask me
to write you, and I know so many
go to you for your fatherly advice,
I really hesitate to trouble you
with anything I can write or say.
Now, very often do I fear that I
can trace some of the feelings of a
child of God without being one
myself, but if my feelings of sin-
fulness, vileness and just condemna-
tion are some of the feelings of the
saints, then I can claim some evi-
dence that I am one for whom
Christ died. Then I can say with
the poet :

"I'm but a pilgrim far from home,
While here on earth I stay,
My brightest moments are but night,
Compared with endless day."

Well do I remember when I
would hear people talk of being
sinners, or if a saint the least of
all, and it would make me think
they were not quite right, for I
could not see how any one who had

lied a moral life could feel such vileness as I heard Old Baptists talk of; so I thought they just talked and wrote that way to make people think they were pious; but since that time I hope I have been made to feel and see the sinfulness and vileness of sin, and to see myself as one that could not even think a good thought, nor do a good deed. All is vanity and cast down. I think of myself only as one wandering in the wilderness in a solitary way, finding no city to dwell in. Hungry and thirsty my soul fainted in me. Then it was the Lord heard my cry, and delivered me from my distress in such a way that I have never been able to tell as I would like, for the first thing I knew I was loving a people that I thought I would never be able to love, though as far back as I can remember I had a little more respect for the Baptists than for any other people. I had thought it was because most of my kindred on each side were Baptists, and thought soon as my grandparents were dead, as they were Baptists, I would not have the respect for the Hardshells that I did have since they have passed from time to be at rest with Jesus. I truly hope that my walk and conversation can be as theirs was here, and my last hours be my brightest hours. I will now fall back to my deliverance. When the appointed time was set for me to be buried in the watery grave there was a little strength, as I humbly hope, given me. I felt calm and peaceful. Not a ray of cloud passed through my mind; just an assurance that Jesus was leading me. I could not doubt his love; all was love before me. I did not think I would ever have any doubts and fears in regard to being a child of God; but how mistaken I was. The tempter soon came, and I was tempted. Now I thought that

whatever trial should come I could say it is the Lord, let him do what seemeth good in his sight. I felt I had rather suffer the afflictions with the people of God than to enjoy the pleasures of sin for a season. Though I get low in the valley at times, feel my sinfulness, vileness, nothingness daily, I get so low down at times that I almost doubt the reality of my deliverance. It is then I go astray; it is then I need the rod to bring me in the straight path. It is when I get to the lowest point as I humbly hope that he speaks peace to my hungry soul. But how surpassingly dear is the tie that unites us in the Lord, where we can in truth feel to say sister and brother in Christ, claiming a relationship of which the earthly one is but a shadow, saying by this that we love the household of faith, and heirs together of his grace, heirs of his kingdom. For all eventually shall alike be in the inheritance which the Father is pleased to give his children. "Ye shall be my sons and my daughters, saith the Lord Almighty. Say to the North give up, and to the South keep not back, bring my sons from afar, and daughters from the ends of the earth, even every one that is called by my name." The Father has a place for them all, has use for them all, and in this household we find the same love with perhaps little partialities, such as we often see manifested in the natural ties, although we are told to be without partiality, yet it will appear among us sometimes, or a semblance of it at least. Like as the brethren had companions in travel, and true yokefellows particularly ones for company, so sisters and brethren have a close special understanding of each other, sometimes rejoicing all together, sometimes mourning together as when they went out

with songs and timbrels, or when they together made prayers and supplications for the welfare of the people: Deborah could praise Jael, the wife of the Kenite, and rejoice in her most courageous act when she slew Sisera, the leader of their enemy, blessing her in the song which she sang. Ruth could cleave to Naomi to that extent that she would die with, and be buried with her. Mary must go to Elizabeth to tell of the wonderful dealings of the Lord with her. Elizabeth could receive her and say, "What is this to me, that the mother of my Lord should come unto me." At the sound of the voice of salutation all her inmost powers rejoiced, so dear brother Gold, our hearts leap forth for joy when we hear you brethren preach Jesus Christ and him crucified. We feel if that brother is a child of God surely I am too. This love which is of God binds all hearts in one bundle of love, and through the truth they have fellowship with each other. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. It does not take long for those who have a true spirit of discernment to detect the language of Canaan when it is found in its purity. There springs up a love and fellowship in the hearts of the saints which is never experienced in natural friendship. It is like two drops of water whose particles intermingle and can never be separated, so the love of God diffuses itself in his people, and makes them one with him, and one with each other.

We have had some feasting meetings since May. Six have joined, four young sisters. I feel thankful to our Heavenly Father to see the church prospering, leading the lambs home. Several more are bleating outside of the fold in this

locality. I was talking with a gentleman last evening, told a wonderful experience, has kept it for twenty years under a bushel, also talked with a gentleman not long since who told a wonderful experience. It was food for me to feast on many days. Surely all my days, brother Gold, I could only point them to the church. O, how can a child of God keep the wonderful dealings of his soul from home? I say to all that feel their sins are pardoned to go home to their friends, and tell them what great things the Lord has done for them.

Will you please give me your views on 1st Corinthians 5:29 through the LANDMARK.

Pray for me that I may be led the right way; pardon all mistakes. I have written more than I intended, but it seemed that I could find no place to stop.

Your little sister in Christ,

L. F. HUNT.

Glade Hill, Va.

ELDER P. D. GOLD, DEAR BROTHER:—By request of some whom I met while in your State, I will try to give a brief account of my trip.

I left home July 29th at night, and arrived at High Point next day. I was met by Elder Bodenheimer, and was kindly entertained by himself and his family until 11:30 the next day, when Elder Bodenheimer and I left for the Eno Association at Durham, where my first appointment was. We arrived at Durham, and went to the house of Brother G. C. Farthing, which is a pleasant resting place. This is an estimable family. The association convened Saturday, August 1st. At this meeting I met many dear saints, and though I was far from home and among those whom I had never met before, I felt like I was with

my people. The preaching was all harmonious, and I believe was the ordering of the Lord, the theme of which was Jesus, a complete, glorious Saviour, Prophet, High Priest and King. I feel thankful for the privilege of attending this association. Those that preached at this meeting were Elders Hall, Cavanaugh, Burch, Adams, Bodenheimer, Bryan, Stephenson, Gardner, Jones and myself. I think it would do injustice to propriety to say this was a love feast. Other elders I met here were T. Y. Monk, G. B. Powell, A. N. Hall and L. H. Hardy; the latter was my companion through to the Country Line Association, who I found to be a true yoke-fellow and burden bearer.

I visited the houses of Mrs. Warren, Mr. Calvin O'Bryan, Sister Markham and Elder Hardy, all of whom treated me most kindly.

Tuesday, August 4th, Elder A. N. Hall, L. H. Hardy and I left Durham for Shiloh, in Person county, where we met a small congregation, all of whom seemed interested. I preached first, Elder Hardy followed. Here I think some were cut to the heart. I will say here that I never did see so many of God's children who have never declared their allegiance to Him publicly, as I did on this trip. I found some at every church I visited. May the Lord give them strength to "go home to their friends and tell them what great things the Lord has done for them and has had compassion on them." We spent the night with Elder Hall, and he accompanied us to Stories Creek, where Elder Hardy preached a very instructive and comforting sermon. I spoke in conclusion with some assurance that the Spirit was present. We then had the pleasure of a visit to

the home of Brother O'Bryan, near Roxboro.

I will necessarily have to abbreviate the account of my trip, though I would love to tell all of the dear people with whom I met and associated while there, how I appreciated their tokens of kindness to me.

We filled our appointments at the following places: Roxboro, Flat River and Wheeler's the first week, meeting many whose faces I shall not soon forget. I met Dr. Charlie Hall at his father-in-law's house, who has visited us at our humble home. Also visited him at his father's home. I am sure he is a child of grace, though not a member of the church.

Elders Hall, Hardy and I visited old Mr. Pittard, who is 78 years of age and has a bright experience, having obtained a hope in his old age. I felt that hearing him talk amply paid me for my trip.

We began the second week's appointments at Prospect Hill, and on to the churches at Lynch's Creek, Arbor, Pleasant Grove and Lick Fork. Among all these churches I learn they have peace and faithful ministry. All the places and the brethren and sisters made a lasting impression on my mind; they will serve as pleasant verses on memory's page.

From the last mentioned church we went to the Country Line Association, where we again had the pleasure of meeting quite a number of brethren and sisters whom we had met on this trip. Those that preached at this meeting were: Elders Oakley, Edgerton, Gold, Adams, Bodenheimer, Hardy, Hart, Atkinson, Stultz, Turner and myself. This was one of the heavenly places in Christ, "a feast of fat things, a feast of wines on the lees well refined." I made many acquaintances here that I will not

soon forget. Elders of this Association that I met were Burch, Jones, Chandler, Blalock, Dameron and Oakley.

At the close of the meeting the brethren and sisters (and many who have never claimed the right to say brother) gave each other the parting hand, many of whom will never meet again on this earth, but in tears of love and prayer for each other they look for a reunion where all will be glorious, no more separation, no more sorrowing because of sin, but eternal happiness.

From here Elder Bodenheimer and two daughters, Elder Edgerton and I were conveyed to Danville by Brother Neal and a friend, where we boarded the train for High Point. I stopped with Elder Bodenheimer, although I was anxious to get home to my loved ones. I had a pleasant stay with them, but the time soon came for me to leave for home, when I bid this pleasant family good-bye, and after riding all night, arrived home safely and found all well, and glad to see me return, all for which I hope I am thankful. May grace, mercy and peace be with all the saints.

The appointments made for me after the Country Line Association were not intentionally authorized by me (if inferentially.) I am very sorry they were made. I would have tried to fill them any way, if I had not been under greater obligations to my churches at home, two of which had Union meetings to convene with them during the time of the above mentioned appointments. I hope this will suffice as an explanation to the dear brethren who, perhaps, were disappointed.

Yours in hope,

SAM'L. H. WHATLEY.

19 Humphries st., Atlanta, Ga.

DEAR BROTHER GOLD:—I was requested by many brethren and sis-

ters on my tour in the Western portions of Virginia and North Carolina, to write a short letter to them (after my return) through the LANDMARK. I returned home on June 10th and found all well, except my wife, but at this time she and all of us are in usual good health, and my little farm in a prosperous condition, for which I hope I feel thankful to him who is the giver of every good gift. I left home on Friday before the third Sunday in April, and traveled through a portion of the Eno, Country Line, Staunton River, Mayo, Smith River, New River and Fish River Associations, and was kindly received by the brethren in each of them, and my appointments were generally largely attended. I would be glad to mention the kindness of each individual, but time and space forbid. I must, however, express my thanks again to one, Mr. J. F. Dunlap, of Stokes county, N. C., who conveyed me for four days, also one Mr. Walter C. Harmon, of Floyd county, Va., who conveyed me for twelve days. I feel that the Lord has blessed them, and may his blessings be continued to each of them. I have traveled during the spring and summer among our people from tide-water to, or near to, West Virginia, and I am glad I can say of a truth, they are a unit on the doctrine of the sovereignty of God, and in the belief of electing grace. I find too that they believe in administering to the poor and to their pastors and to the traveling ministers as the Lord has prospered them. But on this point they are more disturbed than on any other point that I heard discussed among them. Brethren, let me say to you on this point, so far as I can understand you all believe and practice the same thing, the only difference is the order in which you do it. Can

we not bear with each other in so little differences? Or shall we fuss and quarrel over them and thus fail to enter into the joys of the Lord, and hinder those, too, who would enter in. How good and how pleasant it is for brethren to dwell together in unity. Sometimes a brother will do what I call side-tracking, and say some things he ought not, and some other brother will try to offset it, and side track on the other side, and I do not know which is the worst wrong. I may be guilty of the same thing, but if I am it is just as wrong in me as in any one. We all do well to take heed first to ourselves. In any of our service if we turn either to the right or to the left, in order to hit or to miss any one, we may know we are wrong. We are instructed to salute no man by the way. But let me not find any fault. The old brethren may see much to be sorry for, but with me it is like it was with the young Israelites who were permitted to return from the Babylonish captivity, and build a house unto the Lord. I have never seen anything better, or better times among God's people, and sometimes I just cry for joy. Again, I sometimes wonder if the Lord ever blessed such a sinner as me so wonderfully. Then again I feel sure that no one but the Lord has got such blessings.

Brethren, I must now bid you farewell, lest I make my letter too long. If the Lord's will, I hope to visit you all again some time.

Affectionately yours,

W. J. STEPHENSON.

My dear brother Gold, since the experience of the little brother Wilkins was published in the LANDMARK of May 1st, I have received for him only four dollars. But I shall not complain at the brethren and friends, for at present I know money is very scarce; be-

sides there are so many calls being made on the brethren, that it is becoming an eyesore with some of them, and some of us are being accused of being on the Missionary order. But it still seems to me it is a good deed in any of us to bear one another's burdens, and to help each other as the Lord has prospered us, and very different from a call for money to send the gospel. I hope in the fall to receive something from nearly all the brethren for the little brother, and I intend to help him myself all I can.

Affectionately,

W. J. S.

Polenta, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN IN CHRIST:—On the fifth Sunday in August I was baptized by Elder Jones at Big Meadow church. There was a large number witnessing the baptism. This passage of Scripture seems to rest on my mind, "When it pleased God who separated me from my mother's womb, and called by his grace."—Gal. 1:15. Paul is here referring to two events, his natural birth and his spiritual birth; the one connecting him with the world, the other with the church. The former affords us no security from the wrath to come, because they are a people of no understanding. "Therefore he that hath made them will not have mercy on them, and he that formed them will show them no favor." The latter makes us heirs, according to the hope of eternal life. Both these, therefore, are important, but the one is far more momentous than the other. The multitude are not thus minded. They keep the day of their birth and are thankful for the continuance of life, but never enquire. "Has he who separated me from my mother's womb, called me by his grace? Has he made me not only

a creature, but a new creature? Am I not only a partaker of that life whose days are few and evil, but of life which the just live by faith, and which shall endure forever?" This is the main thing, and you will deem it so when conscience shall be awakened, when heart and flesh shall fail, and the cold hand of death lays hold of you to bring you in the presence of the Judge of all. To this therefore attend, and regard it without delay. We would not have you indifferent to the beauties of nature and the bounties of Providence, but let it be your chief concern to be blessed with all spiritual blessings in Christ. Say with David, "I will praise Thee, for I am fearfully and wonderfully made." "Marvelous are Thy works, and that my soul knoweth right well." But O, rest not satisfied till you can say with Paul, "He called me by his grace." Regeneration is necessary. The nature of religion demands it, the nature of God demands it, the nature of heaven demands it. "Ye must be born again." Those born once only die twice; they die a temporal and they die an eternal death; but those who are born twice only die once, for on them the second death has no power. Paul was as fully persuaded of being called by grace as he was of having been separated from his mother's womb. What satisfaction must this be to the assured individual! All are not equally privileged. Some have fears concerning their regeneration. But even this anxiety is a token for good, and let them remember that there is an assurance attainable not in christian doctrine, but in Christian experience, and let them give all diligence. Let them wait on the Lord, and keep his way, and read the things that are written unto them that believe on the name of the Son of God,

that they may know that they have eternal life. Little, when Paul was born, did any know what he was destined to be. The father embraced him, the mother forgot her anguish for joy that a man was born into the world. His birth was no way distinguished from any other birth. His religious friends could not look into the future, nor conjecture the powers that he was to develop, the space he was to occupy in history, the labor he was to perform, the advantages he was to render the human race to the end of time. Nothing of all this could they foresee in this helpless babe; but here was the acorn of the oak. God saw the end from the beginning. Gamaliel's pupil, the zealous Pharisee, the bloody persecutor, the praying penitent, the christian disciple, the inspired apostle—all, all were present to his view when he separated him from his mother's womb, and even then he had done virtually what he did actually in the journey to Damascus, called him by his grace. Time is nothing with him. Every thing has its season. All the circumstances of life and godliness of our birth and our conversion are arranged by infinite wisdom and goodness. Just and true are thy ways, O thou King of Saints. He hath done all things well.

Your brother in Christ,
Clover Orchard, N. C. J. D. COOPER.

DEAR BROTHER GOLD:—I send send some more extracts from letters written by Elder C. B. Hassell, which I know will be of great interest and value. The last letter of those I now send is entire, and I am sure many a poor, tried servant of God who has been brought into the gospel field since that dear and faithful and justly honored servant was called home, as well as those who labored with him, will be encour-

aged and comforted by the experience as related in that letter. The same incident was related to me by our dear sister Hassell and others, and I was told that the meeting as which he failed, as he called it, was one of the most solemn fometings. His gift seemed wonderful to me, and the graces of the Spirit were wonderfully manifested in him.

Your brother affectionately,

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

WILLIAMSTON, N. C., Dec. 1869.

MY DEAR BROTHER DURAND:—I was glad to learn there was such a goodly number of ministers present at the Salisbury Association. I was with you all in spirit, but the body could not be there at that time. I feel a great deal of satisfaction in contemplating the present condition of the church. With all the divisions, errors and heart-burnings that exist here and there, there is evidently the broad seal of divine approbation resting on Zion throughout the length and breadth of this vast country. And it may be well said "the Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O City of God." The churches are in better order than formerly. Their meetings more regular—their congregations larger and their ministers more imbued with a desire to travel far and near and preach the unsearchable riches of Christ to the Gentiles. No large additions anywhere, but a slow and sure augmentation of the number of her members in all directions is apparent. This is gratifying at the present though it may be the more painful when the hand of persecution shall be laid on the sheep and lambs of God's fold as in days of old. The more numerous they

are the more suffering there must be. The Lord only knows what is in store for us. May we be resigned to His will, and ever pray for His Kingdom to come and His will to be done in earth as it is in heaven.

My wife and family and the household of faith hereabouts unite with me in sending love to you and your parents and sisters and all who enquire after us. May the Lord bless you my dear brother and strengthen you for the work where-unto He hath called you.

July 4th, 1870.

MY DEAR BROTHER:—After parting with you at Elmira Walter and I took a car on the Northern Central Road, which brought us to Baltimore at about 7:15 p. m. It was interesting to view the country through which we passed. We remained in Baltimore until 4 p. m., on Thursday and then took steamer for Norfolk, where we arrived on Friday morning, thence by railroad, steamboat and a little private traveling we reached home at eleven o'clock on Friday night, finding all well.

We had rain on Wednesday and also on Friday which cooled us off considerably and since our return home the weather has been comparatively cool and pleasant. I felt better on Wednesday after leaving Elmira, was refreshed by the rain that day and have felt no need of any medicine whatever since.

I thank you kindly for taking me into Canada, and the attention shown me all the time we were together. I feel very glad that I made the acquaintance of those people, especially the Baptists among them who seem sound in the faith. I do not regret my seven weeks tour, though it was a long time to be away from family and business.

My intercourse with brethren and friends was more prolonged and more agreeable than ever before during absence from home, and I humbly hope the pleasure was reciprocal.

I have written to Elder McCall since my return and sent best regards to all the friends.

I wish you to give my love and that of my wife and family to your mother and sister at home. Walter unites in kind regards to your sister Urania and Mary and your brother William and family. He feels much attached to Horace. May the Lord help you all. May your health continue good and your usefulness to the churches be increased.

Remember me to the brethren and friends who enquire after me.

Your unworthy brother,
C. B. HASSELL.

December 8th, 1870.

DEAR BROTHER DURAND:—Your esteemed favor of 15th Nov. came to hand by due course of mail and has been repeatedly perused. I was pleased on learning of your delightful visit among the Western brethren. I like to hear at all times of harmony and love existing among the churches everywhere.

It must needs be that offences come, but in such cases let the offender be restored or put away and the balance strive for the unity of the faith. I think it one of our most delightful eras in the history of the church. Our periodicals and the frequent intercourse of our brethren seems to bring the whole body nearer together than ever before in the last 30 years; so that the churches, though separated thousands of miles from each other, seem to be as one. Zion indeed appears beautiful as Tirzah, comely as Jerusalem and terrible as an army with banners.

You also had a pleasant time from the Salisbury Association to your own home at Pleasant Hill, which no doubt is the most pleasant hill of all others to you. I would like to take another rest there some of these times if the Lord should so order it.

Elder McCall has left us. Ebenezer informed me of it immediately. I thought perhaps you might, but I did not expect to see him again on earth. I have strong attachment for his family and the brethren and friends in Canada generally. It would afford me much pleasure to meet them again on earth.

We have very pleasant meetings in this section. Our ministers are quite zealous, congregations large and attentive and additions occasionally.

It has been sickly in Eastern Carolina this year, but my family has escaped any serious illness. I think I have an additional evidence that I was called of God to preach, a short time since. On the 4th Saturday and Sunday in Nov. I was with the church in the town of Wilson. It is about 70 miles from here—my wife went with me and Elder John H. Daniel also. Elder Q. A. Ward met us there. I took the pulpit to preach first on Saturday. I took a text and went on by way of introduction for 15 or 20 minutes and when I came to take up the text in earnest it was gone from me. It was before me but I did not think it the right one. I thought I had the wrong text but resolved to preach from it if possible. I tried for about ten minutes longer and found it was no use. I sat down and called on Elder Daniel to preach, who did so. My mind was in a cloud all that day and night. I could scarcely realize anything around me. On the next day (Sunday) my mind was clear

and has been ever since. I tried to preach for them on Sunday forenoon and at night to vast congregations and don't remember ever to have had greater liberty. The meeting was one of the most precious I ever witnessed. The members appreciated the dispensation of my being shut up, as a special providence. It humbled them and prepared them better for what followed. They acknowledged they had thought too highly of my visiting them before hand, and had done wrong in expecting too much from me and too little from the Lord.

I have been trying to preach 30 years but was never before shut up so that I had to sit down.

Now will you be so kind as to give my warmest regard to your mother and all your dear family—to all your relations and acquaintance and to all the faithful in Christ Jesus at Herrick and on Vaughn's Hill.

My wife and Walter and all the family also unite in love to you and yours.

Your unworthy brother in the best of bonds,

C. B. HASSELL.

DEAR BROTHERS, GOLD AND LESTER:—I feel like dropping you a few lines to let you and the Baptists generally know how we are getting along with our house and meetings. We have had a new roof put on it and had it cleaned up inside, and white-washed out side, and all that is done is paid for, although none except yourself has responded to our petition, through the LANDMARK. I solicited aid in and around this city and got enough to do the above named work, and the most of it was given by people who are not members of our churches.

The Currituck and Pasquotank

Union meeting sat with us last Friday, Saturday and Sunday, and we had good congregations each day, considering the fact that it was the first meeting held here since last May. On Sunday the house was full, and the people very attentive. From now on we hope, the Lord willing, to have regular meetings on Saturday and 1st Sunday in each month. The church has run down very low, only four members, two males and two females, one of the males is and has been so afflicted that he is in the county Alms House, the other tells me that affliction has kept him from the church for the last twelve years. It is said of him that he used to seem very zealous. The two sisters are both getting old, sister Waters seventy-six, and sister Cartwright sixty-eight, and they have been neglected by the ministering brethren, and now they both seem overjoyed at the prospect of having preaching. Both were blest to get out each day of the meeting. Sister Waters remarked, "O brother Rowe, if you had come five or six years ago when I was able to attend."

I felt that our meeting was a good one, and that we still have a few friends in this destitute section. Our door-steps were not good and sometime between our leave Friday and our return Saturday some friend went and took away the old ones, and built a nice set of new ones, and painted them Saturday evening, for which we felt very grateful.

Now dear brethren and friends, we would like to either ceil or plaster the house, and put in a heater before cold weather comes again. So if any person who may read this should feel inclined to help us it will be very thankfully received.

Brother Gold, we would be glad

to have you visit this country, and I would be pleased to arrange for you and accompany you around at any time.

Yours in gospel bonds as I trust,

J. T. ROWE.

Lock Box 28, E. City, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—If I am worthy to claim this relationship. I think I can see visible marks of God's displeasure resting on us, and I for one am asking the question, Lord is it I? So many things remind me of pillow shams worked in Turkey red, and behind it a bag of straw. It looks to me that it is as easy to be something as it is to pretend to be something. Job says what is the hope of a hypocrite, though he hath gained when God taketh away his soul. I do not suppose that a generation ever passes away without some one learning that God blesses his people in obedience, and curses them in disobedience. I have seen to my sorrow for the last few years an increase of membership and a decrease of Christian fellowship. I feel that I have nearly finished all that was assigned me to do here, and a poor do it has been. I am now looking every day to be carried where no change can take place for the worse, or where none can take place for the better. If a poor sinner like I am should (by the grace of God) reach heaven, I have gained all, and if I should not I have lost all. Condemnation came by Adam, and justification by Christ. May we know no will but His.

For the good of the Primitive cause read carefully Paul's letter, 1st Timothy 3rd chapter. I have seen on my long journey heart-sickening things in the ministry. I have known supposed to be great gospel preachers standing at the head of the list silenced for their

meanness, and (seven of them) and the churches are partly to blame for it. When you see a novice (that is a beginner) anxious to be ordained, if you put him off a hundred years you will lose nothing. A man that is anxious for an office is not fit for an office in church, government, nor anywhere else. I know since the war that we have ordained men, and they have been allowed to ordain others till they favor those God-fearing, humble, time-worn, weather-beaten preachers about as much as a straw stack favors the city of Baltimore. In many respects I have known so-called preachers, because they were not appointed to preach, mount their horse and go home. I look back fifty years ago, and see our forefathers in the ministry with their common pants and greasy bats, groaning as it were dying groans trying to get some else to preach in their place. Dear young Baptists, when you see one of those above name characters, keep as far from them as you would from a chimney sweep. They will soil your white dress, and indirectly and sometimes directly seek yours and not you. What I say unto you I say unto all, watch. Read 1st Timothy 3rd chapter, 15th and 16th verses. Then read this: Is laughing the fruits of righteousness or of sin?

It is said that General Washington was never known to smile but once during the revolutionary war. Had we not better weep over our sins than laugh over our follies. David said he was glad when they said, let us go to the house of the Lord. The same writer says, holiness becometh the house of the Lord forever. It seems to me that when we approach the place of worship we should do it with solemnity. Jesus wept, Jesus groaned, Jesus prayed, Jesus died. We

never read of Jesus laughing. Read James, 4th chapter 9th and 10th verses. There are many places in the scriptures that condemn us. God is in heaven, and thou art on earth; therefore let thy words be few. Should there be a noted difference between a place of worship and a country court? Jesus says a man shall give an account in the day of Judgment for every idle word he speaks. David says again, all thy works shall praise thee O God, thy saints shall bless thee: they shall talk of the glory of thy kingdom, and speak of thy power. Let us meet at some other place to talk about the babies dresses, flea-bugs and politics. O how the unworthy writer feels when he looks around the pulpit and cannot see those greyheads, lovely faces that once adorned our places of worship. It seems to me that I could see in them the image of Jesus who was a man of sorrow and acquainted with grief. There is as much reason in saying there was a heavy rain this morning and this evening clouds of dust fly, as there is in saying, I heard a powerful sermon that works no reformation.

W. S. McDOWELL.

Danville, Va.

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P. D. Gold, General Agent,
Wilson, N. C.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

TO AN ELECT LADY.

PRAYER.

Prayer is the supplication of one to whom has been given eternal life in the divine nature and arises from a sense of the need of something not to be found in carnal nature—but which comes alone from the giver of every good and perfect gift—and is produced in the heart by the spirit of the Son of God which maketh intercession for the Saints, according to the will of God. None but the children of God are in possession of eternal life, and as the life must determine that upon which the creature possessing it consists, so eternal life determines the need and the source whence cometh that which only can supply it, hence the Spirit emanating from eternal life makes the intercession, obtains the blessing, applies it to the end designed, and gives God the praise—"For we know not what we should pray for as we ought; but the Spirit itself maketh intercessions for us." This Spirit

of intercession in one humbles him, and gives him confidence in Him who heareth prayer, and gives him faith to believe that the thing for which he asks is in Christ, and for just such needy creatures as he feels himself to be.

Prayer is ordained of God, not as a means by which blessings are obtained, nor as a cause for their being bestowed, but as an evidence to the suppliant of the need of them, and that they are treasured in Christ, and that in the blessings of God he is blessed with all Spiritual blessings in Christ, and that all things are his and he is Christ's and Christ is God's, and therefore he comes boldly and yet humbly to the throne of grace and obtains mercy and finds grace to help in time of need. In a very precious sense we are not to understand that in answer to prayer the blessing is transmitted from some store-house situated somewhere which is very far away, but that as all fulness is in Jesus and Christ is in us the hope of glory, even so is the thing for which we ask in us, as; "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things," hence if we have him we have the thing desired, which has but to be revealed and we are satisfied.

It is not possible for one to truly pray for a thing which he does not really feel to need, nor is he sensible of that apart from the Spirit of Christ, which must be in him; neither can he really and truly

pray for a thing which does not exist, and that too for him, nor does he pray and receive not.

We are not to understand that the spirit so makes intercessions for us that we are not at the same time exercised in the same work, nor is the Spirit a kind of helper which aids us wherein we fail, but it helps our infirmities by making the intercession for us in such a way as that by it we effectually intercede—as by it we cry, Abba, Father.

Isaiah in speaking of the blessedness of the people of God in the gospel day which is now, says: "and it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—65-24. It seems from this and other texts that in the presentation of the blessing the subject is inclined to ask, and while it is being bestowed he speaks, and can but believe that the ear of the Lord is open to his cry, and hears it and answers it, and will answer it. I do not believe one could be turned from the throne of grace unsatisfied when he comes in faith which is according to the will of God, but will receive that which he needs whether it is that which he had thought he needed or not. He knows what we need and supplies only that need according to his riches in glory by Christ Jesus our Lord.

I will now notice briefly a few texts of scripture, "And he shall be entreated of them and shall heal them."—Isa. 19-22. This seems to refer to the vessels of mercy among

the Gentiles as they are manifested as under the law, and are being taught by the law, as a school master, in which exercise they are slain, as was Saul who was alive without the law once, but when the commandment came sin revived and he died, "and the commandment which was ordained unto life I found to be death. For sin taking occasion by the commandment deceived me, and by it slew me." Thus are all the subjects of salvation smitten because of sin, and in the fullness of the times are healed, because of the mercy and grace of God. All the promises of God in Christ are Yea and Amen, and are to his people, who are declared to be afflicted and poor and needy, and hungry and thirsty and naked, sick, and in prison, and broken hearted—all because of sin, but the Lord shows unto them His covenant and heals them of their afflictions and blesses them with the riches of His grace, thus supplying their need, and feeds them with the bread and water of life, and clothes them with the righteousness of His Son and heals them by the virtue of Jesus Christ, both in mind and heart—binds up their hearts with the cords of His love, makes the prison house a palace by dwelling with them here; thus teaching them that though he was rich yet became poor that they through his poverty might be made rich, and thus have all things and abound.

"And the prayer of faith shall save the sick, and the Lord shall raise him up." It seems to me we are authorized to believe that the

Lord does restore to health one who is sick or afflicted who by faith prays unto Him for his healing virtue and power, and that if one is sick and is minded of the Lord, as doubtless he may be, to send for the Elders of the church, the same spirit which inclines him to send for them will prepare them to go unto him, like it did Peter to go unto Cornelius, and that while they pray over him and anoint him with oil in the name of the Lord, the supplications of the spirit through faith will be made at the Throne of Grace for healing, as they fully believe, which together with the language of James fully assures me that, as it was in the days of Christ, so it is now that one may be blessed of the Lord with the prayer of faith and he healed and saved and raised up and forgiven his sins—both literally and spiritually. I do not believe literal healing is wrought, but that where one is spiritually healed literal effects may reasonably be expected at the same time.

If a brother or sister who is sick, should send for me as one to pray over and anoint him or her in the name of the Lord, and I should have a mind to go like I sometimes have to go and preach the gospel, I should go and do what I could according to the scriptures, regardless of what any one might think or say, feeling assured that if the work was of the Lord the prayer of faith would undoubtedly save the sick, and the Lord would be praised.

"Confess your faults one to

another, and pray one for another that ye may be healed." James would have us understand that one must be righteous before his prayers can avail anything either for himself or any one else. If one has no mind to confess his faults and pray for others he may not expect to have the prayers of his brethren, nor of faith, neither the forgiveness, of his sins. The prayer that availeth anything must be fervent and the fervent prayer must first be effectual and the effectual prayer must be the prayer of a righteous man, and his righteousness must be of God; and his prayer of faith, then it must and will be effectual, fervent and availing.

Just as one may believe on the name of the Son of God and not know that he has eternal life, so one may have a certain thing which accompanies salvation and not know he has it, and yet by virtue of the thing or of him who gave it, he has implicit confidence in God to believe that when anything is asked for according to his will, it is in his immediate presence and hearing that such supplication is and must be made, and therefore he hears that suppliant, and that hearing is equivalent to granting the petition, and that therefore he has the petition, and did have it before he asked for it, but it was not made manifest unto him. When one through the spirit cries Abba-Father his cry implies that he is the child of that Father and therefore all the relations between a father and son exist between them, and the relationship guarantees the

existence of all blessings accruing from such state and that they are of the Father "who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." It seems to me a better evidence of sonship could not exist than that which indicates complete submission to and perfect desire for the will of the father to be done, therefore when one feels fully reconciled unto God and desirous for his will to be done, or that everything should be according to his will, he must be assured of his sonship and that he has his father's blessings even the fulness of life forever more.

As in the mouth of two or three witnesses every word shall be established, so if two shall agree as touching anything they might mutually desire according to the unity of the Spirit by faith it is a conclusive evidence that there is for them such things for which they ask, and that their supplication is of the Spirit which knows our needs and the riches of His grace, and that therefore it shall be granted. This agreement is not as if two should first agree to ask for the same thing and then determine for what they would ask, and the time when it should be done and the manner of asking, but it is an agreement into which they are brought by the Spirit, which is in harmony with their needs and all the circumstances connected with their condition, and each may not know of the wants and exercises of the other until the moment the petition is made, if indeed they should know it then.

If one feels the need of anything which he believes is among the good gifts or perfect gifts which are from above and come from God and him only, it is his privilege to ask for it in the best manner he can, and though he ask not in faith, and therefore receive not, I think of no scripture to condemn him, but in the working together of all things for his good his failure to receive may be so applied to his mind by the spirit as to give him a profitable exercise in meditation of heart and show him the contrast between an exercise by faith wherein the thing desired is to ultimately redound to the praise of the glory of the grace of God, and that exercise of the flesh wherein the thing desired is to be consumed on the lusts thereof, that he may know of what manner of spirit he is, and know of a truth that "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."

It seems evident to my mind that one can no more engage in the true exercise of prayer without the spirit of the Lord in his heart than he can preach the gospel except the spirit of the Lord be upon him, or can worship God in any other respect in spirit and in truth, without the spirit of the Lord in him, in which to worship God. "Without me ye can do nothing"—and again; "I can do all things by Christ who strengtheneth me."

As the Lord is of one mind and none can turn him, and as his mind is infinite it seems evident that

prayer and the answer to prayer can only be according to that mind and not that mind according to prayer. He could not be of one mind and be influenced by prayer to do a thing which was not his mind to do before the prayer was made, besides he says; "I am the Lord; I change not therefore ye sons of Jacob are not consumed."

The Lord has not only ordained prayer, but he has also ordained the answer to prayer, therefore, he always answers prayer; if we pray, and if not answered it is conclusive evidence that we have not been truly exercised in prayer; it has not been of faith. I mean that exercise in which we ask for something.

One great reason why we do not properly understand the true character of prayer is because we are too much inclined to regard the form rather than the spirit of it. While it is necessary it seems to have some respect to form in a devotional sense, yet we may place such stress upon the form and order of prayer as to exclude the real spirit and substance of it. If one is possessed of the spirit of prayer it will undoubtedly be in order for him to pray then and there, and if he has a mind to manifest outwardly the inward emotions of his heart the form necessary to maintain decency and order will suggest itself. If one has a mind to pray and then preach let him do so, but if another has a mind to preach and then pray let him do so, and if another has a mind to pray but not to preach, or to preach and not to pray let him freely enjoy the gift

and exercise thereof according to the spirit of grace which is in him.

Much that is termed prayer consists in form and words, and the one thus exercising can give no gospel reason for observing such a course. Many things are asked for that are not needed, and some that the Lord never gave nor promised to any one.

To have prayer at each meal or at retiring is without warrant, in either time or order, except the one to exercise has a mind to engage in praise or prayer at such a time, which may be true of him at any other time, and under different circumstances. If one is entertaining a minister it is not out of place to ask him if he has a mind to worship God in his house, but one has no right to establish rules and customs for the government of preachers nor any one else.

There is a species of cranks going through the country posing as preachers, who ask to pray in your house, and for you, and sometimes do so without asking, all of which is neither decent nor in order, but is presumptuous, deceptive and hypocritical.

There is a species of devotion which has the form of prayer but there is nothing in it of a supplicating character and therefore it should not be regarded as either supplication or intercession, but as adoration and thanksgiving.

Much more might be said upon the subject, but I will submit these thoughts with the hope that they may be sufficient, and that the Lord may lead my dear friend into

all truth and give her the desire of her heart that she may show forth the praise due to his great name, and be found in health and strength in body and in spirit, that she may bear the yoke of Jesus and learn of him and find that his yoke is easy and his burden is light.

P. G. L.

ANSWER OF THE WISE.

A Brother requests my view of Matt. 25:9; "But the wise answered saying; not so: lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

The subject matter enforced here by the Lord Jesus is the importance of watchfulness and hence of being ready. (See Matt. 24:42-51.) Here the wise servant, who watches and is ready when his Lord comes, is commended; while the evil servant, who spends his time in neglect of duty and carelessness, has his portion with hypocrites and is cut asunder. Wise virgins are commended and ready when the Lord comes, and enter into joys of their Lord, while the foolish virgins are shut out and never enter into the joys of the Lord, or into his salvation. What good was it to them to be called virgins when they were so foolish that they had no mind or heart of preparation in them, and the Lord did not know them, and the door was shut, and they never entered into the marriage supper. Wherefore is there the price of wisdom in the hand of a fool seeing he hath no heart to it, or no appreciation

of it; but is like Esau who despised his brother. A mere profession or name to live does not constitute one a true virgin. But the matter must be in the heart, as oil in the vessel. But why do the wise virgins say to the foolish, go to them that sell and buy for yourselves? The wise had not of their own to sell. They were not in the selling business. They had none to spare. The reason the wise told the foolish (the very opposite of wise, or as far from them as they could be,) to go to them that sell and buy for themselves, was to do as Solomon the wise man said, "Answer a fool according to his folly." You are in the market to buy—go to them that sell.

When one comes to us and tells us he is able to obtain salvation by his works, we say, why then do not you do this? Show your faith by your works. If you can by your own efforts or power buy the grace of God why do you not do it? Go at once to them that sell and buy for yourselves.

But the folly of the foolish virgins is manifest to all. They can never enter into the marriage. The wise are such as are waiting and watching, or have oil in their vessels with their lamps or profession. Wisdom is justified of her children. For the children of wisdom are such as watch unto prayer and are found faithful and ready when the Lord shall come. This is true in the obedience of faith of all those that hasten unto the coming of Jesus in glory. Those born of God received him

and entered into his joys. Likewise it shall be in the second coming of Christ. While the unbelieving Jews were cut off with hypocrites, so in the end of the world the wicked shall be driven away in their wickedness.

P. D. G.

WEAKNESS—VILENESS.

Two things especially are made conspicuous in the character of man—and among those too who regard themselves as quite as good as other people. One is quick temper. Man or woman will profess to be very humble or poor and imperfect, vile and sinful, and unworthy of the least of all God's mercies; and hearing one of them talk you would consider such very humble and meek; yet such will get mad, or be easily provoked on the slightest pretext. Such cannot bear to be told of their faults, they want things their own way, do not endure heavy burdens, want to die when trouble comes, are not willing to bear burdens, or suffer for the good of others. One other thing they often offend in is not governing their tongues. They speak evil of others, or rail and scold and provoke by bitter speeches. How much better it would be to control their tempers and their tongues. He that ruleth his own spirit is greater than he that taketh a city. He is a wise man that bridleth his tongue. How vile we are.

One sensible of his weakness is strong. One that loves flattery is a fool. It is so much better to be

told of our faults, and if we are wise that is what we wish to be told of, and we will endeavor to correct them. Let the righteous smite me, it shall be an excellent oil. What is the evidence that I am humble if I talk much about my vileness and complain of my poor conduct, yet if any one should say any thing about me in the way of condemning me I get mad and resent it? I am deceiving myself. I am a vain talker, just talking to be heard of men. I am not humble, but I have a bad temper, and if I go to talking badly it is proof that I have a bad tongue too.

P. D. G.

Brother I. N. Dodson requests my view of heavenly recognition.

Answer, "It doth not yet appear what we shall be." Then I cannot tell, for I do not know. This is a matter that no man can tell, because no man knows. We are fond of speculating about things we know nothing or little about.

One reason why we cannot tell what heaven is, could be expressed as follows. Those who shall awake in the likeness of Christ will be satisfied. But not one of them is satisfied here. Hence it doth not yet appear what we shall be.

Again, we now see through a glass darkly, but then, or in the resurrection, face to face; so that we cannot now tell what that state shall be. We know that all that we have been taught of heavenly things is so different from earthly things it causes us to know that in the resurrection the former

things, or things of earth, shall be no more remembered; but all things will be new. But in recognition we know one on former acquaintance, or previous knowledge, so that we must say we could not know or recognize any one in heaven on the ground of an earthly acquaintance.

Yet it is the sinner that is saved, but saved, from his sins. It is the man that is buried that shall be raised from the dead, but not in a state of nature, corruption, mortality, weakness, sin or death; but He shall change our vile body and fashion it like unto his glorious body. When we shall see him we shall be like him, for we shall see him as he is. Then we shall know as we are known. The knowledge will then be perfect, not of the same kind it is here. It will all be by revelation, and therefore there can be no mistake or imperfection in it. Now it is common for us to be mistaken, but then we shall perfectly know. Peter, James and John in the transfiguration knew Moses and Elias, whom they had never seen in the flesh, yet Peter calls them by name. That is in the revelation of Jesus in glory. God's people shall know as they are known—not from their imperfect former knowledge or recognition of other things here on earth. This is perfect and glorious, and just as the saints desire it.

The question with me is not whether I shall know others in heaven, but this is the question with me, will the Lord own me and know me as one of his children. He will say to some, I know you not.

It is the part of wisdom to seek the things that make for peace and and whereby one shall edify another, and not what shall we be in heaven—to serve and honor God here, and not to know what we are to have in heaven.

P. D. G.

CHURCH TROUBLES.

Sometimes churches get into such confusion that a humble one, and therefore a lover of peace, becomes so distressed that there is no peace nor rest for him. Satan may tempt one to withdraw from the church rather than suffer trouble. But suppose all the church is walking disorderly? Then what? Why, withdraw from every brother that walks disorderly, or not according to God's word,

But is it not a great shame for a church professing to follow Jesus to so far forget their place as to quarrel, and bite and devour each other.

We do not know what to do with such bloody men. David said they were too hard for him. One thing we feel that all those that hope in the Lord shall yet find deliverance from all their troubles, and shall yet praise his name.

P. D. G.

SISTER MARTHA M. HASSELL,

I saw sister Hassell a short while ago. On July 17th she had reached her 80th year. She was about 12 years old when she was baptized. Sixty-eight years a Baptist is a long while for the short term of

human life. Then too she has been no drone, but an active, diligent member. Full of love and good works, she tires not now, but still bears fruit in old age. She seems as full of love and joy as ever, as anxious to hear preaching, and to learn of the prosperity of the church as ever.

P. D. G.

ASSOCIATIONAL.

The next session of the Mill Branch Primitive Baptist Association will meet with the church at Peedee, Horry county, S. C., commencing Friday before 1st Sunday in Nov. 1896. Visitors will be met at Conway, S. C., on Thursday and conveyed to Association grounds. All of the Baptist order, especially ministers, are invited.

THOS. BELL, Mod.

M. M. HARRELSON, Clerk.

The Fall Session of the Mayo Association will be held with the church at Shiloh, Rockingham county, N. C.—three miles South of Stoneville. Those coming on the Norfolk and Western R. R. will get off at Stoneville, N. C. Those coming on the New River R. R. will stop at Leaksville, N. C.

A. W. COMBS, Clerk.

The next session of the Dutchville Union will be held with the church at Cedar Grove, Wake county, N. C., on Saturday and 5th Sunday in November, 1896. A general invitation is given to our brethren and sisters. Those coming by rail will be met at Wake Forest on Friday before, if they will notify Elder G. B. Powell, Purnell, N. C., in time for him to arrange conveyance.

L. H. HARDY, Clerk.

DEAR BRO. GOLD:—I have just returned from Abbotts Creek Association. The preaching was all of a piece with great power, and much assurance. Elder Hall, of Ga., preached very acceptably to all, he is an able and useful preacher. I never saw more love and interest among brethren. On Monday three related their experience and were received. Men and women shouted aloud for joy. I was reminded of the day of Pentecost, and for the time forgot all my troubles, and longed to fly away and be at rest. I feel that the preaching will be of lasting benefit.

L. I. BODENHEIMER.

P. D. Gold is expected to preach at Newbern, N. C., on Monday night after the 2nd Sunday in Oct. L. H. Hardy on Monday night after 3rd Sunday in Oct. at same place.

DEAR BROTHER GOLD:—The LANDMARK is worth ten times what I pay for it, so great is the comfort it yields in its rich contents. I did not believe there was as much comfort in your paper as there is. There are no Baptists in my country. Please state to any of our preachers going from Straits to Hunting Quarter, N.C., or returning, to have an appointment here, so that my family can hear them.

THOS. C. DAVIS.

MARRIED.

Elisha P. Weaver to Dora A. Robbins at the bride's father in Nash county, N. C., September 16th, 1896, by M. B. Willford.

A NEW BOOK.

Elder Lee Hanks has a book of about 200 pages published concerning his life, experience, call to the ministry, and the important

subjects connected with the faith of God's elect.

The book is a good one, and interesting to lovers of truth. Price, 50 cents for single copy; a dozen for \$4.50. Send for same, if you desire it, either to,

ELDER LEE HANKS,
Boston, Ga.,

Or to me at Wilson, N. C.,
P. D. GOLD.

OBITUARIES.

THOMAS B. FARTHING.

The subject of this notice was born August 27th, 1861. He was the son of William Farthing and Caroline his wife. He was married to Roxie Suit on November 19th, 1890. The fruits of his marriage are two little girls. He died of consumption on February 4th, 1896. Mr. Farthing never united with the church, but for sometime prior to his final confinement he saw himself a sinner before a just God, though he kept his thoughts hid away from every mortal as much as he could. He appeared to prefer to converse on other subjects when in company. He told me (after his deliverance) that it appeared to him he was guilty of everything that was low and mean, and was a real criminal in the sight of God. His sins were so plain to him that they appeared before him on a great play-card which was continually before his eyes whether open or shut, both day and night. The great deep that was boiling up within him no one knew but himself, and that God who had come to reveal in him His tender love and gracious mercy. Deep was his sense of his sinfulness, and bright and glorious was his deliverance, for in his distress the Lord came, and instead of the play-card of crime a glorious light filled all his room and his soul was filled with love to God and praise for his forgiving mercy. This he thought to keep, as he had his troubles, all to himself, but he could not do this. One day his sister Ella was with him and he told her the glorious news and from her it went out and joy filled our hearts at the glorious news that there was a new born babe in our Father's house. We went to see him to hear the news for ourselves and to re-

joice with him in his great deliverance. First Elder Bodenheimer, then I, and then Elder Gold were called on and preached to him and those who had gathered in his house the unsearchable riches of Christ. He knew that his end was nigh and it did not trouble him to talk about death and eternity, for he saw he must soon enter there and the sting of death had been taken away, for Jesus died for him. On the day as above mentioned his Father sent the message for him and he gently fell asleep in Jesus. On the occasion of his funeral Elder P. D. Gold preached to those whose hearts God had opened to attend unto the word preached and then his remains were laid to rest until our God shall raise up, in His glorious likeness, that body which has been sown in weakness. There are left behind him a loving companion, two little children, mother and two sisters, two brothers and many friends to mourn their loss while he is dwelling in the fullness of the praise of Israel's God. May the good Lord sanctify this dispensation of His providence to the good of those who are left behind and His name be glorified forevermore. Very affectionately.

L. H. HARDY.

DICY A. BOAZ.

This sad Sunday morning I will try to write something concerning my dear old mother's death, Dicy A. Boaz. She departed this life July 28th, 1896, aged 74 years. She seemed to wait so patiently after Papa died, and spoke of death as though she did not dread it at all. She also bore her afflictions with the greatest fortitude. In all her afflictions she was never heard to murmur or complain. She told her single daughter she had lived as long as she wanted; she lived seventeen months after papa died. Her whole cry was to go home and be with him, to the house not made with hands. She was a member of the Primitive Baptist church at Strawberry, and died strong in the faith. She was the mother of twelve children, ten survive her now. Two died in the late war. A few nights before she died she said she saw papa standing at the foot of her bed, and that he called her. She told her daughter Fannie that was a token of her death. And one night she concluded there was a man in the house with a violin who played the sweetest piece of music she ever heard. Fannie

got up and made a brighter light and said mama you just dreamed it, she said no he was dressed in brown clothes, you must prepare for him to retire. Our dear mother is very much missed, and we feel that we have to be resigned to the will of the Lord and that our loss is her eternal gain.

We lay her gentle form to rest,
Among the sainted dead,
And on mother's clay-cold breast,
We pillow her aged head.

We lay sweet flowers on the mound
That hides her gentle form,
Their odors' voice resound
Another loved one has gone.

She cannot come to us,
We see her form no more.
But we can go to her,
If her Saviour we adore.

Oh! the loving links that bind us,
To mother earth so dear,
One by one we leave behind us,
As we to the grave draw near.

Lord, help us so to live,
That when we thy face may see,
We may all be able to give
Some good account to thee.

And when this short life is past,
And we enter upon the last,
May we rest with thee at last,
And with our sainted mother.

ELLA A. OAKES.

APPOINTMENTS.

J. M. CROUSE AND W. R. WELBORN.

Pilot Mountain.....	Oct. 25
Rock House.....	26
Pine Grove.....	27
Snow Creek.....	28
North View.....	29
Wilson (Rockingham Co.).....	30
Buffalo.....	31 & Nov. 1
Glenns Chapel.....	2
Shiloh.....	3
Pleasantville.....	4
Wolf Island.....	5
Lick Fork.....	7
Pleasant Grove.....	8
Moon's Creek.....	9
Country Line.....	10
Arbor.....	11
McRays.....	12
Lynch's Creek.....	13
Prospect Hill.....	14 & 15
Wheelers.....	16
Flat River.....	17
Stories Creek.....	18
Roxboro.....	19
Shiloh.....	21
Tar River.....	22

W. B. Horners.....	23
Camp Creek.....	24
Mt. Lebanon.....	25
Durham.....	26
Oak Grove.....	27
Willow Spring.....	28 and 29
Sandy Grove.....	30
New Hope.....	Dec. 1
Cane Creek.....	Oct. 7
Flippins Mill.....	8
Malmaison.....	9
Banister.....	10
Galilee.....	11
Strawberry.....	12
Fairfield.....	13
Mount Ararat.....	14
Sugar Tree.....	15
Cascade.....	16
Goodwill.....	17
True Vine.....	18

A GARDNER.

Watson.....	Oct. 23
Union Grove.....	24
High Hill.....	25
Liberty.....	26
Mountain Spring.....	27
High Ridge.....	28
Lawyers Spring.....	29
Bethany.....	30
Tyson's School House.....	Nov. 1
Jerusalem.....	2
Jones Hill.....	3
Liberty Hill.....	4
Howards Chapel.....	5
Freedom.....	6
Mountain Creek.....	7
Big Creek.....	8
Suggs Creek.....	9
White Oak Spring.....	10
Pleasant Hill.....	11
Brother James Borouhgs will arrange to Mt. Tabor Nov. 15.	
Rock Hill.....	16
New Shepherd.....	17
Abbotts Creek.....	19
Saints Delight.....	20
Conveyance needed.	

H. F. FEEDIN.

Contentnea Asso. Saturday, Sunday and Monday, LaGrange.	
Sanday Bottom.....	Tuesday
Beaver Dam.....	Wednesday
North East.....	Thursday
Cypress Creek.....	Friday
Thence to White Oak Association.	
The bretheren may arrange appointments for Tuesday and wednesday after.	
Morehead.....	Thursday
Harkers Island.....	Friday
North River.....	Sat. and 4th Sun. in Oct.
Nelsons Bay.....	Tuesday
Hunting Quarter.....	Wednesday
Cedar Island.....	Thursday
Jones Bay.....	Saturday
Goose Creek.....	1st Sun. in Nov.
Bethel.....	Monday
Sandy Grove.....	Tuesday
Blount's Creek.....	Wednesday
Galloways.....	Friday

Red Banks.....	Saturday
Tyson's.....	2nd Sunday, in Nov.
Meadows.....	Monday
Mewberns.....	Tuesday
Nahunta.....	Wednesday
Conveyance needed.	

J. E. ADAMS.

Cool Spring Association 2nd Sunday in Oct. at Mount Pleasant.	
Wilmington.....	Monday night after
Stump Sound.....	Tuesday
Yopps.....	Wednesday
Bay.....	Thursday
Thence to White Oak Association at South West	
Bethel.....	Tuesday after
Muddy Creek.....	Wednesday
Cypress Creek.....	Thursday
Old Maple Hill.....	Friday
Mill Branch (Columbus Co.).....	4th Sunday
Pireways.....	Monday
Shalotte.....	Tuesday (new church)
Bethel.....	Wednesday
Simpsons Creek.....	Thursday
Thence to Mill Branch Association at Pee Dee church.	
Some one will please meet him on Saturday evening before 4th Sunday in Oct. at Whiteville Depot.	

E. E. LUNDY.

Mt. Vernon.....	Nov. Sat. and 1st Sunday
Saints Delight.....	Monday
Hillsdale.....	Tuesday
Sardis.....	Wednesday
Pleasantville.....	Thursday
Wolf Island.....	Friday
Lick Fork.....	Saturday
Pleasant Grove.....	Sunday
Arbor.....	Monday
Lynch's Creek.....	Tuesday
Prospect Hill.....	Wednesday
Wheeler.....	Thursday
Flat River.....	Friday
Surl.....	Saturday
Mt. Lebanon.....	Sunday
Eno.....	Monday
Durham.....	At night

T. S. HALL, OF GA.

Axton.....	Oct. 19
Leatherwood.....	20
Camp Branch.....	21
Pedego.....	22
Henry Court House.....	23
River View.....	24
Reed Creek.....	25
Union.....	26
Charity.....	27
Jack's Creek.....	28
Floyd Court House.....	29
Elder Lester please arrange appointments towards Bristol, Tenn.	
Conveyance needed.	

J. A. BURCH.

Creeches.....	Monday after 4th Sun. in Oct
Saleni.....	Tuesday
Neuse.....	Wednesday
Brother J. R. Young's at night.	

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

TRAINS GOING SOUTH.

DATED June 14, 1896.	No. 23 Daily	No. 35 Daily	No. 41 Daily	No. 49 Daily
	A. M.	P. M.	A. M.	P. M.
Lv. Weldon.....	11 55	9 44	.....	.....
Ar. Rocky Mt.....	1 00	10 39	.....	.....
Lv. Tarboro.....	12 12	.....	.....	.....
Lv. Rocky Mt.....	1 00	10 39	5 45	12 45
Lv. Wilson.....	2 10	11 18	6 20	2 05
Lv. Selma.....	2 53	.....	.....	.....
Lv. Fayetteville	4 30	1 07	.....	.....
Ar. Florence ..	7 25	3 14	.....	.....
Lv. Goldsboro..			A. M.	P. M.
Lv. Magnolia...			7 05	3 10
Ar. Wilmington			9 10	4 16
	P. M.		A. M.	5 45

TRAINS GOING NORTH.

DATED June 14, 1896.	No. 78 Daily	No. 32 Daily	No. 40 Daily	No. 48 Daily
	A. M.	P. M.		
Lv. Florence.....	8 40	7 42	.....	.....
Lv. Fayetteville	11 10	9 40	.....	.....
Lv. Selma.....	12 34	.....	.....	.....
Ar. Wilson.....	1 20	1 35	.....	.....
Lv. Wilmington			P. M.	A. M.
Lv. Magnolia...			7 00	9 25
Lv. Goldsboro..			8 30	10 52
			9 36	12 01
Lv. Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar. Rocky Mt...	1 20	11 35	10 23	12 52
	2 17	12 11	11 05	1 35
Lv. Tarboro.....	12 12	.....	.....	.....
Lv. Rocky Mt...	2 17	12 11	.....	.....
Ar. Weldon.....	3 32	1 01	.....	.....
	P. M.	A. M.	P. M.	.....

†Daily except Monday. †Daily except Sunday.
 Train on Scotland Neck Branch Road leaves
 Weldon 3.55 p. m., Halifax 4.13 p. m., arrives Scot-
 land Neck at 5.05 p. m., Greenville 6.47 p. m. Kin-
 ston, 7.15 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
 5.00 a. m. and 2.00 p. m. Arrive Pamlico 5.50 a. m. and
 3.40 p. m., returning leave Pamlico 6.50 a. m. and
 6.20 p. m., arrive at Washington 11.20 a. m. and
 7.10 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m.,
 arrives Plymouth 7.35 p. m. Returning leaves
 Plymouth daily at 7.45 a. m. Arrives Tarboro
 9.15 a. m.

Train on Midland N. C. Branch leaves Goldsboro,
 N. C., daily, except Sunday, 6.00 a. m., arriving
 Smithfield, N. C., 7.20 a. m. Returning, leaves
 Smithfield, N. C., 7.50 a. m., arrive Goldsboro, N.
 C., 9.15 a. m.

Trains on Nashville Branch leave Rocky Mount
 at 4.30 p. m., arrive Nashville 5.05 p. m., Spring
 Hope 5.30 p. m. Returning leave Spring Hope
 8.00 a. m., Nashville 8.35 a. m., arrive at Rocky
 Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Wrsaw for Clin-
 ton, daily, except Sunday, at 8.20 a. m. and 4.30
 p. m., Returning leaves Clinton at 7.00 a. m. and
 11.30 a. m.

Train No. 75 makes close connection at Weldon
 for all points North daily, all rail via Richmond,
 also at Rocky Mount with Norfolk and Carolina
 R. R. for Norfolk and all points North via Norfolk.

J. N. F. DIVINE

General Supt.

J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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VOL. 29.

OCTOBER 15, 1896.

NO. 23.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

Zion's Landmark Print, Wilson, N. C.

JR Congleton
1896 08

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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.

HOW WE KNOW GOD.

DEAR BRETHREN AND SISTERS:—
The theme before us is a grand and glorious one indeed. The life that we received from our federal or natural head—Adam, is wholly natural and in that life we cannot have a single spiritual thought or desire. Before we can even understand the things of nature, we must be born into this material world, must have natural birth, after which the child grows and as it grows old the more of nature it knows, its knowledge of natural things is not the cause of his being a child, but is a result or fruit of the natural life which he received from his earthly parentage. In this life he has natural love, natural aspirations, but he is as destitute of spiritual knowledge as a horse. All the teachings that can be bestowed upon him will not give him a particle of spiritual knowledge of God. They understand as natural brute beasts—this is all from the natural head to-wit, Adam. Saul of Tarsus was trained at the feet of Gamaliel and was a zealous Pharisee of the strictest sect and as touching the law he was blameless. Many regard him as a wicked man, but not so. He was a religious man, trained in the lap of religion, and as to literature he had but few if any equals. In some respects he excelled all in his day; but all that teaching did not enable him to know God, or even have one spirit-

nal idea of him. Father, mother, bibles, teachers and preachers can never give the natural man one divine thought. Saul held the garments of Stephen, until he was stoned to death. He got letters of authority to go to Damascus and bind all that call upon the name of the Lord. God caused a light above the brightness of the noon-day's sun to shine around Saul and he heard a voice saying, "Saul, Saul why persecutest thou me?" He said, "Who art thou Lord?" He said, "I am Jesus whom thou persecutest." All that wisdom had not caused him to know the Lord. If natural training could not enable Saul to know the Lord, can it enable one to day? Most assuredly not.

The knowledge of God is received in that life which is in our Spiritual Head, Jesus. "In him was life, and the life was the light of men." This life or light that is given to the sinner is what enables him to behold that depravity of his wretched heart. A man must be born of that life before he can know God or know things pertaining to the spiritual kingdom. The four living creatures (beasts) that John speaks of are the ministry in the four quarters of the earth, and they are given eyes before, eyes behind and eyes within.

"Eyes," we understand, represent wisdom, and the first thing that the sinner sees with those

heavenly eyes are the "eyes within" that cause him to hunger and thirst after righteousness and mourn on the account of sin. This causes him to become a laboring and heavy laden character. Jesus says: "Come unto me all ye that labor and are heavy laden and I will give you rest."

Dear sinner, have you ever felt to be weary and heavy laden, and made to mourn on account of sin? If so, you have been given those heavenly eyes to see that your heart is deceitful above all things and desperately wicked, and Jesus is drawing you to him by the sweet cords of his love, where you can rejoice in him as your Saviour. After you have been born again you have those eyes within all through the journey of life, and you are often made to weep and sigh on account of the depravity of the flesh.

It was with those heavenly eyes that Saul was made to see what a helpless sinner he was. After he had been baptized by Ananias, and was engaged in the sacred calling of preaching Christ as the only Savior of sinners, he says, "I know that in me, that is in my flesh, there dwelleth no good thing." He had wisdom (eyes) that he could see the sinfulness of his flesh, and cry out, "O wretched man that I am, who shall deliver me from the body of this death?" He could see with those eyes that he was the chief sinner right then. Every child of God is given those eyes, and can say with the poet:

"Of all the foes we meet,
None so oft mislead our feet,
None betray us into sin
Like the foes that dwell within.

When I turn mine eyes within,
All is dark and vain and wild,
Filled with unbelief and sin,
Can I deem myself a child."

Paul could by those divine eyes (inspiration) look back and say,

"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." Here are the eyes behind which come alone from the Spiritual Head. Again with those eyes he could say, "Who hath saved us and called us with an holy calling, not according to our works, but according to his purpose and grace given us in Christ Jesus before the world began." Peter had eyes (wisdom) behind, and could say, "Elect according to the foreknowledge of God."

Theological schools do not teach men such doctrine as that, because their teachers are all near-sighted and can see no further than their works or efforts extend. They can't look back and see that Christ's atonement is sufficient for every chosen vessel of mercy. Though he may be in heathen lands God knows where he is and who he is, and will take him safely home to heaven; but they can only see as far as they can reach with men and money, and when that stops their wisdom and system of salvation ceases.

They have no eyes to look back and seek that God clothed Adam and Eve with coats of skin without money or preachers to aid him. He enabled Abel to offer an offering by faith, no preacher or Bible to instruct Abel. God gave Abel eyes before that he could look beyond the type to the anti-type, which is Jesus. The children of God anciently had eyes before and were enabled to worship God by faith. The only way a poor sinner has ever known God from Abel to the present is by revelation. Jesus said to Peter, "Flesh and blood hath not revealed it unto thee, by my Father, which is in heaven." "All things are delivered unto me of my Father, and no man knoweth the Son but the

Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Paul says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." The knowledge of God comes alone by revelation. When we receive that knowledge we have different aspirations and glorious anticipations, but yet the thorn in the flesh, the messenger of Satan to buffet us, gives us much trouble, and often sorely harrasses and causes a deep groaning within, being burdened.

Bless the Lord we have eyes before that we are looking forward by fond anticipation to the glorious appearing of Jesus when he will come without sin unto salvation and will take his ransomed jewels home. God, the Divine Creator, will preserve both man and beast, and this globe, upon which we live, until every chosen vessel of mercy is born into the world and brought to the knowledge of the truth, brought into union with Christ by whom they have received the atonement. Every one that was given to him was atoned for by the great sacrificial offering who expiated our sins and reconciled us (his elect, no more nor less) to God by offering himself without spot once for all his people. They all shall come to him and shall know him. He will say to the North give up, and to the South keep not; he will bring his sons from afar, and his daughters from the ends of the earth. God, the great governor of all thing, will preserve the earth and its inhabitants, until the Son gathers all the sheep that he laid down his life for.

Then, fearing, trembling, doubting soul, Jesus will bid you come up higher, away from the sufferings of this sin-smitten world.

A few more troubles in your pathway, but Jesus will not suffer you to

be tempted above what you are able to bear. His grace will preserve you and guide your wandering feet aright. May the blessings of God attend all his humble children, giving them fortitude to bear them up through life.

May strife about words cease, and may we possess a spirit of love and forbearance. Your brother, if one at all, in affliction, LEE HANKS.

ELDER P. D. GOLD, DEAR BROTHER AS I HOPE IN CHRIST:—Your kind favor of Feb. 17th reached me in due time. Accept my thanks for the copy of ZION'S LANDMARK received with your letter. I have carefully preserved the number you sent me, also one a friend sent me, and was highly pleased with them and felt that if I possibly could I would have become a subscriber at once. I must make mention of two articles, one written by Miss Lola P. Brown, the other by H. J. Redd together with your remarks that I read in your paper and they have done my poor heart good.

Miss Brown in her letter has told so many things that accord with my own feelings and experience that I was greatly encouraged by reading her letter and have a longing desire to meet her face to face, but suppose that will never be in this life, and Elder Redd's article together with your remarks, I believe were fitly and timely spoken. Since reading therein my mind has dwelt on the words, "How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him".—Heb. 2, 3.

This passage I think has reference to our "common salvation" and is addressed to the children of God only, and not to the whole world as some would have it.

How shall we escape the anger of the Lord if we live in disobedience to his commands? Will not his anger be kindled greatly if we walk in the way the world is walking in and not seek to walk in the foot-steps of Jesus?

For an illustration of my text turn to Numbers 11th chapter. The children of Israel fell at lusting craving flesh rather than "manna." They said "who shall give us flesh to eat?" We remember the fish which we did eat in Egypt freely, the cucumbers and melons, and the leeks, and the onions, and the garlic, all of which have an offensive odor, and taint the breath of those who eat them, or the hands of those who handle them. Satan and the world always rejoice when they smell the odor of the onion, leek, etc., among God's children, and they are not slow to detect this odor when among God's children for it is the odor of their native land, Egypt. Whenever we live in disobedience to God's laws, take any part with the modern institutions of the day that are said to aid in the eternal salvation of souls, it is as though we had eaten onions, garlic, etc., and our breath will have an offensive odor so long as we feast on any of these things and not alone on the heavenly "manna," even Jesus.

*If we desire flesh, onions, garlic, etc., the Lord will withdraw his presence from among us: "and the anger of the Lord was kindled greatly."—Num. 14, 42. "Go not up, for the Lord is not among you" and how shall we escape the nets and snares of satan "if we neglect so great salvation." By living in disobedience to God's laws we will become cold or lukewarm in the cause of Christ as was the Laodiceans. If we neglect to meet with God's children from time to time, our brethren, (if we ever had any)

certainly we will grow lukewarm or cold. Old satan will help us to plan many excuses—also tell us they are very reasonable excuses for us to remain away from our place of worship. Of course there are times when God's children can be reasonably excused in being absent from the house of worship; but many times we are not excusable, and the Lord will not excuse us, and in behalf of the cause of Christ and of truth the brethren should not excuse us.

"How shall we escape if we neglect so great salvation," which at first began to be spoken by the Lord.—St. Matt. 4-17.

The Lord was the first to preach unto the people and give commandments unto his people. St. Matt. 5th chapter "And seeing the multitudes he went up into the mountain; and when he was set, his disciples came unto him, and he taught them: i. e.; the disciples and not the multitudes; saying: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Blessed are they that mourn for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

After giving them many blessed assurances of their acceptance with him he reverses the matter somewhat by saying: "Ye are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under the foot of man." Yes my brother, how shall we escape to be thenceforth good for nothing but to be cast out from among God's children—i. e.: no longer feast with God's children in a church capacity or have fellowship with them, and the light that we let shine when we first entered the fold, will be trodden under the

foot of men "if we neglect so great salvation," i. e.: neglect to seek to obey God's commands.

"Ye are the light of the world; a city that is set on a hill cannot be hid." Neither do men light a candle, and put it under a bushel, but on a candlestick. Whenever God's children have received a hope in the full pardon of all their sins, and are made to believe Jesus the only Saviour of sinners it is then their duty to no longer keep their light under a bushel, but they should put it on a candlestick, by coming home to the church and telling her of their hope in Jesus. "Go home to thy friends and tell them what great things the Lord hath done for thee, whereof ye are glad"—"and it giveth light to all that are in the house."

Whenever any of God's humble, poor come home to the church, telling the things Jesus has done for them it encourages all those who are in the house—the members of the church.

"Let your lights so shine before men, that they may see your good works, and glorify your Father which is in heaven." Is our light going to shine when we keep it under a bushel? Will it be glorifying our Father which is in heaven when we live in disobedience to his commands? It is only through his strength that we can obey his commands.

He has said "pray without ceasing." Those words came to me so forcibly some time since. I asked "why should we pray without ceasing?" The answer "pray to God to give you strength so that you may run and not be weary, walk and not faint, ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Are we weak and faint? Let us pray. Lord strengthen us with might in the inner man. We

should pray in faith, believing faith is the gift of God. Jesus gave us the spirit of prayer away back yonder when he showed us what sinners we were in his sight. Our first prayer was, "Lord be merciful to me a sinner." We have an evidence that he heard and answered that prayer when he said, "Thy sins which were many are all forgiven thee; go in peace." And then he gave us commandments to obey. One commandment is "pray without ceasing," and he also said, "quench not the spirit." Have we ceased to pray? Then are we not quenching the spirit of prayer? and by disobeying this command, "How shall we escape to fall into many snares and hurtful lusts, which war against the soul, if we neglect so great salvation? Will now drop a thought on the latter clause of my text and then I am done. "And was confirmed unto us by them that heard him." Who was it that heard him? Why the disciples. — St. Matt. 5, 1-2, and have they not confirmed us all that Jesus spoke unto them?

Pray for me that I may not neglect so great salvation for I am so weak, so prone to sin. Nothing short of the grace of God can hold me on his way, so that I may be able to escape the temptations of the world, the flesh and the devil.

"Without me ye can do nothing," and with Paul I must say, "By the grace of God I am what I am, if indeed I am anything at all." The thought of writing you this letter did not occur to me until this evening and the impression came so great that I could not resist writing you. I hope what I have written is according to the truth, and will you please cast the mantle of charity over all imperfections. From one of the least of all,

MINNIE CHESTER.

ELDERS GOLD AND LESTER, DEAR BRETHEREN:—The exhortation of Paul to Timothy was strong, to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Timothy was a young preacher of the gospel, and it stands addressed to ministers of the gospel to the present day. "Study to show thyself approved," etc., as much as to say, Let it be your highest aim to please God, not turning to the right nor to the left from that which is right in the sight of God. There is no power unto which the minister must look but unto God. The great aim of God's ministers is to please him who has called them to be soldiers. Ministers should neither study to please nor to displease men. When they stand approved in the sight of God the church is edified and established in the Lord. How cautious we should be lest we bring reproach upon the church. When faith is in our hearts the cause of Christ is precious. Two of the greatest things with the Lord are his glory and his praise, for it is said he will not give his glory to another, nor his praise to graven images. This implies that he praises his saints when they are faithful, walking in his precepts. All things that were made, both visible and invisible, were made for the glory of God. Some times he raises up wicked rulers that he might show forth his praise in their destruction. It was for this purpose that Pharaoh was raised up, for it is said, "For this cause have I raised thee up, for to show in thee my power and that my name may be declared throughout all the earth." I do not suppose that Pharaoh was any more wicked than were many other kings, yet his overthrow in the sea was his highest reward, for God will punish sin wherever he finds it. The full purpose of God in deliver-

ing the children of Israel from Pharaoh was not manifested at the Red Sea. In every account we have of the overthrow of wicked nations we find they had to be fully ripe for destruction. These things were shown unto Abraham upwards of four hundred years before they came to pass. God told him the reason why he could not inherit the land was because the iniquity of the Amorites was not yet full.

The glory of the Lord manifested at the Red Sea went on before Israel even into the land of Canaan, and it caused the inhabitants of the land to tremble at the approach of Israel. It was not only for their safety that their enemies were destroyed, but to also manifest his glory on earth.

Whenever God's people are approved in his sight they are strong, and one can chase a thousand and two can put ten thousand to flight. It was the case with Jonathan and his armor-bearer, and also with David at one time. But when they disobeyed the Lord their enemies prevailed. Israel was typical of the church at the present day, and the reason we some times are so weak is because we walk after the flesh, and therefore die to the enjoyment of the world. God's people are said to be "the light of the world," and that as a city set on a hill cannot be hid even so they cannot be hid. Again it is said, "If the light that is in you be darkness how great is that darkness."

When God's servants walk worthy in his sight he gives them wisdom in expounding his word which the enemies of the church cannot gain say. How careful we should be to deport ourselves right in the sight of God and of one another. I have no confidence in a profession of religion which does not make men and women better. The eyes of the world are on the

church, watching it very closely to see if they can successfully reproach the cause of Christ. When the church is obedient to the Lord it oftentimes has a restraining power over the people. It was the case with Israel, and it is said when a man's ways please the Lord he maketh even his enemies to be at peace with him. I don't think our ways please the Lord when we get to wrangling with the world. The Lord has a great and noble purpose in his militant kingdom which is to show forth his praise on earth, and to show that he is upright, and for this purpose he gives them a good hope, through grace, and they are prompted by pure motives to let their light shine and to glorify the Lord. There is nothing here on earth that manifest more glory to the Lord than the church when gathered together in love. The poet says :

I love her gates, I love the road,
The church, adorned with grace,
Stands like a palace built for God,
To show his milder face.

Sometimes we think we see the very image of Jesus in the very being of some of our brethren and sisters. A while after I joined the church I thought I could not praise the Lord, because I could not sing. I thought none but those who could sing, and pray, and preach could praise the Lord, but my mind has been impressed differently of late. God's praise is not divided. There is no greater praise ascends to God than from the laity of the church. When they are walking in the footsteps of Jesus. These should be encouraged to fill their seats in the church, for some times when the minister sees the feeble saints coming, Oh how it encourages him, and when we go feeling our need the Lord will revive our drooping minds.

ASA D. SHORTT.

Turtle Rock, Va.

ELDERS GOLD, AND LESTER, DEAR BRETHREN IN CHRIST:—By request of my dear brethren and sisters, whom I met on my visit to Eastern North Carolina, I will try, (though after much delay) to write a few lines for the columns of the LANDMARK. I feel my inability to write for publication. I left my home Feb. 13, 1895 to visit some of the Baptists in Eastern North Carolina. I have had an impression of mind for over three years to visit the people of the East, and I feel that the impression was of the Lord, for I wish to say to the many brethren and sisters that I met, that I greatly enjoyed their company. I met many kind and precious brethren and sisters. Time and space will not admit my naming them. But I feel to say that I found peace and fellowship generally manifest among them, and I want to say to them, that I never did enjoy a visit among any people better in my life. May the grace of God and the light of his Son Jesus Christ keep us from all harm, and make us to shun every appearance of evil, enabling us to take up our cross daily and follow Jesus, and let our light shine as Jesus has commanded us. I rejoiced greatly that I found the dear brethren and sisters walking in love, for the apostle says: "Who-soever loveth is born of God, for God is love." Then let brotherly love continue. There is nothing any more encouraging to the man of God called to preach than to see the dear saints of God walking in love. One might say how can I walk in love in this latter day, when the time has got so that I scarcely can tell who is born of God by the walk and conduct of some of those who profess to serve God. Now dear saint of God, I would say that serving God is an individual matter to each of us, and we

should serve God for ourselves, as if there was no one else to serve God. I would say to all of the dear saints of God, fill your seats on church days, tell the truth, pay your debts, administer to the needs of the poor, and what thy hand findeth to do, do with thy might: for saith the word, I will write my law in the hearts and print them in their inward parts; so the dear saint of God has an easy mind and conscience by doing what he finds written for him to do. May God bless you. Remember me in your prayer, and may the God of all grace deliver us all from evil, is the prayer of one of the least of the saints of God.

J. M. CROUSE.

P. D. GOLD, DEAR BROTHER:—I received your letter asking me for what is due you. I am so sorry that I am not ready to pay you at once. You have been so kind to send me the LANDMARK this long without me paying you. I have tried to get the money for you but I have a hard time trying to clothe and feed my little children. You know all widows have a hard time in this world, but if the good Lord spares me to live and get the money I will send it to you at once, for the dear old LANDMARK is so much comfort to me I don't know how I can do without it, for I live so far away from my church I seldom get chance to go, and I watch and wait for my paper to come same as church days. Oh I love to read the good news from a far country, but dear brother have compassion on me and I will pay you all. I am poor in this world's goods but I have a hope for heaven which is worth all this world to me. Brother Gold, I never expect to see your face in this world but I have a hope of meeting all of God's children in the glory land where there is no trouble, sick-

ness, sorrow nor death to separate us from our loved ones. Pray for me and my family. You will please stop my paper now until I can pay you what is due and I hope I will be able to take it again shortly. I hope you will be spared long to speak the truth as it is in Christ Jesus. I remain as ever your unworthy sister.

JANE LESTER.

Pilot, Va.

This is a sample of a considerable number of letters I receive from God's afflicted poor. I wish I was able to send the LANDMARK free to all such. If any of our brethren who are able feel like helping such, and will forward it to me it shall be applied in this way. P. D. G.

DEAR BROTHER GOLD:—I am desirous of becoming a subscriber to your valuable paper—ZION'S LANDMARK. I have seen it and am well pleased with the communications which it contains. Having been requested by many of my dear brethren and sisters in the Lord to write out the gracious dealings of the Lord with my poor soul, I have been thinking for sometime that I would write a few lines for publication in your columns, but fearing I may be in the way of those of abler pens, and not knowing that my imperfect scribble would be welcome, I have deferred until now. But as this is a rainy day I will draw my bow at a venture.

As it is a gratification to me to read of the kind and wonderful dealings of the Lord with his people, my mind is at this time drawn out to speak of his goodness in the salvation of my soul, for I trust he has called me out of darkness into his marvelous light.

I was born December 11th 1811, in Middlesex County, England, and came over on this side of the At-

lantic to the City of New York when quite young, and from thence to North Carolina. While in England I was brought up after the Established Religion of that country. I became filled with the fears of hell and of the judgment to come, and lived the life of a Pharisee until I was bound to a sea Captain. Then I lost all external appearance of religion and betook myself to cursing and every kind of open vice and folly that satan suggested to my mind. I was running fast downward to eternal destruction but knew it not—drawing sin as with a cart rope—and drinking iniquity as an ox drinketh water—being led captive by the devil at his will. I was satisfied in that condition, and should have been satisfied yet if it had not been for the love of God manifested by the power of his Spirit in bringing me to the knowledge of the truth that the salvation of the soul is of the Lord.

I spent twenty-nine years of my life in open rebellion against God—When in my twenty-ninth year I was brought to meditate on the subject of death and eternity, and the same old Pharisaical spirit revived and could acknowledge there was a God, and to some extent saw that I was a sinner, but thought I could do something to work myself in God's favor. So, to work I went, and in my own estimation soon got to be a good christian, for I had left off swearing and laid aside my frolicking in which I so much delighted.—So I went on smoothly in my way of righteousness, thinking I was in a fair way to heaven and eternal happiness, until the Lord, by the power of his Holy Spirit, brought me to see that I was a sinner by nature as well as by practice; and then it was that I saw that all my works were unavailing, that my prayers and tears could

not save me. The thunderings of the law seemed to pour its curses down upon my guilty head, for it said to me, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." Then the justice of God in his law was plainly revealed to me, for I saw clearly that I had failed in every point. I then looked around for relief but could find none on the right nor the left hand. Hell appeared to be my portion. I thought everybody else could be saved but me. When I read the scriptures I read my own condemnation in every line. Oh how gladly would I then have exchanged conditions with the beasts of the forests or the fowls of the air. When I tried to pray it seemed that sin had sealed my lips. My appetite for food and for sleep was taken from me. I was afraid to sleep for fear of waking up in everlasting torment. I was made to feel and acknowledge that if the Lord sent me to hell it was what I justly deserved. Still my cry to God was, that he might have mercy on me a poor, hell-deserving sinner.—By day and night I cried, Lord, save, I perish. I continued in this state of mind eighteen months.

One night after my family had retired and I was sitting by the fireside meditating on my lost condition—I had been reading the scriptures but closed the book and resolved to never look in it again. I had given up all hope of being saved; but, contrary to my expectation, my mind and eyes were directed toward the East, and it was then and there that I hope the eyes of my understanding were opened. I seemed to see by faith the blessed Jesus hanging on the cross and his precious blood flowing from his wounded side, and it did appear to me that his blood was

applied to my poor soul by the Spirit to cleanse me from all sin. I then felt that I could rejoice with joy unspeakable and full of glory, for I felt that I was delivered from under the curse of the law. Then if I had ten thousand tongues I could have used them all in praise to God for his mercy towards such an unworthy sinner as I felt myself to be. Every thing around appeared to bear a new aspect. I then loved all the creation of God, and loved him because he first loved me.

May 14th, 1841, I united with the Methodist Society but could not feel satisfied to remain among them very long; so, on the 16th day of May 1842 I related my little hope to the Primitive Baptist Church and was baptized on the same day by Elder G. W. Carrowan. I could then truly say, Salvation is of the Lord.—And today the Lord only knows whether I am a child of grace or not.

To the people who are called Predestinarian Baptists I feel to say, as Ruth said to Naomi, "Entreat me not to leave thee, nor to return from following after thee; whither thou goest I will go, and whither thou lodgest there will I lodge, thy people shall be my people, and thy God my God; where thou diest there will I die and there will I be buried—the Lord do so to me and more also, if aught but death part thee and me:" for I do believe they are the redeemed people of the Lord and that God will bring them through all their fiery trials, tribulations and afflictions and although they shall pass through the dark valley of Death they shall enter into endless joy. They shall arise from their graves more than conquerors through him that loved them and gave his life a ransom for them. The blessed Savior will say to them, "Come ye

blessed of my Father, inherit the kingdom prepared for you from the foundation the of world;" when all the workers of iniquity shall go away into everlasting punishment.

After I was baptized, for a season, I felt perfectly happy and thought all my troubles were ended; but I soon found that peace and happiness were not to be my lot in this world. The Lord has designed for me a cup of joy and sorrow. Before I had been a Baptist very long my mind was led to think about the welfare of Zion, and I could not rest on account of her broken down walls. The deep impression of my mind was to go and preach the gospel. I prayed the Lord to remove from me this impression; but I believe he showed me in a vision of the night where in a new Bible was presented to me, and the appearance of a finger pointing to the 33rd chapter and 33rd verse of Job, which reads thus, "If not hearken unto me, hold thy peace, and I shall teach thee wisdom," and a still small voice saying,

'Tis music in the sinner's ear,
'Tis life and joy, and peace.

Notwithstanding all this I forbore, attempting to preach for the space of six years, and left home in search of a place to settle where I was not known—thinking I would move and not let it be known that I was a professor of religion. But the Lord would not suffer me to do so. My burden was heavy on my mind, and it was continually whispered, Why stand ye here idle all the day? And it seemed to me that I could hear a voice day and night above my head, saying, Go thou and preach the gospel, until I was weary of forbearing, and was made to cry out in anguish, Lord, send by whom thou wilt send: so I believe.

Brother Gold, I was made willing in the day of God's power, and on the 23rd day of November 1850, I was licensed by the Church to exercise my gift, and on the third Sunday in November 1852, I came under the hands of the presbytery, composed of brethren Clayton Moore and Eli McGaskie, and was ordained to administer gospel ordinances.

I do sincerely desire an interest in the prayers of my brethren and sisters in the Lord, that I may walk as becometh a child of grace.

Farewell for the present. From a poor sinner saved by grace, if saved at all.

WM. REYNOLDS.

ELDER ISAAC JONES, MUCH ESTEEMED BROTHER:—I received your valued letter, bearing the news of your family's continued sickness. I traced its lines with sympathy, and if not greatly deceived, found it filled with the feelings of a tempest-tossed child of God. Surely I believe you are one whom the Lord has called, qualified and commanded to go forth, bearing the glad tidings of salvation to those for whom Christ died. Therefore I feel that our dear Heavenly Father will yet deliver you from the "Slough of Despond," and sweetly lead you into pastures of living green, there will you feast on his goodness and bask in the sunshine of God's love. Verily "they that believe upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Dear brother, God's promises are sure. I believe the fountain of mercy ever flows to nourish his famishing little ones, but at his own appointed time are they to be fed. Well might the poet say:

"When frowns appear to hide His face,
And clouds surround the throne;
He hides the purpose of His grace,
To make it better known."

Brother Jones had you thought of the night in nature being as essential to our welfare as the day. I think it equally necessary to the spiritual growth and well being of a child of God, though we do not love the dark season, but when the bright and morning star arises, shedding forth its effulgent rays in our thirsty souls, then we can say as did one of old, "Lo, the winter is past, the rain is over and gone," etc. We can't realize our nothingness and dependence upon the great "I am" in health and under favorable circumstances, how neglectful, ungrateful and sinful we are by nature, but when we find the dark, lowering clouds of trials and adversity approaching, we begin to look around, thinking perhaps we can find refuge in our good deeds, but alas! when the surging billows threaten to engulf us, and our works pass into insignificance, then we must look to the "Rock that is higher than I;" it is then we are enabled to say, "I will lift up mine eyes unto the hills, from whence cometh my help." Surely there is no other God save the God of Israel, therefore, "He giveth power to the faint, and to them that have no might he increaseth strength, dear brother. "It is not in man that walketh to direct his steps," but it seems we are slow to learn these things.

O dear loved ones, we should endeavor to be patient, yes and meek for the faithful who trust in Jesus are the ones he'll safely keep. If we be willing and obedient we'll be led by his kind hand; yes he will lead us by still waters, and will eat in a goodly land. Yea, into pastures broad and beautiful, Jesus carried his little flock, there they feasted with utmost pleasure,

regretting not their past hard lot. Though the road through which they travel is long and filled with many a thorn, their lovely Shepherd will heal their wounds, and give them a robe that is not careworn. Brother Jones, bear with me a little longer. The morning after receiving your last letter, telling me your wife was no better, while busy performing some of my domestic duties, thinking how distressed you must feel, the following words flowed into my soul with much sweetness, viz: "Hope thou in God, for thou shalt yet praise him." This is not Scriptural language, I think, but I write it as it was given to me, feeling that it was to show me that you would be enabled to praise the Lord again. You don't know how good it made me feel to think he, the Most High, should condescend to send such a lovely and comforting message in answer, as I hope to my weak petitions in your behalf. Oh how good is Christ, our Saviour, bearing each and all our cares. He will not let his obedient perish in this world of sin and sorrow.

If consistent with God's will I hope your family are much better, if not may he prepare each to bear their trials and afflictions with patience, feeling that he doeth all things well. Remember me in your petitions; accept love and sympathy from us to yourself and family. May the dear Lord be with you, that you be enabled to bear your troubles with christian fortitude is my desire for Christ's sake. Dear brother, if you find any spiritual comfort in my scribble, ascribe all the glory to God, the giver of every good gift.

I will be glad to hear from your loved ones again soon. Dispose of this as you think best. I do not want to crowd out better matter, for I know many of the beloved flock

of God are gifted, while I am very weak, if one at all. Pardon errors.

Your unworthy sister,

EUGENIA A. HINTON.

Clayton, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have been for some time impressed to write a part of what I hope the Lord in his goodness and mercy has done for my soul. I had serious thoughts about dying from my childhood. When I was about fourteen years old I felt myself a poor, lost and undone sinner. I would go off to myself and beg the Lord to have mercy on me. I did not want any one to know my feelings. My trouble would wear off, and I thought I could get religion when I was older, and that I would enjoy the pleasures of this world. I went on in this way about four years, and I dreamed of my mother and the church, and awoke myself crying. I thought I was at Salem Meeting House, in a crowd of people, and was lost, and had neither home nor where to go; some one said to me, "Go home with your mother." I went up close to the pulpit, and she came smiling and gave me her hands and shook hands with me. My mother died when I was about six years old. I became troubled, and thought this was a warning to turn from my sins. I tried to forsake the sin and folly of the world, and ask the Lord to forgive me, but it seemed that I could not turn. I went on two years longer, which was in the year of 1878; then I hope the Lord convicted me of my sins. I got in so much trouble I thought I would die. I felt that I was a miserable sinner, and that God had forsaken me. I would read the Bible to see if I could find any consolation, but no comfort could I find. I would beg the Lord for mercy. It seemed that it was

sinful for me to try to pray. It appeared that if I had no tongue the very breath of my soul was, Lord be merciful to me a sinner. In the spring of 1879 I hope the Lord in his goodness and mercy pardoned my sins, and my heart was filled with love and praise to our blessed Saviour. I felt like singing praises to his glorious name. Such love I had for the Primitive Baptists I can never describe. It seemed that I could see a bright look in their countenances. I wanted to join the church and be baptized, but was afraid I was deceived, and would deceive others. I would go to preaching, and the minister of the gospel could tell my feelings better than I could myself. I wanted to be with Christian people, and talk with them, and when I did I was sorry I had ever told any one of my hope. I was afraid it was all imagination. The things I once loved I now hated, and that I once cared not for I now loved. I would pray to the Lord for a brighter hope, and I lived away from the church, out of my duty, until I saw so much trouble I did not know what to do, and I sometimes wondered, Can it be that our Heavenly Father has remembered me, though sinful and unworthy I be? I would pray, "O Lord, remember me." I wanted to join the church, but felt that my experience was so little that surely they would not receive me. I went on in this way about five years, and I would try to live out of the church and do the best I could. I then was troubled about predestination and election, and would go to hear other professions preach, to see if I could find any comfort with them, but it only made my trouble worse. I would think of that sweet home and my mother, that I had dreamed I had found among the Baptist church. The members of the church would tell me to join

the church and I would be better satisfied, but I wanted to be satisfied before I went, and I was satisfied about the Baptist doctrine, but I had to go with the little hope I had received over twelve years before. The summer of 1892 I felt like I could not live without the fellowship of the church, and from one church meeting to the next I felt like some judgment would surely overtake me for living in disobedience, and I prayed the Lord that I might be enabled to go in the discharge of my duty, and also if I was pardoned that at the next meeting I could go and offer myself to the church. And I believe my prayers were answered. This Scripture would often come to me, "Come unto me all ye that labor and are heavy laden and I will give you rest." The second Saturday in August, 1892, I went before the church at Salem and told a part of what I hope the Lord had done for my soul, and was received, and on Sunday morning was baptized with fifteen others by our beloved pastor, Elder John C. Hall. That was the happiest day I ever spent. I felt like I had gone home to my friends, where I could find rest and enjoy the sweet fellowship of the church. I wish to say to all who have a hope to go home to their friends where they can enjoy that sweet rest and fellowship with the people of God. Please remember me at a throne of grace. Your unworthy sister, if one at all,

LIZENA WILSON.

Graysville, Floyd Co., Va.

FOR ZION'S LANDMARK:—The meeting of the New River Association with Bethel Church, Va., has come and gone. Many hearts were gladdened and strengthened with refreshments from the Lord, and his children can say assuredly the

Lord is gracious and will not forsake them. The gospel kine came along the highway lowing as they came bearing the wealth and blessedness of Christ, the ark.

In our humble judgement this meeting is unsurpassed in excellency. The attendance was comparatively large, behavior good, and the preaching sound in doctrine, glorifying God, edifying his children, humbling the strong and confirming the weak.

Elders Roberts, Durand and Jesse preached on Wednesday; Elders Matherly, Durand and Webb on Thursday; and Elders Lester, Durand and Hall on Friday.

Elder Durand came a great distance and we were glad to see him. He fully maintained by his presence the love and esteem begotten through his written productions.

He wonderfully exhibits God's love, grace, mercy and gifts to men. We trust he received our hospitality and gifts as a matter of bounty and not as of covetousness, and as the Lord has prospered us, poor people, we feel to have given cheerfully and not grudgingly or of necessity. May the Lord continue to bless us with (such as these) ministerial gifts in the future, as he has in the recent past, and may these brethren who have so lately left us pray for us and we for them. We send them our love wherever they be. Use them, Oh Lord, to thy glory, by them publish the name of Christ, build up Zion and tear down the strong holds of the wicked one. Amen.

By request

J. C. HURST, Com.

Allisonia Va.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

ETERNAL POWER—WITHOUT EXCUSE.

Brother F. W. Roberson requests my view of Rom. 1: 20, 21.

The church at Rome was situated in the city that was mistress of the world—for two reasons—one was that the Roman nation at that time was the master of the world. The other was that the city of Rome was the center of that vast power.

While the writings of the Apostles are not flattering nor fawning to the greatness of men or nations, yet they recognize facts and are always faithful and timely, yea, so faithful and truthful are they, that they never become obsolete or null and inappropriate, at all times and to all cases.

To the master minds of Romans used to rule the world and therefore boastful of their power, Paul sets forth the gospel of Christ in its power. While Romans were wielding their power to the destruction of nations, Paul preached the wisdom and power of God in the gospel unto salvation.

Married, Oct. 7th, 1896, at bride's father's, in Edgecombe Co., N. C., Mr. C. D. Lancaster and Miss Della Jenkins by P. D. Gold.

Romans gloried in their works, while Paul preached the gospel of God as the power and wisdom of God unto salvation—not to him that works or exerts his power—but to every one that believes, because therein the righteousness of God is revealed from faith to faith ; for the just shall live by faith.

As this epistle is addressed to the church at Rome whose faith is spoken of throughout the whole world, so the matter of this epistle fully embraces all subjects of importance concerning both Jew and Gentile, or all classes of men, showing both Jew and Gentile, or all classes, to be under sin.

But mankind are not under the power of sin and death so that they have excuse, or are freed from accountability, because the invisible things of God are clearly seen from the creation of the world. The things which God has made and which are clearly seen by natural men so attest or prove God's eternal power and God-head that men have no excuse for denying that power and God-head. The standing proofs of God's eternal power and God-head are so clearly seen in what God has created that no excuse is allowed for those that deny them. When men did know God they did not glorify him as God. Men do not like to retain God in their knowledge. They would like to be independent of God. They have an evil heart in departing from the living God. This was proven in the garden of Eden when God made man upright, yet man went voluntarily into transgression,

and corrupted his way on earth. God wiped off the stain of so much guilt in the flood, yet how long did man abide in this peaceable estate. The Israelites received a great deliverance out of Egypt, yet how quickly they corrupted God's way by departing from the service of God, and turned and worshipped a calf saying, these be thy gods O Israel, that brought thee out of the Land of Egypt. Thus they changed the glory of the incorruptible God into that of an image like to corruptible man, or a four footed beast.

So after God planted them in the goodly land of Canaan, and gave them fields they had not toiled to clear, and houses they had not built, and orchards they had not planted, yet they forgot God their maker, and the giver of every blessing they have, and worshipped the idols of the heathen surrounding them.

So in the gospel day we see how wonderfully the glory of Christ shone on the day of Pentecost, and how excellent was his dominion in the lives of believers, and in the order of churches, yet how soon was this glory dimmed, as we see in the reproof to the seven churches in Asia, as well as in the epistles written to the churches. Nor is there any improvement in the conduct of men in this day. We have an evil heart of unbelief in departing from the living God. Shame belongs unto us even at this day. Our foolish heart is darkened.

We are without excuse in this matter. No man has an excuse for

his sins, nor any cloak for them.

If we behold the proofs of the invisible things of God from the foundation of the world as shown and proven in his eternal power in creation and providence, and consider the weakness of ourselves, should it not teach us to worship and fear God? If we see the knowledge of God demonstrated in foretelling events, and see our own utter ignorance of any thing in the future, should it not remind us that we should not trust in an arm of flesh, but in the living God. When we see that we are nothing, and that God has all power, should it not warn us to fear God? Man has no cloak or excuse for sin. The doctrine of grace does not shift man's obligation to serve God from him. Men say, if God predestinates things that releases them from obligation to serve him, and furnishes them with excuse, but that is all false reasoning. Every one convicted of sin is taught better than this.

We should not think that we are better than others. This is universally true of all men. There is none that doeth good—no, not one.

It is therefore by grace we are saved.

One of the blindest things in man's darkened mind is his imagination that he can please God by his vain works—that he has power to do good when God's word plainly declares there is none that doeth good—no, not one.

Corresponding to this is the vain notion that God has not power to do all his pleasure, while all nature,

or the things that God has made, plainly declare his eternal power and God-head, or the visible things of God declare the invisible, and one of them embraced in the God head is the Lord Jesus with his humiliation and suffering unto death, and his resurrection, or the mediatorship between God and man in his merciful and effectual interposition in behalf of sinners. In judgments and mercies intermingled we see this. In pain followed by pleasure we witness this. In the innocent suffering for the guilty this appears. In the sweetest joys following the bitterest griefs this is shadowed forth. In the remedial power of outraged nature to heal the offenses of sinful man is this prophesied. In the love that hides a multitude of sins, and brings to view the atoning merit of the recovering hand of God is this declared. But all this also stamps God's hatred of sin, and the necessity of atonement to uphold his divine government, and condemn wickedness. But all this mercy and long-suffering of God but emboldens proud man to hardihood in sin, for because punishment against an evil work is not speedily executed therefore the hearts of the sons of men are fully set in them to do evil.

P. D. G.

We need money very much to pay the expenses of publishing the LANDMARK. Will all our subscribers who are behind pay a part, if not all, of what is due. It will help us much.

P. D. G.

ONENESS.

Sister Bettie Z. Whitley requests my view of John 17, especially the prayer of Jesus that his disciples should be one: John 17: 23, "I in them and thou in me, that they may be made perfect in one."

This chapter contains a record of the prayer of Jesus. This is different from what is called the Lord's prayer by many, in which Jesus taught his disciples to pray. The prayer he taught them to pray is after the manner in which his disciples should pray. The things set forth in that model are in substance what we should pray for, adding that we are to ask for these things in the name of Jesus. It was as Jesus finished the work that his Father gave him to do, under the law, that he said, "Hitherto ye have asked nothing in my name." As we know Jesus as the end of the law we ask in his name for whatsoever we pray.

In the 17th chapter of John is recorded the prayer of Jesus, which he prays—not the prayer which he taught his disciples to pray. The time was near when the work his Father gave him to do was finished. Therefore he prays that his Father may glorify him that he may glorify his Father. He would glorify his Father by having power over all flesh to give eternal life to as many as the Father had given him.

Jesus came on earth to serve and glorify his Father. He was a perfect Son, and therefore his delight was to do the will of his Father, and that will of his Father was that all he gave to his Son should

come to him. God is glorified in the salvation of all he gave to Jesus. Then would God be glorified in the salvation of any others? Would he be glorified if Christ should fail in the salvation of any given him?

This is the most glorious and wonderful intercessory prayer of Jesus. In this prayer Jesus declares he had glorified his Father on the earth, and had finished the work his Father gave him to do, and then asks that he should be glorified with the Father in the glory he had with him before the world was. This teaches the eternity of Jesus with the Father. He is the beginning of the creation of God, or began it, for without him was not any thing made that was made. For by him all things consist.

Jesus reveals the Father's will to his chosen, redeemed people. He gives unto his people the words his Father gave him, and hence they know that Jesus came out from God, and they believe that the Father sent him. These Jesus loves and prays for. He does not pray for the world, but for those the Father has given him out of the world. These belong to God, and are of him, and they belong to Jesus, for all that are the Father's are his, and he is glorified in them.

Jesus goes to the Father, and therefore prays the Father to keep through his own name those he had given to the Son, that they may be one, as Jesus and the Father are one. The prayer of Jesus that his people should be one, even as he and the Father are one, is the full expression of that complete mani-

festation of eternal love, and perfect happiness that shall be in heaven in their resurrection.

Jesus goes to the Father, and prays the Father to keep them. They are not of the world, even as Jesus is not of the world. They are of God. He prays the Father to sanctify them through his word, which is the truth.

He prays also for them that shall believe on him through the word of the apostles, who as judges declare the will of God by inspiration. The apostles went out and preached every where, and those ordained to eternal life believed on him through their word. Also they wrote what is the truth of God. All that believe what they have written are thus manifested as God's chosen people.

Jesus prays also that all that SHALL believe on him through their word (not may believe, or perhaps will,) may be one in the Father and in Jesus, even as the Father and Jesus are one. And the glory which the Father gave to Jesus he has given to them that they may be one, even as the Father and Jesus are one, "I in them and thou in me, that they may be made perfect in one."

To make one new man out of Jews and Gentiles—to unify those so discordant as men—to give them one language, one heart, one mind, one soul—to make one those whose natures and elemental principles are so diverse—to cause those that hate one another to love and be knit together in one love—as the many members of one body so fitly framed

together that every joint supplies strength to all the others, so that they all dwell together in unity—one Lord, one faith, one baptism, even as they are called in one hope of their calling—one God and Father of all, who is above all, and through all, and in all, is what Jesus prays for. It is only this that would cause all men to know that they are his disciples, and to believe that God has sent Jesus, and has loved them as he loved Christ. For the work of God is harmony and peace. The people God teaches have great peace. He sheds abroad his love in their hearts by the Holy Ghost, and that causes them to love one another.

Then where there is strife God is not. While contentions are among us we may know such is not of God. All his works praise him. God is not the author of confusion, but of peace as in all churches of the saints. Hereby shall all men know that God sent Jesus to you as they behold his love in you, and your unity in him. We can never manifest that we are of God while we have strife and confusion. To be perfect in Jesus and the Father proves to the world that God loves you as he loves Jesus, and he loved Jesus before the foundation of the world. He that loveth is born of God, for God is love. To be perfect in Jesus and to be one is for Jesus to dwell in you, even as God dwells in Jesus. To come in the unity of the faith to the full stature of a man in Christ Jesus will glorify Jesus. He prays for this. Will he be heard? Yes.

But none can prove that they are the church of God only as this perfection of Christ and the Father dwelling in them is manifest.

Jesus declares his name to this end, and for this purpose. His full revelation shall complete this.

P. D. G.

BROTHER GOLD:—When you can, please explain through the LAND-MARK the portion of scripture which will be found in Paul's letter to the Romans 7:3.

“So then if while her husband liveth she be married to another man she shall be called an adulteress, but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.”

S. L. DODSON.

Remarks.

The Holy Ghost chooses such facts and figures as are clear and leave no doubt of their meaning, in order by these to set forth in clearness and certainty the beauty and glory of the things of the kingdom of Heaven. The things used as types thus shadow forth, with no uncertain sound, the great things of the eternal Kingdom.

1st. We know that when a woman marries a man she is bound by that law to her husband as long as he lives. Adulterers and fornicators may disregard that law, but those that know the truth and hence fear God know that this law is in force while the husband lives. But the moment the husband dies the woman is loosed from that law of her husband, and is free to marry again if she choose. But the woman who loved her husband mourns for him

long after he is dead. Some mourn longer than others. Some widows marry again, which they are free to do, and it is no violation of law at all.

2nd. Now what is taught by this? That the law is the first husband, and as long as one is under that he is bound by it, and has no liberty to marry in the Lord, or to trust in Jesus. That must be dead (that relationship,) wherein he was held. A convicted sinner desires to serve it, and will mourn much and long because he cannot do as he would. He desires to keep and honor the law, and feels too unworthy. Vainly does he seek to honor the law. But when he has the witness he is dead to the law by the body of Christ, or when faith comes and shows him that what the law could not do, in that it was weak through the flesh, Jesus has done to the full satisfaction of the law, and to the glory of God, then he can reckon that he is dead indeed to the law, but risen in Jesus and alive unto God through Jesus Christ our Lord, and is free in the Lord to be married to him that is risen from the dead. Here is a new creature—not a new God, but a new creature, old things are passed away, and behold all things become new, and all things are of God.

3rd. This is a holy relationship. None can object to this marriage, for it is not only lawful but honorable. It is the bed undefiled. They that are thus married unto the Lord are virgins and walk in white. They are betrothed unto the Lord in lov-

ing kindness, faithfulness, tender mercies forever. The fruit is unto holiness. Here is true liberty.

4th. How do you know the first husband is dead? And therefore that you are no adulteress? If you are depending on your own works at all then you are alive to the first husband, and are an adulteress. If you think you can keep the law of Moses then you are full of pride, envy, darkness, sin and death; but if you are sensible the law is so holy that none but Jesus can honor it, and you are so vile that none but Jesus can save you, then you are alive unto God through Jesus Christ, and have trust in the Lord, and have your fruit unto holiness and the end everlasting life, and are free in the Lord, coming out of the wilderness leaning on your beloved. P. D. G.

DEAR BROTHER GOLD:—Your file of Staunton River Primitive Baptist minutes to hand, and I notice there are no tables showing clerks names and postoffice addresses. I think the same was in manuscript I gave you to print. Please look to it and explain it to clear or condemn me. I feel an explanation is necessary. Truly yours,

R. L. DODSON.

Ringgold, Va.

Remark:

I expect I am to blame, and not brother Dodson, the clerk of the Staunton River Association. I am sure he did not intend anything wrong, and I do not think it was his fault. If he wishes me I will reprint their minutes at my expense. I regret the mistake. It was overlooked in some way, I cannot tell how. P. D. G.

A NEW BOOK.

"The Five Books of Moses, or The Redeemed Family in Types and Shadows." Besides the above treatise on "The Five Books of Moses" this book also contains a history of my life and experience from bir' to up to April, 1896. There is also a good picture of myself in front of this book. It is neatly bound in flexible covers, and printed on best book paper. Price \$1.00 per copy. For \$2.00 I will send you three copies, and for \$3.00 I will send you five books, and if you will send me \$4.00 I will send seven books, and for \$5.00 I will send ten books. Address Wm. R. Welborn, State Road, N. C.

CHANGE IN APPOINTMENTS.

Elder J. O. Key writes me as follows: "Brother M. B. Martin has appointments to our Association, to which I have made the following amendment, and have published for him; to go from Flat Top church, where his appointment is on Tuesday before the 4th Sunday in Oct., to Union church on Wednesday, and Cedar Hill on Thursday. Thence to our Association."

G. O. KEY.

A NEW BOOK.

Elder Lee Hanks has a book of about 200 pages published concerning his life, experience, call to the ministry, and the important subjects connected with the faith of God's elect.

The book is a good one, and interesting to lovers of truth. Price, 50 cents for single copy; a dozen for \$4.50. Send for same, if you desire it, either to,

ELDER LEE HANKS,
Boston, Ga.,

Or to me at Wilson, N. C.,
P. D. GOLD.

OXYGENOR.

The price of Oxygenor has been reduced to Ten Dollars. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
Wilson, N. C.

OBITUARIES.

ELIZA JONES.

ELDER GOLD:—I have to say, with a sad heart, and a troubled mind, I feel it my duty to write the obituary notice of my dear wife, Eliza Jones, who departed this life on the first day of October, 1896. My wife's maiden name was Eliza James. She was born March 27th, 1845, making her stay on earth 51 years, 6 months and 5 days. We were married the 7th of February, 1867, making our stay together as man and wife 29 years, 7 months and 24 days. We lived happy together, working for each other. There were born unto us nine children, six daughters and three sons. She lived to see the youngest, a daughter, nearly 12 years old. They are all living but one that died in infancy. Two daughters and one son are married. She leaves three sisters and one brother, together with many friends, to mourn her loss. My wife was taken sick on the 18th of August, and she was confined to her bed 45 days, and I stayed by her night and day the most of the time, and sister Rachel came and helped us nurse, and the doctor was called in, and I am sure he did all he could. But alas, after all she had to die and leave us all behind to mourn her loss, and as her life and example as a woman and as a wife and mother, my pen fails to describe her good qualities. Her exemplary life, and her smooth and even temper often made me ashamed of myself. It seems to me that her whole life was so much more like a christian than mine was, and she was no member of the church until a few days before she died. To me she was a wife indeed. I feel that she filled every sphere of life as a companion, and that she bore part of my burden in the ministry, for I am fully satisfied that the Lord made her willing for me to preach before I ever tried, and can say of a truth she never put any obstacle in my way to keep me from going to fill my appointments. But she would tell me that

nobody knew the lonesome hours and days that she spent, and I feel that the entire burden of the family was on her the most of the time. When I could go and leave her and the children all well I was satisfied that she would do the best she could, and when I would return home, day or night, she would meet me with kind words; and many times at the hour of midnight I would find her and my father, in his lifetime, sitting up waiting for me to return. But now she is gone, I cannot return expecting her to meet me any more in life. I don't think I ever saw any body bear affliction with more patience than she did. I never heard her murmur against God, or complain but very little. I had seen for years she loved the Baptists and took great pleasure in waiting on them. But she kept her hope concealed from me until the first Sunday in August was 12 months ago, when she told me part of her experience. I advised her to go to the church, but she felt too little. On the second Sunday in last month, while sitting by the bed waiting on her, she said, I wanted to go to meeting to-day. I said, why, did you want to talk to the church? She said yes, and said, if I never join I shall die wanting to. I told her she could join here at home. Well, she said, I am ready. But I was so in hope that she would get so she could go to the church I waited awhile. On Monday before she died on Thursday night, I was sitting by the bed. She asked me if I thought she could be baptized. I told her I did not know, she was so weak. I told her I would leave that with her to say, and on Tuesday, which was next morning I sent out for the brethren and sisters, and when the door of the church was open she commenced and told her feelings, though so weak she could not sit up on the bed. She said she had had a hope for about twelve years. She was gladly received into the fellowship of the church. When she was received I asked her what did she say about baptism. She said, I will wait a few days. She told me she hated to leave her little girls. But she asked me to take care of them. She told sister Rachel that she was willing to live or die, just according to God's will. She told one of the brethren that she craved to die. She retained her right mind to the last. I never gave her up till death struck her. I would try to pray for my wife to live, but I could get no answer, but when death came it

took one that my life was bound up in. I had rather give up every thing we had ever worked for, and that is nothing even to compare. I had always thought I was a poor man, but while my wife lived I was rich, and did not know it. I miss her wherever I look. When I go to the house she is not there. When I go to the table she is not there. When night comes and the children come in mother is not there to cheer them, but I can say, and tell the truth, my children have lost a good mother. Her place cannot be filled to them. But I believe with all my heart that what is our loss is her gain. I am satisfied that her troubles are over, and O, if I could pray I would to the God of all grace to prepare me and the dear children to meet mother where partings will be no more. Mine was once a pleasant home, but now it is a lonesome home; no pleasure for me. My tears are my meat day and night. I know God has all power, and his will must be done, but I want to get to the place where I can say and feel, "Thy will be done," but I know there is none can reach my case but God, for I am but a worm of the dust. All my prospects are blasted. I don't feel that I can ever preach again.

Brother Gold, this will answer sister Hinnant's letter that I will send you to publish. It was so much comfort to me. I would love to see it in print. One of my daughters was taken sick the day her mother died, and is yet sick. You that have a spirit to pray for such a poor sinner as I am, I would like for you to pray for me and mine. Many thanks to all the dear friends for their kindness.

ISAAC JONES.

Remarks:

Here is grief so powerfully expressed. Those who know brother Jones well will weep with him. I shed many tears while reading the obituary he wrote. It was his first. He has comforted many. He has preached many funerals of wives and mothers, but he did not know the loss, nor can any of us till it comes to us. Yes, brother Isaac, I think you will preach again, and perhaps better than ever. God will bind up the broken-hearted. He will bless the bereaved husband and is the Father of the motherless children. May he bless and strengthen you. P. D. G.

MRS. I. B. LUNDY.

The subject of this notice was born in

Carroll county, Va., in the year 1873, was married to the writer of this notice December 5th, 1892, died June 22d, 1896, at the age of 22 years, 6 months and 12 days. She was an invalid the last two years of her life, but bore her suffering with christian fortitude and patience, being resigned to the will of the Lord. She had not united with the church, but had received a hope in Christ some time before we were married. We were glad to have the brethren and sisters visit us, especially the preachers, who often came and preached for her, and to her comfort. She had a kind and affectionate disposition, which won for her many friends who now mourn her loss, but we mourn not as those without hope; for we believe her sufferings are at an end, and that she is in the immediate presence of her Saviour, there to suffer no more. Two days before she died she sent for Elder J. D. Vass to come and sing and pray, which he did. Although she was very weak and suffering with nervousness, she was calm during service, and said nothing hurt her. She then told us what disposition she wanted us to make of her things, who she wanted to take care of our little boy, and said to my father not to complain at me when I had to travel and preach, for it had been more pleasure to her than anything on earth. Oh how harmonious are the works of God. I do believe the same power that made me willing to go made her willing to give me up, which she always did without a murmur, or without saying, don't go. I feel that my loss is irreparable, but O that I may have grace to be resigned to the will of the Lord, and that he that hears the ravens when they cry may care for me and my little, motherless boy, and that we may be prepared to meet wife and mother in that home in heaven where we will stand no more around the lonesome grave, and bid the sad farewell, but where we can meet the whole family of God and join to praise our dear Saviour, who has delivered our souls from death, our eyes from tears, and our feet from falling.

My fair, young bride thy form is cold,
From my side 'twas rudely torn.
A lost treasure never bought or sold,
Thy loss, dear love, I deeply mourn.

Oh that death's cold, icy hand
Some other victim could have found,
Wherever I go on sea or land,
My mind will seek thy vine-clad mound.

Though 'tis hard from thee to part,
 Still in Christ I'll place my trust,
 My love, my life, my mind, my heart
 I yield to Him, 'tis only just.

This life is but a fleeting breath,
 My conflicts will soon be over;
 And when I close my eyes in death,
 I trust I'll meet you to part no more.
 E. E. LUNDY.

APPOINTMENTS.

J. M. CROUSE AND W. R. WELBORN.

Buffalo.....	Oct 31 & Nov. 1
Glenns Chapel.....	2
Shiloh.....	3
Pleasantville.....	4
Wolf Island.....	5
Lick Fork.....	7
Pleasant Grove.....	8
Moon's Creek.....	9
Country Line.....	10
Arbor.....	11
McRays.....	12
Lynch's Creek.....	13
Prospect Hill.....	14 & 15
Wheelers.....	16
Flat River.....	17
Stories Creek.....	18
Roxboro.....	19
Shiloh.....	21
Tar River.....	22

E. E. LUNDY.

Mt. Vernon.....	Nov. Sat. and 1st Sunday
Saints Delight.....	Monday
Hillsdale.....	Tuesday
Sardis.....	Wednesday
Pleasantville.....	Thursday
Wolf Island.....	Friday
Lick Fork.....	Saturday
Pleasant Grove.....	Sunday
Arbor.....	Monday
Lynch's Creek.....	Tuesday
Prospect Hill.....	Wednesday
Wheelers.....	Thursday
Flat River.....	Friday
Surl.....	Saturday
Mt. Lebanon.....	Sunday
Eno.....	Monday
Durham.....	At night

A GARDNER.

Tyson's School House.....	Nov. 1
Jerusalem.....	2
Jones Hill.....	3
Liberty Hill.....	4
Howards Chapel.....	5
Freedom.....	6
Mountain Creek.....	7
Big Creek.....	8
Suggs Creek.....	9
White Oak Spring.....	10
Pleasant Hill.....	11
Brother James Boroughs will arrange to Mt. Tabor Nov. 15.	
Rock Hill.....	16
New Shepherd.....	17
Abbotts Creek.....	19
Saints Delight.....	20

Conveyance needed.

J. A. BURCH AND J. M. HARRIS,
 Creeches.....Monday after 4th Sun. in Oct.
 Salem.....Tuesday
 Neuse.....Wednesday
 Brother J. R. Young's at night.

J. M. WYATT.

Toms Creek.....	Nov. 2
Rock House.....	3
Piney Grove.....	4
Wilson.....	5
Saints Delight.....	7 and 8
Abbott's Creek.....	9
Mount Vernon.....	10
Pine.....	11
Jones Creek.....	12
Riley's School House.....	13
Flat Creek.....	14 and 15. (Funeral of Mr. Levi Miller)
Bear Creek.....	16
Meadow Creek.....	17
Crooked Creek.....	18
Watson.....	19
High Hill.....	20
Liberty.....	21
Mountain Spring.....	22
High Ridge.....	23
Lawyers Spring.....	24
Bethany.....	25
Tyson's School house.....	26
Jerusalem.....	27
Howard's Chapel.....	28
Mountain Creek.....	29
Big Creek.....	30

W. J. STEPHENSON.

Fellowship.....	Friday before 2nd Sun. in Nov.
Bethel.....	Sat. and 2nd Sun. in Nov.
Hannah's Creek.....	Monday
New Hope.....	Tuesday
Bethsaida.....	Wednesday
Dunn.....	Thursday and Thursday night.
Mingo.....	Friday
Elizabeth.....	Saturday and 3rd Sunday
Dunn.....	Sunday night
Barby's Chapel.....	Monday
Harnett.....	Tuesday
Seven Mile.....	Wednesday
Reedy Prong.....	Thursday
Hickory Grove.....	Friday
Oak Forest.....	Sat. and 4th Sunday
Clement.....	Monday

E. C. SMITH,

Mt. Pleasant, (near Bishopville, S. C.)	Wednesday after 1st Sunday in Nov.
Gill's Creek (near Columbia).....	Sat. and 2nd Sunday
Mill Creek (Anderson co).....	Tuesday
Cool Spring (Greenville co).....	Thursday
High Hill (near Monroe, N. C.).....	3rd Sun.
Crooked Creek.....	Monday
Watson.....	Tuesday
Jerusalem.....	Wednesday
Jones Hill.....	Thursday
Liberty Hill.....	Friday
Howard's Chapel.....	Sat. and 4th Sunday
Freedom.....	Monday
Mountain Creek.....	Tuesday
Big Creek.....	Wednesday
Sugg's Creek.....	Thursday

White Oak Springs Friday
 Pleasant Hill.....Saturday
 Mt. Tabor.....5th Sunday
 Sandy Creek.....Monday
 Bear Creek.....Wednesday

WILMINGTON & WELDON R. R.
 and Branches, & Florence Railroad
 Cond. Schedule.

TRAINS GOING SOUTH.

DATED Sept. 27, 1896.	No. 23 Daily	No. 35 Daily	No. 41. Daily.	No. 49. Daily.
	A. M.	P. M.	A. M.	P. M.
Lv Weldon	11 55	9 44	.....	.....
Ar Rocky Mt.....	1 00	10 30	.....	.....
Lv Tarboro	12 12	.....	.....	.....
Lv. Rocky Mt..	1 00	10 30	5 45	12 45
Lv Wilson.....	2 10	11 13	6 15	2 15
Lv. Selma.....	2 53	.....	.....	.....
Lv Fayetteville	4 36	1 07	.....	.....
Ar. Florence..	7 25	3 14	.....	.....
Lv Goldsboro..			A. M.	P. M.
Lv Magnolia...			7 00	3 10
Ar Wilmington			5 03	4 16
	P. M.		A. M.	5 45

TRAINS GOING NORTH.

DATED Sept. 27, 1896.	No. 23 Daily	No. 35 Daily	No. 40 Daily.	No. 48. Daily.
	A. M.	P. M.		
Lv Florence.....	5 40	7 40	.....	.....
Lv. Fayetteville	11 10	9 40	.....	.....
Lv. Selma.....	12 34	.....	.....	.....
Ar. Wilson.....	1 20	11 35	.....	.....
Lv Wilmington			P. M.	A. M.
Lv Magnolia...			7 00	9 25
Lv Goldsboro..			8 30	10 52
			9 36	12 01
Lv Wilson.....	P. M.	P. M.	P. M.	P. M.
Ar Rocky Mt...	1 20	11 35	10 23	12 53
Lv Tarboro.....	2 17	12 11	11 05	1 38
Lv Rocky Mt..	2 17	12 11	.....	.....
Ar Weldon.....	3 32	1 01	.....	.....
	P. M.	A. M.	P. M.	.....

†Daily except Monday, ‡Duty except Sunday.
 Train on Scotland Neck Branch Road leaves
 Weldon 3 55 p. m., Halifax 4 13 p. m., arrives Scot-
 land Neck at 5 05 p. m., Greenville 6 47 p. m., Kins-
 ton, 7 45 p. m. Returning leaves Kinston, 7 20 a.
 m. Greenville 8 23 a. m., arriving Halifax at 11 00
 a. m. Weldon 11 20 a. m., daily except Sunday.

Trains on Washington branch leave Washington
 8.00 a. m. and 2.00 p. m. Arrive Parmele 8.50 a. m. and
 3.40 p. m., returning leave Parmele 9.50 a. m. and
 6.20 p. m., arrive at Washington 11.25 a. m. and
 7.10 p. m. Daily except Sunday.

Train leaves Tarboro, N. C., daily at 5.30 p. m.
 arrives Plymouth 7.35 p. m. Returning leaves
 Plymouth daily at 7.40 a. m. Arrives Tarboro
 9.15 a. m.

Train on Midland N. C. Branch leaves Goldsboro,
 N. C., daily, except Sunday, 6.05 a. m., arriving
 Smithfield, N. C., 7.20 a. m. Returning, leaves
 Smithfield, N. C., 7.50 a. m., arrive Goldsboro, N.
 C., 9.15 a. m.

Trains on Nashville Branch leave Rocky Mount
 at 4.30 p. m., arrive Nashville 5.05 p. m., Spring
 Hope 5.30 p. m. Returning leave Spring Hope
 5.00 a. m., Nashville 8.35 a. m., arrive at Rocky
 Mount 9.05 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clin-
 ton, daily, except Sunday, at 8.20 a. m. and 4.10
 p. m., Returning leaves Clinton at 7.00 a. m. and
 11.30 a. m.

Train No. 78 makes close connection at Weldon
 for all points North daily, all rail via Richmond,
 also at Rocky Mount with Norfolk and Carolina
 R. R. for Norfolk and all points North via Norfolk.

J. N. F. DIVINE

J. R. KENLY, Gen'l Manager.
 T. M. EMERSON, Traffic Manager

G. W. Gail & Ax's

Extra--Strong.
Superior,-Plain.
Compeer,-Salt.
Blue Ribbon,-Sweet.
Scotch Snuffs
ARE
Unequaled in Purity,
Strength and Flavor.
BEWARE OF IMITATIONS

Zion's Landmark.

8-3-2

PUBLISHED SEMI-MONTHLY

— AT —

James Harrison
WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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 Clubs 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 post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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 new names.

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

Each subscriber can tell the time to which he 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 MYSTERY OF GODLINESS.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1st. Tim. 3:16.

The enlightened reader will understand this as said of our only Lord and Saviour Jesus Christ, of whom John says: "This is the true God, and eternal life." 1st John 5:20. He says again: "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." John 1:1-4. "And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and thou shalt call His name Emmanuel which being interpreted is, God with us." Matt. 1:21-23.

Thus was the saying of Paul fulfilled, and the Babe of Bethlehem was God in the flesh. "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9. The testimony of Jesus himself is: "I and my Father are one." John 10:30. This establishes the word of John: "This is the true God."

"God was manifest in the flesh." When? "And the Word was made flesh, and dwelt among us (and we behold his glory, the glory, as of the only begotten of the Father), full of grace and truth." John 1:14. The simple and clear testimony is: The Word was in the beginning with God; all things made were made by the Word; the Word was God; the Word was made flesh; God was manifest in the flesh. Without controversy God was manifest in the flesh at the time when the Word was made flesh, and dwelt among us. It were to "make Him a liar" to say otherwise. Therefore, we turn to that most eventful and glorious prophetic time, when the Most High bowed the heavens and came down and dwelt among us—the time of the Incarnation. "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. "When He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him." Heb. 1:6. "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:3 4. Thus

and in this way God was manifested in the flesh; therefore Jesus of Bethlehem and Nazareth, the Son of King David and the Son of the Virgin Mary, was God himself come down to us in the flesh—God with us! Wonderful mystery!

“Seen of angels.” Verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man,” said Jesus. John 1:51 For this Son of man and Son of God was both on earth and in heaven. “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.” 1st Tim.5:6 Jesus then is the way of angels and men to God and heaven, and in Him is the union of men to God—the Fatherhood of God and the brotherhood of men.—Jesus all in all.

“Justified in the Spirit.” That is, God manifest in the flesh, the spotless and holy Son of Man, was justified in the Spirit and by the Holy Spirit, and declared to be the Son of God by the resurrection from the dead, and seated at the right hand of the Majesty in the heavens. Justified in the Spirit, therefore, regards Him as the Man Christ Jesus, the one Mediator between God and men, the perfect Redeemer and complete Saviour of all for whom He gave himself a ransom. For this cause, “the Word was made flesh, and dwelt among us.” As the Son of man God is His Father, and He is our Brother. Therefore, as the Man Christ Jesus, He was our near kinsman, our Divine Boaz, and in Him was the right to redeem—yea, more, the covenant obligation. For in His union with us in the flesh, He who knew no sin was made to be sin for us, that we might be made the righteousness of God in Him. So,

when He had put away our sins by the sacrifice of himself in the flesh, as spotless the Lamb of God, the atoning and all satisfying sacrifice for sins, the crucified Man of sorrows, then the Fatherhood raised Him up from the dead, and the God-Man was justified in the Spirit in behalf of all for whom He died on the cross, and God was well-pleased for His righteousness sake, and said to Him: “Sit thou at my right hand, until I make thine enemies thy footstool.” Ps. 110:1.

Thus the ever blessed God our Saviour “was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,” in the wonderful Person and all redeeming work and glorious resurrection of the Lord of life and glory. So the manifestation of God in the flesh, and His finished mediatorial work, the life and death of the God-Man, Jesus the Christ, and His triumphant resurrection from the dead, thus swallowing up death in victory, was the most glorious manifestation of the eternal God-head in all His marvelous work; for in this was manifested the blessed and loving Fatherhood of the infinite God. A poet beautifully expresses this in this couplet:

“God hath in the Person of His Son
All His mightiest works outdone.”

It was in view of this that the beloved Son, of the Father's love said: “Father, the hour is come; glorify thy Son that thy Son also may 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. And this is eternal life, to know the only true God and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify

thou me with thine ownself with the glory which I had with thee before the world was." John 17:1-5. This prayer the Father fulfilled in the glorious resurrection and heavenly coronation of the crucified Man of His right hand, the first-born from the dead of all the sons of the Most High, seating Him at His own right hand, and crowning Him King and Lord of all.

So, as the fulfillment of the text, He said to His chosen Apostles, before His bright ascension to His glory: "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 these things." Luke 24:46-48. Herein the risen Christ, the King of glory, teaches the mission of His called and chosen servants, as the ordained witnesses that He is the only God and Saviour, not only to the Jews, but among all nations, even to the end of the world.

Then, when the gospel dispensation or day shall be full, the end shall come, as says Jesus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Long since the end came to the legal, Jewish world, and that dispensation passed away forever, the spiritual night of God's people; but they are now in the gospel day, because the Sun of righteousness is risen unto them, and they walk in the Light of Life. So now, the Word that was made flesh and dwelt among men on earth, is preached unto the Gentiles, and believed on in the world; and this shall so continue until the fullness of the Gentiles be come in, as Paul shows in Rom. 11.

When this is accomplished then shall be fully consummated the last words of the text—Received up into Glory. For then the glory of God shall be more fully and rapturously revealed, when the whole redeemed church and body of the glorified Jesus shall be caught up together to meet Him in the air, and all the sons of God shall be received up into glory and shout aloud for joy!

How shall we fitly speak of that infinite fullness of glory? It is the blessedness of the Father and the Son and the Spirit and Heaven! It is infinite holiness and immortality and eternal life! It is everlasting freedom from sin and sorrow and death! It is the transporting perfection of light and beauty and love! It is the happy presence of patriarchs and prophets, Apostles and saints, men and angels—the entire heavenly family—an innumerable company, all glorious to behold! It is the rhapsody of celestial songs of divinest joy and thanksgiving and glory to God in the highest, making heaven melodious with the soul-thrilling adoration of saints and angels! And all this infinite loveliness and glory and bliss shall never fade nor pass away, but ever abide and unfold and enlarge world without end! "Then shall I know even as also I am known." "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

"When in that best habitation,
Which my God has fore-ordained,
When, in glory's full possession,
I with saints and angels stand,
Free grace only
Shall resound in heaven's land."

DAVID BARTLEY.

Crawfordsville, Ind.

BROTHER GOLD:—Please publish the following in answer to a request of sister Lula Taylor of my views on the following scriptures, Matt. 6: 24-25, Matt. 7: 13, 14, 27.

May God guide my mind and pen that I may write comfortably to Jerusalem and to the glory of God. The first point is to see Jesus and learn of him, for if we do not see him, we shall know nothing as we ought. While he was on earth in a body of humanity he lived a perfect model of a christian, the very life that we ought to live in following his example. All he did or said was in perfect sincerity and truth, and was for the conscience and hearts of his people, and not for the eye, sight or applause. We should have no interest in praying except that which exists between ourselves and God, and there is no need for anyone else to hear us pray, because they are not interested, and when we by faith, which is the gift of God, and is a pre-existing essential, and is the closet named in 6th verse, for the closet must exist before we can enter in, and as prayer is spiritual, all its surroundings are likewise spiritual, and not capable of being seen by the natural eye as a natural closet might be seen; so if we enter a natural closet we must have a spiritual one also, and if we have the spiritual we can enter in that one in the presence of a large assembly of people, and pray to God in the secret of faith, our closet, and those sitting by would never know it, and when we pray in the presence of others which we should not be ashamed to do, we should enter in our closet of faith and pray to God in the name of Jesus who is our closet, our faith, our all. When we have thus truly and sincerely prayed God heareth our petition and grants it, because it is in accord with his will as performed by

Jesus, and by faith we know how and when he has answered our prayers. Now he that is born of God is disposed to shrink back from publicity, and they that have spiritual closets are most naturally disposed therefore to enter as the Saviour said in natural closets or places of secrecy. Because publicity is not congenial to the modesty of a christian mind. (24 verse.) "No man can serve two masters." Now we are not to have but one master and that God, who has commanded all men to labor to provide an honest living in the sight of all men, and he has commanded us to serve him with reverence and Godly fear. Shall we eat to live, or live to eat? Shall our clothing be our servant, or our master? Shall money be our servant or master? It is right to labor. God has commanded it. But we are not to be a servant of it. God has commanded many other things to be done, that you are not to so love the things around you, or the labor of your hands that you cannot obey him in other respects. You are commanded to administer to the poor and needy, to tell the truth, be honesty, sober, diligent in business, fervent in spirit, serving the Lord, to attend to the word spoken by his servants (the preachers) dress for the protection and comfort of the body, which is in good keeping with entering in your closet to pray, and do not dress to gain the admiration and applause of other people, which is in good keeping with the Pharisees, and hypocrites, who sound a trumpet before them that they may have glory of men, when they stand on the street corners to pray. Jesus was not a servant of food or dress, but they were his servants, as is shown by the long temptation in the wilderness, when the devil taking occasion by his hunger, said, if thou be the son

of God command these stones to be made bread, but Jesus had only one master even God his Father, and said, thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God. Esau served mammon and not God, and lived to eat, and when he thought his time to die had come he sold his last and only earthly possession he had to his brother Jacob for one meal of bread and pottage, and thereby lost his birth-right to the blessing of his father: so with the rich man when his blessings increased who said he would pull down the old barns and build new ones, and said to his soul, thou hast much goods laid up for years, eat, drink and take thine ease. Here he was serving mammon or the things or treasures of this earth, but rather use the blessings that God has given you helping the needy, feeding the hungry, clothing the naked, visit and administer to the necessities of the sick and afflicted, assemble yourselves together and speak often one to another about the wonderful blessings of God through Jesus to us poor sinners. Thus we will serve God and not mammon. "Therefore I say unto you, take no thought for your life, what yea shall eat, or what yea shall drink." We are to do the things that God has commanded us without respect of the reward, and diligently use the wisdom, and carefully use the blessings that God has graciously given us, extravagantly wasting nothing. The cry of hard times is every where heard, but should never be made by a Primitive Baptist, a lonely follower of Jesus, one who had no where to lay his head. None of us are poorer than that. He had food and raiment, and was there with content, but are we? No, we want every thing. Consider the fowls of the air, they neither sow,

reap or gather in barns. Consider the lillies of the field: they toil not, neither do they spin. The birds have to labor to get what God has given them, yet he has no less given it to them because they have to gather it. Nor are they less compelled to gather it because he has given it to them. So in our case, we must labor to get what God has given us. The birds, nor lillies use none of the gifts of God to make a vain show before the other ones. Is that true with man? No, he walks in a vain show of extravagance. The extravagance in this world will comfortably feed and care for all the poor in this world, and the children are being taught this vain extravagance by fathers and mothers from the cradle up, so we need not wonder at the cry of hard times. In stead of children being brought up to work and earn a living by working for it, they are taught to spend money extravagantly, thereby developing worthless spendthrifts out of those that other wise would be good citizens. Who are to blame for this state of affairs? Fathers and mothers. Why? because they have disobeyed the Lord, and have not brought their children up in the nurture and admonition of the Lord, and another departure from the plain commandment of God is this that man has ceased to be head over his family, as God made him. Are any Primitive Baptists guilty of such transgression of God's commandments? Well, I will let each one judge themselves. Remember we are to live by every word that proceedeth out of the mouth of God. Never consider the consequences of serving God, even if it looks like you will starve or go naked. To obey him sacrifice every thing in this world. To obey him when a day for meeting together is set apart by the church or a preacher, go and hear him;

and when you have heard then obey the truth he preaches. Let your faith show you that your service and humble obedience to God is first of all, and in this way you show whether your affection is set on things above or on earthly things. The lillies put to use the blessings of God and show their obedience to him in their exquisite beauty and fragrance, and yet they receive everything from him and grow up into a temple of beauty unsurpassed by any earthly object, and have not the touch of human or artificial training, so is every one of the beloved children of God whose spiritual beauty and fragrance surpasses that of the lilly as heaven surpasses earth in beauty. 7 chap. 13:14. "Enter ye in at the strait gate." Jesus Christ is the strait gate and those that are born of God are those that enter in that gate by the redemption that is in Jesus which is according to the predestination of the saints of God unto eternal glory through Jesus, and they make themselves known in life by loving Jesus and his redemption and loving to obey the commandments of God and fearing him and entering into the fullness of the glory of God through the finished work of Jesus in the perfect and sinless obedience of Jesus to his Father's will which will embraced all the chosen people of God, and we do now enter in by faith by believing what he has said and trusting in what he has done for poor lost and ruined sinners. We are admonished to strive to enter in at the strait gate in the same sense we are told to pray, and yet we must have the spirit of God to put such a prayer in our hearts as will be answered by the Lord, and it looks like there is no need for us to pray under such conditions, and yet there is need, while we are admonished to strive to enter in at

strait gate we must enter by the gifts of Jesus. It is needful for us to pass through and wear what Jesus has done for us in a public professional way before the general public, and at the sametime it adds nothing to what Jesus has done only setting it forth in a way that shows we are not ashamed of him.

J. D. ARMSTRONG.

DEAR BROTHER GOLD:—If I am worthy to call God's people such, feeling myself to be the least of all, if one at all, I have been requested to write my experience time and again before I joined the church; but felt myself unworthy to write to good people or those whom I love. I have consented to write a few words of my experience by the special request of brother Bodenheimer, which you may publish if you wish.

About sixteen years ago I heard a voice and it troubled me, that no one could hear it but me, it was a voice different from any I ever heard calling me by my own name, and I heard it for several years, seemingly off the ground always at or near the same place, generally of still mornings, having been near by and could not see anything that could have caused the voice; and I had a dream that the world came to an end, and I saw the blackest cloud in the west, the loudest thunder and brightest flashing lightning, and it seemed that I saw something like smoke and fire in the North, and the stars fell, and the moon streamed with blood, and the sun seemed to shine dimly. In the East stood a man with one foot on the sea and the other on land, and I dreamed that his name was Gabriel and he blew a trumpet, and I heard the sound of a trumpet, and a man stood by him with a little book open, declaring that time should be no more, and I thought I

had met at a church for preaching and there was a large graveyard, and I saw the dead rise from the grave, and there was quite a number of people there of several denominations, but few Baptists, among them were uncle Jas. Harrison and Elder Philip Snider, two that I knew. Elder Snider stood by the side of the house, seemingly not excited and told the people he had been warning them some fifty odd years that this day was coming and is now here, and I saw three men coming flying in the clouds, one had something foaming out, declaring time should be no longer. I looked up in the clouds and saw a man that said "none right except Baptists, no not one" and when the people heard that they commenced screaming and going South and I was trying to get to Uncle James and Elder Snider, and about that time he spoke again and said "there are too many yet," and I woke up and wondered what made me dream such dreams as this and tried to forget it but could not, and I dreamed it three times, probably six months or more apart, and I tried to pray to God to have mercy on me, but the more I prayed the worse I got. I got so I could not sleep nor eat much. I went to the Association at Suggs Creek and on Saturday night there I thought the preacher preached the best sermon I ever heard, and the first thing I knew I was crying, then I tried to read and search the scriptures to find something that would do me some good, but nothing could I find. I did not think I could live long and felt if I died I would be lost, and later on I dreamed that I died with a chill and went to a house not made with hands and thought it was the Lord's house, and in that house was a door open and a broad road to the

left, and to the right was a narrow straight way up with a man standing in it, and he said come to me, for I am God, and beside me there is none else, and he carried me up that way to an upper room and said, "here is the place where I judge my people, now tell me all you have ever done good and bad" and I felt like I had done so bad I could not tell him. All seemed dressed alike in white linen just like he was dressed and were singing: He said "heaven and hell," all belonged to him and then I awoke before I knew whether I could stay there or not, and was always afraid at night that something would catch me, until I saw that there was nothing so bad as I was, then this fear left me and I felt there was nothing to fear but God. I got in so much trouble that I was afraid to go to sleep and walked the floor and yard nearly all night and tried to pray, I laid down to try to sleep and dreamed that I was crossing the Yadkin River and the boatman said the flat was sinking and I walked to the back end and tried to pray, and as the flat sank there was ice and I stepped on it and walked to the bank, and I woke up and was praising the Lord, and could sing the song of amazing grace. I thought then I should see no more trouble; it seemed that everything was praising the Lord; but then my trouble was to go to the church, but felt myself too unworthy—when I would go to meeting the preacher would tell my feelings much better than I could. I could not help but cry. The first time I ever told my feelings to any one was to a Baptist preacher who happened to stop over night with us, and then before he got out of sight, if I could have had it back I would not have told it for fear I had deceived him, as I did not want to deceive any one.

I prayed to know if I were deceived and I dreamed that I went to the church at Tom's Creek and they received me, and I went to the water and as I stepped in the water a man walked on top of the water before me and I was baptized and got back to the bank and woke up. I stayed away from the church as long as I could, but the first thing I knew I was there. My health was very poor and I was taking medicine continually, but since I joined the church my health has been better than for many years past—cause unknown to me.

There have been many Baptist ministers stopped over with us before I joined and after talking with them and telling them my feelings, they would tell me to go to the church, but I felt unworthy and stayed away.

Now I have written more than it may please any one to read and not near all told.

I desire the prayers of all God's people. I close with love to all.

Little sister,

MRS. JULIA A. RILEY.

Riley's Store, N. C.

ELDER P. D. GOLD, MY DEAR BROTHER:—According to promise I will write you to-night though I regret that I haven't the talent of letter-writing. We are all usually well, are having some extremely cold weather this week. Brother Gold, I often think of your visit to see us. I can never tell how much I enjoyed it. Your sermon was so instructive and comforting, and indeed it seemed to be just what I wanted to hear. I often get in doubts and fears and feel that surely I am mistaken about it all, that I have caught the shadow and missed the substance, but there is always a hope that the hand which hath delivered me will also yet deliver. I realize that I am entirely

dependent on God for everything. I feel the need of his mercy every hour, I do so many wrong things, am so unthankful, unmindful of God's mercies. I feel that he blesses me far more than I deserve. Brother Gold, I am so glad I believe in just the plan of salvation the bible teaches, and the Primitive Baptists preach. I would not have it changed for the world, it is the only way that can save me, if my eternal happiness depends on what I could do I know I would be forever lost. We have had a lot of good preaching since you were here. Elder Draughn was with us two days, he seemed very much discouraged and cast down, his health was poor and the weather bad, congregations very small, consequently his visit was not so pleasant as it might have been. Papa had a letter from him last evening, he is in Ga. seems to be enjoying himself very much, and his health is much improved. Brother Moore was with us on our last meeting-day the 2nd Sunday, for the first time since Dec., he looks quite feeble. Elder Walton stayed with us last Friday night, preached for us on Saturday; he is a pleasant brother, and a good experimental preacher. Elder Williard stayed with us last night, preached at Wheelers today. I think he is an able minister, he preached from 2nd Kings 4:9. O it was indeed a "feast of fat things." All that chapter seemed strange and mysterious to me, but when he began to open up and explain these things I could see through them clearly and enjoy them. The weather was very cold indeed and there was quite a small crowd out but those who stayed away missed a feast. His sermon is fresh in my mind now but I can't tell it like he did. Papa had a postal from Elder Hardy to-night he is in New York, will preach for

us the Lord willing on Friday before the 3rd Sunday in March, it seems that we have certainly been blessed with visiting brethren for the past six months, I hope they will continue to come. Brother Gold, I received an extra copy of 15th Feb. issue of the LANDMARK to-day, please accept my many sincere thanks for it. I appreciate it very much and I must say that your remark after my piece has been of very much comfort to me. I feel that I am unworthy and not capable of saying anything to the comfort of God's dear children, and if I have said anything to recompence you for a moment's toil and care it is a grand consolation to me and brother Gold, God being my helper, I want to be more obedient in the future. Often when the brethren would ask me to tell my experience I would say that I didn't feel like it and would not. I want to be instant in season and out of season, and always ready to give a reason of the hope which is within me, for if I am not deceived I desire the love and fellowship of God's saints, and if I am deceived I want to know it. All join in much love to you. Come to see us when you can. Pray for me.

Yours in hope,

EVA MALONE.

ELDER P. D. GOLD, DEAR BROTHER:—I have a letter from Elder Chick I will send to you for publication, feeling that the household of faith will be glad to hear from this dear brother and that some of the afflicted will be comforted as I have in reading this, and that we should take courage and press onward towards the prize of the mark of the high calling as it is in Christ Jesus our Lord. I remain as ever your sister in hope of eternal rest.

MAGGIE A. STATON.

Bethel, N. C.

MISS MAGGIE A. STATON, MY DEAR SISTER IN CHRIST:—I was made glad by the coming of your letter a few days ago and feel that I must take a few moments to reply. I was glad to be remembered so kindly by one of the children of God, and I was glad to read the exercises of your mind. How great has been the manifestations of the grace of God toward you in all the years of your affliction! To you he has vouchsafed one special blessing that he has not given in such full measure to all and that is the privilege of showing and proving what power there is in his grace to give peace, and trust, and contentment, even under the most adverse circumstances. Such experiences belong for a testimony to all the church of God, and Paul says concerning those in whom the power of a living faith has been exhibited, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, looking unto Jesus the author and finisher of our faith." What a blessing is accorded you to be among this cloud of witnesses. I am glad you are weak, for "unto them that have no might he increaseth strength." How good to cease from all human strength, so that the divine power may be all the more clearly manifested. Paul had learned the lesson, "when I am weak then I am strong" and so he could say "I take pleasure in reproaches and tribulations" and he even "gloried in his infirmities, that the power of Christ might rest upon him." My sister, has it never been given you to glory in infirmities? As for myself I cannot glory in anything fleshly unless I could glory in my shameful sins of thought, word, and deed, but I trust that I do sometimes glory in the cross of Christ, in which is al-

my hope of ever wearing a crown of life. What a wretched sinner I am, but how merciful and gracious a Saviour he is. I believe the sound "salvation by grace," salvation is of the Lord, grows sweeter and more joy-giving to me the longer I live. Oh to be out of self and in Christ. But when we shall see him as he is we shall be like him. This is his promise, and his promises are sure. None of them can fail. They are all yea and amen to the glory of God by all the redeemed. My sister, accept this letter as a token of brotherly remembrance from one less than the least of all. May God bless and keep you and preserve you unto his heavenly kingdom. Remember me to all the dear children of God with you. I remain your brother in a precious hope.

F. A. CHICK.

Reistertown, Md.

MY DEAR BROTHER GOLD:—I am deprived of the sweet privilege of meeting the dear ones for whom Jesus died this sabbath morning, but while I am absent in body, I trust I am with them in spirit. My heart goes out in love for them as they assemble in His earthly courts to join in his delightful worship, ever realizing the name of Jesus, but O, my leanness of soul, my unworthiness to be permitted such blessings rises before me as a mountain. When I look into this sinful heart of mine, it seems as black as the tents Kedar. The assembled brotherhood is a delightful place for improvement, there the strong assist the weak, the fearful take courage from the bold, the sorrowing are comforted, the despairing are cheered: there we can tell each other of the dealings of God with our souls. We can pray with and for each other. How dear are the Saviour's people to him, they are

His sheep, His bride, His body, the church was so dear to Him that he became obedient unto death, even the death of the cross in the atonement He made for transgressions. "We had gone astray but by his stripes we are healed. By this "One offering he hath forever perfected them that are sanctified." Did Jesus learn obedience by the things he suffered and we learn obedience some otherway! No, for Christ and his church are one, and our only hope of perfection is in the sacrifice and everlasting Priesthood of Jesus the Son of God. "Who being the brightness of God's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3. None truly trust in the Lord but the poor and afflicted people.

I was very much comforted in a dream a few nights since, it seemed as if I were sitting under the sound of your voice, and you were using these words for a text. "The heavens declare the glory of God; and the firmament sheweth his handiwork." Psalms 19:1. Never had I been so blessed with the understanding as I was in that dream, every cloud was rolled back as a scroll, and I was permitted to see those who declare the glory of God. All his children were singing praises to His holy name, they were a united band, their love for each other was fervent and pure, all humble and dependent upon the same great fountain feeling they are are poor finite creatures, in and of ourselves we can do nothing. When I awoke all was peace and quietude, for I was comforted even in a dream, and I felt that my soul was made fat with pure spiritual food, but these joys do not last with me, it is only momentary; many times

since then I have made to pray as did David, "Restore unto me the joys of thy salvation." I feel cast down, and forsaken, yet I feel to hope that he who hath delivered will still deliver.

Will you please excuse me for intruding so lengthily upon your valuable time? I have felt impressed to write for sometime, but a feeling of unworthiness has kept me from it. May the Lord bless you.

Your Affectionate Sister.

NANNIE GRAVES.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I am much impressed to write to you from some cause, yet I do not know that it will be appreciated; but I hope I will do no harm to write. The Baptists are a people I love, if I love at all. My affliction is such as to keep me very close at home, so I can't go to preaching as I wish to; but summer is coming now. I hope I can go more than I have been. I feel like a poor hungry sheep, bleating for food. If it was not for the Bible I read I would not get any food often. I do not know whether I am one of his sheep. The scripture says, my sheep hear my voice, and I know them, and they follow me. Brother Gold, I fear I have never heard his voice, yet I have taken up the cross to follow him through evil as well as good report: but am I following in the right way? I wish to live right, and of such as not to bring reproach on the cause of his name. I don't want to crucify him afresh, nor put him to an open shame. I look upon the church as being the bride, the lamb's wife. He taketh away the sin of the world. God is not slack concerning his promise: he has promised to bless the man that walketh not in the council of the ungodly, nor standeth in the way

of sinners, nor sitteth in the seat of the scornful, and I believe he will do all he has promised. But the way of the ungodly shall perish. Brother Gold, my prayer and heart's desire is for the Baptists to live up to his command in the discharge of their duty, stay away from grog shops, gambling tables, balls, shows or any where else that is reproachful to his cause. I have heard so many say the old Baptists get drunk, go to grog shops, and they are good people, and why not the worldly ones go too. I say for Christ's sake do not reproach his cause. Dear brother, while I am no benefit to the church, let me be no reproach. I love the church too well to bring shame on his name, yet I fall short of coming up to my duty in all things. I fear at last I shall fall, but my prayer is, Lord keep me in the right way that I may go to a city of habitation. Look at the Saviour when he hung on the cross, bled and died for his people, arose for their justification to redeem them from woe. I believe the Baptists are the people Christ died for with my whole soul, mind and strength, and I want to live with them, die with them, and with them be buried. There is a day not far ahead when we'll all have to stand before the king, and give an account of all our sins, let it be many or few, and I want to live so I will be able to say I have fought a good fight, I have finished my course, henceforth there is a crown laid up for me which the Lord, the righteous judge, shall give.

Your little sister, if one state.

ROSA A. FOX.

Men that desire true peace are those that have the peace of God in them that passeth knowledge: men that love strife and confusion are of the evil one, who is the author of confusion.

P. D. G.

ZION'S LANDMARK.

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

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

P. G. LESTER,.....Floyd, Va.

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EDITORIAL.

A friend signing his name E. R. A. requests my view on three questions:

1st. "Is an infant a sinner—if so in what sense?"

"2nd. "Is man or a preacher instrumental in the hands of God in saving sinners?"

3rd. "Did God put good and evil before man, and then leave it with the individual which to choose?"

1st. Is an infant a sinner? Yes. David the man after God's own heart, one of the excellent of the earth, said of himself, "Behold I was shapen in iniquity, and in sin did my mother concieve me:"—Psalm 51:5. Before we were born we sinned in Adam's transgression, and death passed upon all, for we are born in this state of sinfulness and death: Rom. 5:12.

2nd. Is man or the preacher an instrument in God's hands in saving sinners?

The means by which God saves the called is expressed in Heb. 9:15. Then Jesus as mediator of the New Testament by means of his

death redeemed his people, so that they that are called might receive promise of eternal inheritance. He hath saved us before we were born. He 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. He hath perfected forever them that are sanctified by the one offering of himself once. This one offering of Jesus was made before we were born.

This is the means God hath devised that his banished be not expelled from him.

Preaching cannot then in any sense be the cause of the eternal salvation of any vessel of mercy. For they were afore prepared unto glory. Is there any sense in which man or the preacher is instrumental in the hands of God in saving sinners?

A preacher or man is nowhere in the Bible called an instrument in God's hands to save sinners. Then why should we want to so call him? Man does not quicken the dead. An instrument is a tool. The necessity of using it shows the weakness and dependence of the agent or user. If I need an ax (which is an instrument) to cut down a tree with, it proves my weakness and dependence on the ax. The ax or instrument I use knows nothing of what I am doing, for my mind or knowledge is not at all in the ax. The tools or instruments the carpenter builds his house with are no part of the building.

Preachers are ministers or ser-

vants of God, who know and love God and serve him willingly. His mind is in them, and they are in him. They are of the building. God uses his preachers to preach his word. It pleased God by the foolishness of preaching to save them that believe. The world says if preaching does not quicken the dead or thus save sinners, why should one preach? You often hear them say, "If I thought my preaching did not save sinners I would never preach another sermon, for preaching is foolishness if it is not instrumental in God's hand to save sinners." But it pleased God by the foolishness of preaching to save, but to save what sort of people? Answer, to save them that believe—not dead sinners." 1st Cor. 1: 21.

But was there not a use for Peter to visit and preach to Cornelius in order that he should hear words whereby he should be told what he ought to do? Yes. (See Acts 10:6.) Again Peter should tell him words whereby he and all his house should be saved: Acts 11: 14. The preaching of Peter was to instruct him in the knowledge of salvation, and tell him what he should do because God had heard him. This faith cometh by hearing, and hearing cometh by the word of God, who sends the preacher and prepares the hearer. The seed falls into good ground and brings fruit. The hearer works out his own salvation with fear and trembling, because God works in him both to will and do of his good pleasure.

3rd. Did God put good and evil

before man and then leave it with him which to choose? Let the Scriptures be the man of our counsel: See Gen. 2: 16, 17. "The Lord God made man upright, and commanded him saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." There is no choice given here to the man. A command is given to him with a prohibition—a penalty. Man was not a free agent in the garden of Eden. He was under law and therefore accountable.

Again, what does Moses say? (See Deut. 15: 19.) Here Moses declares he sets life and good, and death and evil before the people. He commands them to love the Lord their God, and walk in his way, and he denounces them if their heart turn away from their God, and they serve false gods. In the 19th verse he says, "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live."

Now there is no choice given to the individual between life and death. But the command is to choose life that he may live.

Joshua said to the people, "And if it seem evil to you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served which were on the other side of the flood, or the God's of the Amorites in whose land ye dwell; but as for me and

my house we will serve the Lord." Josh. 24: 15. Joshua does not give the people any choice at all between serving the true God and false gods. But says, if it seem evil to you to serve the Lord, then you can choose between false gods, you can serve the gods which your fathers served before the flood; but those gods could not prevent the flood from coming, nor save your fathers out of it; or you can, if you prefer, choose the gods of the Amorites, but they could not save the lands of these Amorites to them, for you occupy those lands. Then all these gods are false gods.

The trouble with man is that evil is nearer to him than before him, it is in him, and controls him in making his choice.

What sort of a man would one be in whom there is neither evil nor good?

Jesus said to the Jews, "Ye will not come to me that ye might have life."—Jno. 5:40. Then if they will not come to Christ is not their choice that of death and evil. How long will a man be in doing that which he will not do, and if left to his own natural choice never will do? They will not come to Christ because their deeds are evil, because they love darkness rather than light. John 3: 19.

P. D. G.

WINTER GONE.

Sister Louisa S. Byron, of Va., requests my view of Song 2: 11.

"For, lo the winter is past, the rain is over and gone;" and Rev. 7:14: "And I said unto him, Sir,

thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The stone in the ground cries out to the beam in the wall. The mate in the desert cries to her head in Canaan. So the call of one lonely in the old testament cries to the joyful character of the new testament. The one under the law is draped in mourning; while the other in the gospel is clad in linen clean and white. One is covered with sackcloth, the other is glorious in the garment of praise. The law is the ministration of death, and its subjects are in the wilderness. The gospel citizen is the Lord's freeman bright in the joy of the gospel, and shining in the kingdom of his Father. We are changed from the glory of the law to glory of the gospel even as by the Spirit of the Lord.

In the Song of Solomon there is joy. Singing is the language of joy and love. The winter is past. Winter is the time of gloom and distress. No pleasant fruits grow, no signs of joyous life. Many dark days—many gloomy nights—cold winds, snow and ice—no flowers, no fruits—no singing of birds. That answers to the law. But now the winter is past, and the rain is over and gone, and the time of singing is come. Weeping has endured for the night of the legal dispensation, but the day Spring from on high hath visited us. Now the pleasant fruits spring forth and gladden the earth, for the sun of

righteousness hath risen with healing in his wings. The child of God is discontented in winter. Darkness overspreads with its sable wings—no cheerful fruits appear. Fierce winds prevail. A night of drenching rain has beat upon us. When this passes away Jesus speaks, Rise up my love, my fair one, and come away. All manner of pleasant fruits, such as love, joy, peace, longsuffering, gentleness, meekness, goodness, faith, temperance are yielded by the tree of righteousness. Jesus is the true vine, and his people are the branches, yielding her fruit every month. We go into the enclosed garden of the beloved, and our soul is made as the day of King Solomon's espousal.

Also in the Book of Rev. the same is shown in greater fullness. First a view is revealed of four angels standing on the four corners of the earth, holding the four winds of the earth that the winds should not blow on the earth. This shows that a curse is impending over the earth. But another angel appears crying, "Hurt not the earth, nor sea, nor trees, until the servants of the living God are sealed." Thus a command goes forth to seal the redeemed of the Lord. Then an innumerable number of all nations appear before the throne of God and the Lamb clothed with white robes, and having psalms in their hands. These are in glory. But whence came they? Who are they, and where did they come from? They have come out of great tribulation, and have washed their robes and made them white in the

blood of the Lamb. The path to glory leads through a dark and dreary desert, through great tribulation, much sorrow and great heat, and heavy burdens.

But how is it now with the child of God here in the flesh, or in this world? Does he not have sorrow and distress? Yes. He is yet in the wilderness, in the flesh. He is yet in the world as a natural man, or as in a body of death. His foes are those of his own house. In the world ye shall have tribulation. It is by faith we see the end and overcome. It was shown to John on the Isle of Patmos by revelation what is the blessed estate of the redeemed as they come out of great tribulation, and have their robes washed in the blood of the Lamb. How great must that deliverance be. It doth not yet even appear what we shall be. Each child of God must go through the wilderness and know its terrors for himself, and each one shall know the joy and glory of the redeemed. P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—There has been much excitement in this vicinity caused by preaching the doctrine of sanctification on earth, by a man named Hypes; and he also took his text on faith, and tried to prove by the Scriptures that the faith that saves a man is not the gift of God. He said in the first place that God did not have the saving faith to give, and in the next place, if he had it, he would not know how to give it. Please give your opinion on this matter, and you will greatly oblige your readers.

Your little brother in hope,
RANDOLPH PERDUE.

Remarks :

Men advertise themselves. Those that fear God, love the truth, and have good will towards men, preach and teach the truth, if they preach at all. Those whom God sends exalt the Lord Jesus as the lamb of God that taketh away the sin of the world. They preach that all holiness is of the Lord, and all sanctification is in Christ, and that those who are in Jesus are sanctified. The faith of Christ is given to the children of God. It is called the faith of Christ because he owns it. He is both the author and finisher of our faith: and if being the author and finisher of any work or product, article or substance, does not give such the ownership of it, then what would constitute ownership?

We are not so much exercised about the ownership of this precious faith, (for we know it is the gift of God,) as we are to know whether we are possessed of it, or have obtained it. We are not uneasy whether this precious faith will overcome the world, or please God, or do all that God purposes for it to do, as we are whether this faith is in us, and that we are walking by it. We are not of those that claim we are holy and without sin, but our concern is whether Jesus who saves sinners is our Saviour, whether I know I have the remedy. Our trouble is that we are sinners and cannot get rid of our vileness: nor do we feel or believe that such men as say they are without sin, and have no vile thoughts, nor trouble as such as suffer affliction

with the people of God, have ever seen the evil of sin. They are not plagued as other men. They have no bands in their death, for in their religion there is no mourning, nor sorrow for sin. They are fat. Their eyes stick out with fatness. They spread as a green Bay tree. They thank God they are not as other men. They fast twice a week, and give tithes of all they possess. The Pharisees are not all dead.

You must not marvel, my brother, at the appearance of such men. The Bible tells us of such. None of these things should move us.

P. D. G.

DEAR BROTHER:—We had addition in White Thorn church of three in this month; one was 89 years old, one 80 years old, had been with hope forty and fifty years.

Yours truly,
T. H. BRUMFIELD.

Remarks.

These two persons—one 80 the other 89—one with hope 40 and the other 50 years—are things occurring among us occasionally. Perhaps they are like a dear old brother in this section who lay out in the woods for years, and when he was baptized, came to me and others saying, "I have come fourteen miles to ask you why you did not tell me how happy I would be when baptized?"

I replied, I did try to tell you, but you had to do as the Queen of Sheba—you had to go and see for yourself to find the half had not been told you.

Can a child of God justify himself in not taking his cross for forty or fifty years, or that many days? No, he cannot.

In the days of the apostles believers were exhorted to be baptized at once, and not confer at all with flesh and blood.

We are glad to hear that the Lord's people come in and dwell with us at all. Doubtless if we would obey the truth more fully and lovingly ourselves, others that love the Lord would see our light so shining that they would more desire to glorify God in their bodies and spirits which are his.

P. D. G.

MANY CALLED—BUT FEW CHOSEN.

A friend requests my view of Matt. 22 : 13, 14 :

"Then said the king to his servants, Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

The types of all spiritual things are set forth in the Jewish nation with its environments. For instance, a brother asked me what of the Arabs? In answer it was said in substance, that they are the descendants of Ismael, dwelling in the presence of their brethren, whose hand is against every man, and every man's hand is against them. They can never be destroyed by man. The desert is given them for a home, and none can take it from them; and no other people can occupy the desert as they do. Now what is taught in this? The fleshly lusts which war against the soul, and

are robbers, and that live by devouring our comforts are set forth by these Ishmaelites. They dwell in the desert or flesh. They are cunning and sly, and no Israelite can dwell where they do, nor destroy them. What a carcass this Israelitish corpse is—a dead land—a people scattered without God—ignorant of his righteousness, a people cursed are the Jews to this day.

What a wonderful nation they once were, exalted to heaven in privilege, now cast into outer darkness. All the prophets were of the Jews and sent to them rising up early and speaking late. These they would not hear. Some they stoned. Last of all Jesus was sent—the Son of God. They said this is the heir, come let us kill him that the inheritance may be ours.

The kingdom of heaven is like unto a certain king which made a marriage for his son. He sent to call such as were bidden to the supper. The Jews were first bidden. God sent prophets to call the Jews. They began to make light of it, one must go to his farm, another to his merchandise. Finally they killed the Son, after shamefully treating his servants. The king sent his armies and destroyed those murderers, and burned up their city. Thus did God to the Jewish city and nation. He sent the Roman Army and burned Jerusalem and destroyed the nation.

But there must be guests to fill the table at supper. Where do they come from? He sends his servants into the high ways (among the

Gentiles) and they gathered together as many as they found, both bad and good, and the wedding was furnished with guests.

The servants gather together such as they find. They cannot tell who are bad and who are good. Such as come making a profession of religion they receive. Observe they do not make guests, but only gather together such as they find. It is the king himself when he comes into the feast knows who has on the wedding garment, and who has not. He supplies that garment to all the chosen. It is the righteousness of Christ. Finding one without he said, Friend how camest thou in hither, not having on a wedding garment? He was speechless. He could give no justification nor apology for his course. I am sure man is without excuse at the judgment of God. For all his way is just and right. However much men may cavil at his judgments now they will be without excuse then.

They do not desire his salvation. They love their farms, merchandise, wives, etc., or worldly matters, and do not love God. While they profess to desire his salvation they will not come to Jesus by forsaking all else. The Jewish nation evince no desire to call on the name of Jesus. Every one is turned to his own quarter. Even among the Gentiles that are bidden are found some that cling to their own righteousness or works, and have not on the wedding garment furnished by the king. Oh how much afraid a true child of God is that he may not

have on the wedding garment, while others, who see and feel not their own vileness, nor God's holiness, presume to come into his holy presence in their own works.

There is no joy for this one at the king's coming. None can rejoice in the Lord's holy presence save only those born of God, and clothed upon with his righteousness. They are satisfied with his likeness. Others are bound hand and foot and are speechless, and cast into outer darkness, where there is wretchedness and woe, or weeping and gnashing of teeth. Many are called but few are chosen. The calling here is not that holy call—which is not according to our works, but according to God's purpose and grace: for in that call there is no coming short: but every one thus called is sure to be found complete in Jesus.

It is evident that the prophets and Jesus spake to many that never knew the Lord in truth and love. Jesus spake to the multitudes in parables. They understood not what he said, and desired not the knowledge of his salvation. Jesus said unto the Jews, "Behold your house is left unto you desolate." As a man Jesus appears as one without power or glory, as weeping over Jerusalem and saying, "O Jerusalem, Jerusalem, thou that stonest the prophets, and killest them that are sent unto thee; how often would I have gathered thy children as a hen doth her brood under her wing, and ye would not." Here, as a man, he appears powerless though full of sympathy. At other times

he appears as God, and there is no power to hinder his doing all his pleasure. He is both God and man, the one mediator between God and men. As the Redeemer he has all power both in heaven and earth. He is the appointed heir of all things, and all the guests that sit down with him at the marriage supper of the Lamb must be clothed in the wedding garment of the Lord, our righteousness. For she shall be called the Lord our righteousness. Note, God chooses all that enter the feast. P. D. G.

VOLUME 29.

This issue closes the 29th volume of ZION'S LANDMARK.

In the issue of April 15th, 1871, my name was announced as Associate Editor, with Elder L. I. Bodenheimer. In the issue of February 1st, 1872, he stated that the entire paper was transferred to me. Since then I have endeavored, as best I could, to write for its columns with the desire to publish the truth in Christ Jesus, as declared in the Scriptures.

Thus, for more than a quarter of a century I have been writing continuously for ZION'S LANDMARK. This makes me the oldest editor of any of our papers. No other one now living has been so long an editor.

Age has not made me perfect, nor has experience ripened me into this grace. Still I am a poor, needy sinner, wholly dependent on the Lord for mercy and wisdom.

My brethren and friends have shown much forbearance towards

me. The Lord has been good to me. With pleasure we sometimes view the loving kindness of the Lord most gracious. With shame we recount our errors (such as we have seen) though many no doubt have escaped our notice. "Who can understand his errors?"

Many of our dear brethren and my special friends living and aiding me twenty-five years ago "have gone to their long, eternal home, and we too after them shall soon go." Other friends have arisen and kindly aided me in the publication of this paper. May the blessing of the Lord Jesus rest upon them.

It is a matter of surprise to me that my health has been so preserved during this time, seeing the labor of various kinds I have had to perform. But having obtained mercy of the Lord I continue to this present time. P. D. G.

We, the Primitive Church at Good Hope, in conference, feel it our indispensable duty to inform our brethren everywhere that Elder E. E. Lundy, who is a member of this church, was a kind and affectionate husband, and that he is a loving father, and that he provided well for his family, and during his wife's last sickness, to our own personal knowledge, he was found at her bedside administering to her every want, not allowing himself to be away but a few minutes at a time until her eyes were closed in death. As many of the members of this church visited her in her last sickness, we can say in all sincerity and truth that the above are the facts in the case, though many malicious falsehoods are being circulated to the contrary not-

withstanding.

The Scripture informs us that Christ was slanderously reported on many occasions. Then is it any more than what might be expected for falsehoods to be circulated against his followers with intent to injure?

The church requests that a copy of this letter be sent to Elder P. D. Gold for immediate publication in the LANDMARK.

Done by order of the church,
J. D. VASS, Mod.

BLED SOE RECTOR, Church Cl'k.
Caball, Va.

UNION MEETINGS.

The next session of the Smithfield Union is appointed to be held with the church at Smithfield, Johnston county, N. C., on Saturday and fifth Sunday in November, 1896. The brethren generally and especially the ministering brethren are invited to come and be with us.

G. S. WILSON, Clerk.

The next session of the Skewar key Union is appointed to be held with the church at Morattoc Friday, Saturday and 5th Sunday in Nov.

The next session of the Contentnea Union is to be held with the church at Pleasant Hill Saturday and 5th Sunday in Nov.

The next session of the Black Creek Union is to be held with the church at Creech's Saturday and 5th Sunday in Nov.

Elder Asa D. Short writes me they have received nine promising members at Country Line church in Virginia.

Married, Mr. Walter Felton and Miss Alma Daughtridge, at the home of the bride's mother, in Nash county, N. C., Oct. 14th, 1896, by P. D. Gold.

DEAR BROTHER GOLD:—Please call in the appointments made for Elder J. M. Crouse and myself as published in the LANDMARK, as neither of us can fill them. It is utterly out of my power to fill them. And brother Crouse staid at my house last night and said he could not possibly fill them. I am very sorry indeed that I can't come, as so many want me to come.

W. R. WELBORN.
State Road, N. C.

A NEW BOOK.

Elder Lee Hanks has a book of about 200 pages published concerning his life, experience, call to the ministry, and the important subjects connected with the faith of God's elect.

The book is a good one, and interesting to lovers of truth. Price, 50 cents for single copy; a dozen for \$4.50. Send for same, if you desire it, either to,

ELDER LEE HANKS,
Boston, Ga.,

Or to me at Wilson, N. C.,
P. D. GOLD.

OXYGENOR.

The price of Oxygenor has been reduced to Ten Dollars. Agents wanted for N. C. Write to me for particulars.

P. D. Gold, General Agent,
Wilson, N. C.

OBITUARIES.

ELIZABETH OLIVE HALL.

ELDER P. D. GOLD, DEAR BROTHER—It is on my mind this morning to write something in memory of my beloved wife. She was the daughter of the late Samuel and Mary Harris, of Floyd county, Va. She was born in Floyd county July 6th, 1839. She was of a very quiet, unassuming nature, and being very timid was not forward in conversation. She loved her

parents fondly, and strove to serve and obey them in all things, thereby causing them to speak of her as a dutiful child. She was kind and affectionate to her brothers and sisters, and polite to all she met. In her seventeenth year she and I were united in marriage on the 16th day of April, 1856, Elder Owen Sumner officiating. The fruits of our union were five sons and six daughters, all living to mourn with me her loss. I think I can truthfully say we lived happily together, and if I did not love her as I did my own soul I did not know it. But alas! She is gone from my sight; but while memory lasts she can never be gone from my affections. To say that she was a faithful and dutiful wife is not enough. I have not language to speak of her as she deserved. I think it could be truly said of her that "strength and honor are her clothing, and she shall rejoice in time to come; she openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed, her husband also, and he praiseth her." When we were engaged to be married I asked her if she had any choice as to who should marry us. She said no. I then told her that I preferred Elder Sumner, as he had married me and my first wife, and had baptized me, and I added that if it was the Lord's will I hoped to live to see him baptize her. She told me after our marriage that these words had made a great impression on her mind. She dated her first serious impressions about her lost condition to that time. She was of such a gentle and meek disposition that I was often made to ask her if she did not have a hope, when she would say no, and often commence to weep; but in the spring of 1863 or 64, I do not recollect which, I noticed she was more cheerful, and was often singing and reading the Scriptures more constantly, which caused me to enquire of her if she had not found peace with God. She said she felt better satisfied, but was afraid to claim it as a hope. She said, "I do not want to be deceived in the matter." She related to me in a clear and satisfactory way her experience of grace, and being so well satisfied that she had passed from death unto life, I advised her to go to the church, but she did not until the year 1866, in the month of May, I think. She went

before the church and related in part what she called her little experience, and was joyfully received into the fellowship of the Primitive Baptist Church at Little Creek, in the county of Franklin, Va. I had the great satisfaction of baptizing her the day after she joined. She, as a christian, walked humbly before God. She always spoke of herself as a great sinner, and said if she was saved it was a miracle of God's unboudned mercy, and for nothing good in her. Her gentle, kind and loving disposition won her the love and respect of all who were acquainted with her. Her orderly walk and virtuous life endeared her to her brethren and sisters wherever she found them. There was not a stain upon her character. She loved the saints while in this militant state, and I haven't a doubt but she rests with those who are in glory. She lived in perfect peace with the church up to the time of her death, and died in the confidence and fellowship of the whole church. If she had an enemy she was not conscious of the fact. I say the truth when I say she was an ornament to the church, to her husband, and to her children and to society, and when she was stricken down by disease she was not alarmed, not a murmur escaped her lips, but would say, "It is all right. My God knows what is best for me, and I am satisfied for him to dispose of me as seemeth to him good; I am not afraid to trust him." She told her physicians, "Do not be afraid you will excite me if you tell me plainly my condition. I have no hope but in God. I wish to know no will but his." She had all the attention that I could give, and that her children could give, or that skilled physicians could give. Her only living sister stayed several months with her, and joined with us and our neighbors to make her as easy as mortals could do; but all to no effect. Her complication of diseases wore her slowly away. She was a patient sufferer. Her spinal cord was paralyzed, so that she could not stand or walk, or even raise her head from her pillow; but her mind was strong. Her faith did not fail her; her hope was as an anchor to her soul. Thus lingered this lovely, patient sufferer, this devoted christian, this faithful, prudent and loving wife, this affectionate and doting mother, this kind and truthful neighbor, until 7:30 o'clock on Wednesday morning July 29th, 1896, when she gently fell asleep without a struggle or the twitching of a

muscle that could be seen, being sensible to the last. Her death was not a surprise to us, as we were expecting it, yet it was mournful to us for we fain would have kept her with us; but the Lord's way is always right and for the best. Her stay on earth was 57 years and 23 days. Oh, that the Lord would send the spirit of resignation into our hearts, that we may bow to his will in all things. Her dear body was laid to rest at Little Creek Meeting House where her membership was. May the Lord grant to us, for Christ's sake, grace that we may live as did my darling Elizzie, and that our last end be as hers. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

J. C. HALL.

WILLIAM HENRY TOLSTON.

Our long and sorely afflicted brother, William Henry Tolston, has at last been released from his sufferings, and has entered into rest. Brother Tolston was born December 8th, 1827, and died September 30th, 1896, making his stay on earth 68 years 9 months and 22 days. He leaves ten children and twelve grandchildren* to mourn their loss. He passed away without a groan. He told his children that he hated to leave them, but said, the Lord's will be done. Brother Gold, we mourn, but not as those that have no hope. We feel like our brother has gone home to rest in the arms of our Lord.

J. H. ROSEMAN.

NANCY M. SOUTHERS.

Nancy M. Southers, wife of Wm. C. Southers, Pulaski county, Va., died May 11th, 1896, in her 90th year. She was born in the year 1807. At the age of 19 she was married to Wm. C. Southers, from which time they lived that life together, which makes home a place of joy and those around them happy, till the Lord called her husband home to himself to be with him in glory, since which time, in all her loneliness, she has ever been faithful to him who doeth all things well. She made a profession of religion and was admitted to the Baptist Church at the age of about thirty, and at no time since to her death has her faith in the Saviour wavered, and when death came she was ready, with the light of God's grace burning in her soul, for the journey across the dark valley to the glorious light on the other side. We deeply sympathize with

her bereaved children, two sons and a daughter, her relatives and friends, and trust that the beauties of her religion may shine through their lives, and that they may never lose sight of the bright light which has gone before to be with all the redeemed of the Lord. A FRIEND.

MAUD C. WILLIS,

The oldest child of Edward D., and Bettie Willis was born August 22, 1881, and died July 25, 1896, making her stay on earth 14 years 11 months and 3 days. She was sick five weeks with typhoid fever. Everything was done for her that loving hands and kind nurses could do, but she grew worse all the time. Maud was taken as a fair flower among the grain. She loved life, but when the summons came she murmured not. She was always such an obedient, truthful child. What incentive to her young companions in her example! Who among them will not strive to walk as she did? She is missed by all who knew her. Little deeds of kindness, little words of love came naturally to her. We miss her; we mourn with those who mourn, and hope the Lord may give them submissive strength to pass under the rod. We believe she is safe in the arms of Jesus, for she gave evidence during her last sickness that she held sweet converse with her dear Lord. A few days before she died she told her mother she wanted to go; her mother asked where; she said she wanted to go over the river to sing in the "Beautiful City of God." She spoke of wanting Elder J. C. Hall to baptize her and would sing while so very weak that we could only catch a word now and then. There was a large and solemn crowd present when her remains were laid away in the old family burying-ground, after an able discourse by Elder J. C. Hall. We believe it is well with her. May her heart-broken father and mother and all of us who knew her and loved her, learn to be more like her and meet her "on that beautiful shore." Her Cousin,

M. L. OVERFELT.

WILLIAM L. HURST.

William L. Hurst was born in Carroll county, Va., March 22, 1846, and died September —, 1896. Brother Hurst has been a member of the Primitive Baptist Church for several years, and I can safely say he was one of the most patient sufferers I ever saw. He was afflicted for sev-

eral years, but he bore his great suffering with christian patience, never complaining against his God for afflicting him here, but looking forward to that blissful home far, far beyond this vale of tears and trouble, where sickness is not known. Yes, he has exchanged the sick chamber here for the jasper walls of the city of pure gold; a few weary, weeping friends for the hundred forty and four thousand on Mount Zion; a weak and feeble body for an immortal glorified one; a hard and dying couch for the downy, pavilioned ones upon which angels recline; a rude, cheerless habitation on this sinful earth, for the "holy city prepared as a bride adorned for her husband."—Rev. 21:22. Yes, he died with a glorious hope of a blissful immortality, and as he passed over the cold Jordan of death he could see beyond, that beautiful land and exclaim, Fardwell, dear companion, farewell children and friends, for I am going home where there is no sickness, sorrow, pain or death, but all is joy and peace forever far beyond the stormy clouds. Oh, what will we do in that solemn hour—death—if we have no hope of a dear Saviour to carry us over the river. So let us improve the few fleeting hours of life, for soon we shall sleep in the tomb. Oh, dear Saviour, say unto each one, I am thy salvation, and we shall be happy. Then shall we walk about Zion and tell what the Lord has done for us. May we all meet in the mansions prepared for us from the foundation of the world.

J. W. KINZER.

APPOINTMENTS.

ISAAC JONES.

WilsonTuesday after 3rd Sun. in Nov.
 White OakWednesday
 MeadowThursday
 TysonsFriday
 Old SpartaSat. and 4th Sunday
 TarboroMonday
 LawrencesTuesday
 KehukeeWednesday
 WilliamsThursday
 FallsFriday
 Pleasant HillSat. and 5th Sun.
 Old Town CreekMonday
 UnionTuesday
 He will need conveyance.

P. D. GOLD.

Smithfield,.....4th Sunday night in Nov.
 ClementMonday
 FellowshipTuesday

Willow SpringWednesday
 Sandy GroveThursday
 New HopeFriday
 ElizabethSaturday
 Black River5th Sunday
 MingoMonday
 HornettTuesday
 Seven MileWednesday
 He will need conveyance.

JOB. SMITH.

WilmingtonSat. and 3rd Sunday
 in Nov.
 Black's School HouseMonday
 Stump SoundWednesday
 BayThursday
 YoppsFriday

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